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[英] 但尼士 (N.B.Dennys) / 主编
[德] 欧德理 (E.J.Eitel) 等

中国评论

THE
CHINA REVIEW:
OR NOTES AND QUERIES ON THE FAR EAST,
1872-1901





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THE
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THE CHINA REVIEW.

THE CHINESE IN BORNEO.

It has been commonly supposed that the Opium War, the capture of Canton, the cession of Hongkong and the opening of the Treaty Ports,—events of the present generation,—not only allowed foreigners to enter freely into China but also enabled the Chinese themselves to penetrate for the first time beyond the confines of the Empire. The Great Wall in one direction, the ocean in the other, and some assumed prejudices against maritime enterprise have been popularly regarded as impenetrable barriers to Chinese Emigration, until within the last few years we were able to teach them the existence of such places as Australia, California and the Sandwich Islands. Without venturing to say whether European armaments and treaties have really secured for the foreigners a more genial welcome in the heart of China in the 19th century, than the travelling traders and missionaries of the 15th and 16th centuries managed to secure for themselves, very little enquiry is needed to see that long before the events of our time China had sent forth a stream of Emigration,—continuous and enterprising,—a natural outflow that resulted, as any other healthy emigration would, in the production of wealth and the exchange of commodities. But this Chinese emigration did something more. It founded a Government in the second largest island in the world. And,

though in the course of time, dynastic changes entirely altered the Executive, yet, even to this day, Chinese Magistrates and Judges can be seen two thousand miles from China administering justice in Chinese communities.

In the *Ying-hwan-chi-hoh* or Universal Geography of Su Ki-yu, who was Governor of Fukien about thirty years ago, the author says:—"A voyage of only five or six thousand *li* from the Coast of Fukien brings one to the region of Borneo, right under the Equator, where the weather in the middle of Winter is like the beginning of Summer in China." But though a modern Mandarin may regard the voyage to Borneo as nothing very serious, yet before the time of Columbus it showed some enterprise, and it was then a frequent undertaking from the Southern and Eastern shores of China.

The most casual visitor to Borneo cannot fail to notice amidst the scattered communities of the Island and especially along the banks of the rivers the beneficial results of this ancient communication. Indeed to one who has lived for some years in the country and who in the ordinary discharge of his duty has been compelled to study the social, commercial and political state of the inhabitants, the conviction becomes deeper every day, that it was not from the Dyaks or the Malays but from the Chinese that

its former importance sprung, and that it is to the Chinese we must mainly look for its restoration as a wealth-producing country.

That eminent authority and scholar, Mr. Groeneveldt, with whom I had the good fortune to travel five hundred miles into the interior of Borneo, is of opinion that the first mention of the Island in Chinese Literature is in the History of the T'ang dynasty (A.D. 618-906), where it is referred to as Polo or Pala, a name by which it is to this day known to Chinese Geographers. It is there stated that the King of Borneo sent an Envoy to the Emperor of China in the year 669 A.D.

Mr. Groeneveldt's Notes, compiled from Chinese sources, give us some interesting evidence of the Chinese sovereignty in Borneo, and the intercourse between the two Courts. In the *Tung-hsi-yang-k'au*, Book V., after referring to the embassy from Borneo in the 7th century, we are told:—

"In the year 1406 the king (of Brunei) sent his minister to the court (of Peking) with a tribute of products of the country. The Emperor made presents of embroidered silk to the king and his wife.

"It is said that the present king is a man from Fukien who followed Cheng Ho when he went to this country and who settled there; for this reason there is a stone with a Chinese inscription near the king's palace.

"The king shaves his head and wraps around it a cloth embroidered with gold. He has two swords at his side. His relatives are called Pangeran and are only second in rank to himself.

"The king has a golden seal, weighing sixteen taels. On the seal are Chinese seal characters, and on the top is the image of an animal. It is said to be a present from the time of Yung-loh (1403). When the natives marry, they ask for an impression of this seal on their backs. I fear (adds the ancient historian) that it is only represented as a present from the Emperor in order to influence the people, but that it has not come from China at all.

"In this country there is a temple in which three men are worshipped as deities, who were superintendents of public works and of the treasury at the time the country was founded. They fell in battle and were buried together on this spot. When the people of this country go out trading they make an offering of flowers.

"The trade is carried on in the following way: when a Chinese ship arrives, presents are sent to the king. The trade is superintended by a head writer, a second writer, a head assistant, a second assistant, a functionary for weights and measures and others."

In the History of the Ming dynasty similar passages occur. Book 325 refers to an Eastern King, Paduka Pahala, of Borneo, and a Western King, Ma-ha-la-ch'ih (Maharajah), king of the mountain Kalabating. They visited China in 1417 with a retinue of three hundred and forty persons. "They presented a letter of gold with the characters engraved upon it, and offered precious stones and tortoise-shell. They were treated as those of Malacca, and after some time they were each appointed king of their country and presented with a seal, a commission, a complete court dress, a cap, a girdle, a horse with trappings, insignia of their rank and other things. They also got a hundred taels of gold, two thousand taels of silver, two hundred pieces of gauze and silk, with patterns, three hundred pieces of plain silk and ten thousand taels of paper money.

The Eastern King died in the Government hotel at Tê-chou (on the grand canal in the north province of Shantung). The Emperor ordered sacrifices and a funeral. He got a posthumous title, and his wife and concubines remained with eighteen followers to take care of his grave. When they had finished their three years' mourning they were sent back to their country with an envoy and letter from the Emperor to the late king's eldest son, Tu-ma-han (possibly Tumangoung). The letter was of the following contents:—"Your father knew how to honor the middle country and he came himself

with his family and his officers to the court across ten thousand *li* of sea. I appreciated his sincerity and appointed him king, but when the boat had arrived at Tê-chou he became ill and died. I ordered a burial and sacrifices according to the rules. As you are the eldest son of his first wife, the people of the country belong to you, and it is fit that you should succeed him, in order to satisfy the people."

In the year 1420 the Western King sent an envoy.

The natives sell pearls to the Chinese, and on the large ones enormous profits are made. When the Chinese merchant vessels leave, a few of their men are detained as hostages for their coming back again.

In the history of the Sung dynasty references will be found to Puni, or the west coast of Borneo. A town is described with 10,000 inhabitants. An account is given of the tribute sent in 977 by Hsiang-ta, king of western Borneo, consisting of large and small grained camphor, tortoise-shells, sandalwood and elephants' tusks. It is related in the history of the Ming dynasty, Book 326, that in the year 1375 the Emperor of China ordered that the mountains and streams of Borneo should be included in the sacrifice to the mountains and streams of the province of Fuhkien. It is also said that the mountain range (at the back of Brunei) was in future to be called "the mountain of lasting tranquillity, preserving the country," and the Emperor wrote an inscription for a stone which he ordered Chang Ch'ien and his party to erect on the top of it. This may possibly be the origin of the name I find the present Sultan generally uses in his letters to indicate Brunei, Dar-u-salam, "the abode of tranquillity."

In the year 1530 one of the functionaries of the capital addressed a memorial to the throne respecting the discontinuance of tribute from Borneo. This memorial says, "During the period Chêng-tê (1506-1521) the Franks (Portuguese) had been violently spreading their influence and the tribute had ceased:

a few years afterwards the natives had tried to begin again, but it is evident the regard for the Chinese Empire had suffered very much." At the time of Wan-li (1573-1619) a civil war in Borneo is alluded to, in which a man from Chang-chou of the family of Chang is described as a datu of Borneo.

In an article on the antiquity of Chinese trade in the Indian Archipelago, Mr. J. R. Logan, referring to the encouragement of navigation and maritime conquest by the Chinese Government in the time of Marco Polo, surmises that Kublai Khan's great expedition in 1292 of some thousands of junks was sent to Borneo. The district Marco Polo refers to as Lochoa is supposed by Mr. Logan to have been in the vicinity of Sambas or Pontianak; but that most accurate of the great traveller's commentators, Colonel Yule, does not seem to think so. Looking to the characteristic names of such places as the Kini Batangan river, the Kini Balu mountain, and the Kini Benua river in Labuan, I am inclined to believe that the earliest Chinese settlers must have established themselves on the North and North-East Coast.

Neither the Chinese histories nor the Bornean annals give us any very definite information respecting the precise time at which these Chinese Colonists formed a regular Government. When the present Sultan of Borneo, Abdul Mumein, conferred on Mr. Choa-ma-soo the rank of Capitan Siri Maharajah he explained to me that he was only reverting to the traditional policy of the Royal House of Brunei, and that it was proper for him to favour the Chinese as he himself had Chinese blood in his veins; and His Highness spoke of the Chinese Sultans who had at one time reigned in Borneo and from whom he was descended. One of the Pangerans who was present remarked that the burial place of the Chinese Rajahs was still known and had been visited by him. This was confirmed by the Tumangong, who said that indisputable evidence on the subject was to be found in

the archives of the Royal Family. Mr. Spenser St. John, who was allowed to see some of those ancient records, has published the following extract:—

“He who first reigned in Brunei and introduced the religion of Islam was His Highness the Sultan Mahomed, and his Highness had one female child by his wife the sister of the Chinese Rajah whom he brought from Kina Batangan, and this princess was married to Sherif Ali who came from the Country of Taib and who afterwards governed under the name of His Highness Sultan Barkat (the Blessed), and it was he who erected the mosque and whose Chinese subjects built the Kola Batu or Stone Fort.”*

According to the Sulu Annals† a Chinese chief named Song Ti Ping brought a Colony of his countrymen to Borneo in the year 1375, and a female descendant of his married an Arab chief named Sherif Ali who had settled on the Island. The popular sentiment on the subject was recorded by Mr Dalton, in the *Singapore Chronicle*, in 1831, in the interesting essays he published on the Dayaks of Borneo. “There is,” he says, “throughout the country a tradition that at some remote period a large part of the Island was inhabited by Chinese, and that these (certain ruined pagodas and temples) are the remains of their places of worship and houses of the princes: this opinion is general among the Dayaks; indeed I may say it is the universal sentiment of all who ever thought on the subject, including all the Arab and Bugis priests, and the Sultan of Coti.”

It is an interesting fact that the Dutch, who at this day possess the greater part of Borneo and who have certainly shown for the last half century that they understand the sound policy of encouraging and fostering the Chinese, were first introduced to the Sultan of Borneo by Chinese Agency. When Oliver Van Noort went to Brunei in

1600 all communications, for some days, between the Dutch Navigator and the Sultan were conducted by Chinese.* Very possibly at that time the leading Chinese at Brunei had a sort of official rank. Though the Netherlands Indian Government is now most friendly to the Chinese, yet the result of this introduction of the Dutch to Brunei in 1600 contributed to the decline of the direct Junk trade with China in a succeeding century.

In some notes on Borneo communicated by Mr Hunt about sixty years ago to Sir Stamford Raffles we are told that the Portuguese who visited the Island in 1520 (it ought to be 1521) found it in a most flourishing state. “The number of Chinese that had settled on her shores were immense; the products of their industry and an extensive commerce with China in Junks gave her land and cities a far different aspect from her dreary appearance at this day (1812), and their Princes and Courts exhibited a splendour and displayed a magnificence long since vanished.” Pigafetta, who accompanied Magellan, estimated the number of houses in the capital city, Brunei, at twenty-five thousand. The Chinese population in the city and neighbourhood at that time has been estimated at 30,000, possibly an exaggeration; and we have descriptions of the terraced system of agriculture used for centuries by the Chinese in their pepper gardens and farms. I have often found extensive traces of this characteristic agriculture when wandering on the hills at the back of the Sultan's Palace.

Mr. Jesse, in his report to the East India Company in 1775, describes the commercial activity of the Chinese in Borneo. He himself saw the keel of a junk of 580 tons laid in a Chinese building shed at Brunei in the beginning of March which was launched in the end of May. He mentions that the Chinese artificers built her and completed the outfit for \$4,250, or, to use his words,

* *Forests in the Far East*, Vol. 2, p. 314.

† *Hunt's Sulu*, p. 52.

* *Valentyn Oud en Nieuw Oost Indien*, Vol. iii., p. 248.

"about 30 shillings a ton; an example of cheap shipbuilding without a parallel in any other country."

The flat land where these busy boat-builders worked for so many years is still traditionally appropriated to the Chinese, and one angle of it is occupied by the Sago works of Mr. Ching Lan. His own well-built house, where I have sometimes joined him in taking a cup of tea and chatting over the fortunes of his family, and the houses of his workmen, are all constructed in the stereotyped Chinese fashion. In their external appearance and in their interior arrangements they look exactly like a little hamlet transported from the banks of the Canton river. But though traditionally belonging to the Chinese, the greater part of this land is now vacant. The upper corner of it, at the confluence of a small river that divides the shore part of the town, is used as the place for casting the famous brass guns of Brunei. Here the moulds are made, and large quantities of Chinese cash are melted down in the furnaces. Some of these cannon are good specimens of workmanship and all are of fine quality; but when, night after night, looking towards the city from the verandah of my house I saw the blazing furnaces for casting cannon where a hundred years ago an industrious and commercial people had been launching ships, I could not but feel that the Malay gunsmiths who melted down endless strings of cash were not doing as much for the real development of Borneo as had been done by the Chinese boat-builders. It is however only fair to the Government of Brunei to note that these brass guns are not usually employed for warlike purposes, but as the currency of the country; and that the present enlightened Sultan and the Tumangong are both most friendly to the Chinese.

Sir Stamford Raffles has endorsed the views of Mr. Hunt as to the causes of the decline of Borneo commerce; he thought that in exact proportion as the intercourse of Europeans with the Far East increased, the

direct trade in junks declined. The Portuguese first, and subsequently the Dutch, made treaties with the Malay Princes which enabled them to undersell the Junk Masters. "But," says Mr. Hunt, "these powers went further; by settling at ports in Borneo or by their guardas de Costas they compelled the traders in Borneo to send their produce calculated for the China market to Malacca and Batavia, which at length completely cut up the direct trade with China by means of the Chinese Junks."

The loss of their direct intercourse with China affected the prosperity of the Chinese Colonists in a variety of ways. By the circuitous route of the Straits of Malacca the cost of the transit of their rough goods, such as rattans, sago, cassia, pepper, ebony and bee's-wax became so great that they were not worth gathering for the Chinese market. Mr. Hunt does not fail to remark that the loss of this direct trade had a more fatal effect even than this on the commercial progress of Borneo. "It prevented large bodies of annual emigrants from China settling upon her shores. It deprived the Chinese of an opportunity of visiting the Bornean ports and exercising their mechanical arts and productive industry; and of thus keeping up the prosperity of the country in the tillage of the ground as well as in the commerce of the rivers."

So far, the restrictive monopolies of the Portuguese and the Dutch were undoubtedly injuries to Chinese intercourse with Borneo. But, before long, the influence of a third European power began to be felt in the island. How has the establishment of a British Colony on the coast of Borneo affected the Chinese? Has it restored the direct intercourse between North Borneo and the Kwangtung province? Have our two Colonies on the opposite shores of the China Sea co-operated successfully in that Imperial policy in Borneo which Sir Stamford Raffles foreshadowed long before either colony was born? These are questions to which recent events give some special interest; but, be-

fore considering them, it may be convenient to glance at the position of the Chinese on the North-west coast of the island, including Sarawak and the Dutch possessions.

In a Memoir on the North-west Coast of Borneo, published in the *Singapore Chronicle* in 1827, the writer, who seems to have visited Sarawak and the coast line towards Pontianak, estimates the number of the Chinese then living in the North-west district at 125,000. Mr. Spenser St. John thinks the Sarawak territory alone could easily accommodate 500,000 Chinese, and from the figures given in Mr. Dotis' travels through the North-western regions it would seem that some years before Sir James Brooke came to Borneo the scattered Chinese population of the extensive district now nominally controlled by the Rajah of Sarawak may have been about 20,000. Whilst they have been increasing in other parts of Borneo the Chinese have of late years been falling away in Sarawak. The calculation made on the spot some months ago—and it is supposed to be an exaggerated estimate—returns them at only 7,000 now. In any sketch of the Chinese in Borneo, it is impossible to avoid touching on the causes of this decline in a large district that up to fifty years ago was a favourite resort of the Chinese, and which the enterprise and genius of the late Rajah Brooke has invested with extraordinary interest.

The history of the Chinese in Sarawak is a painful one. During a visit to Sintang, a Dutch settlement that lies south of the Batan Lupa Mountains, I observed to Mr. Groeneveldt, one of the Dutch officials who accompanied me into the interior, that the flourishing and apparently happy Chinese settlement where we had been entertained by the Lanti, or Lieutenant der Chineszen, Kwee A-Sing, presented a remarkable contrast to the Chinese settlements I had inspected some weeks before to the north of Batan Lupa range. He pointed out that the difference between the Chinese under the Dutch rule and the Chinese in

the Sarawak Territory was to be traced not to any inherent bad qualities in the Sarawak Chinese but to the opposite system on which the Chinese were treated. He gave me a copy of Mr. Schlegel's monograph on the secret societies of the Chinese and shewed how their Hués and associations, whether secret or otherwise, may be utilized by a judicious Administrator. He dwelt on the advantages of the modern Dutch system of treating the Chinese with confidence, inviting them to take a part in the administration of Justice and regulating their taxation practically according to their own traditional arrangements and customs with the natives. When the Dutch received an accession of territory from a Malay Prince in Borneo, they scrupulously observed the engagements which the Rajah had made with the Chinese Kunsia. My attention was drawn to the different policy which from the outset was adopted at Sarawak when the Sultan of Borneo substituted a European for a Malay Rajah. In Sir James Brooke's Journal, under date 17th of October, 1845, he thus records how he commenced his Government of the Chinese. "After the termination of the civil war, the Rajah Muda Hassim made a ruinous bargain with the Chinese to allow them on the payment of a yearly revenue of one real a man to work gold at their pleasure. As the contract was fairly made, I felt bound in all honour and fairness to hold by it, though, from the fact of the Sovereignty having subsequently passed into my own hands, I might probably with some show of reason have proclaimed my intention of modifying the arrangements previously made. These Chinese in their very short-sighted policy have themselves abrogated the contract by a breach of its stipulations, and I am right glad they have done so. In vain have I asked them for revenue. They promise and perform not. They have fair words but evil thoughts. . . . I do not mean to quarrel with them, whilst at the same time I take advantage of their roguery to free the country

from so injurious a bargain. Doubtless these Chinese will chuckle at the idea of paying nothing for the gold ore already extracted, and will try yet further their artful cunning. I must also endeavour to assume the 'volto sciolto' with the 'pensieri stretti'; but when I find myself a little better in the saddle, I shall most decidedly apply the spur, and make them pay a proper amount for their high privilege. If they still resist I must then resort to extreme measures, which to me are always disagreeable. I must resume the land and give it to true and honest men." Rajah Brooke's estimate of the Chinese was very different from the account given of the same race by the Dutch Officials who were his neighbours. Under the same date in his diary, Sir James Brooke says:—

"The Chinese in this country (Sarawak) seem to be the dregs of the human race. Falsehood is ever on their lips. When detected in villany they think it no shame; crime is no disgrace and successful imposture a virtue."

But long before he saw the Chinese in Borneo, it is clear from the letters to his mother written from Canton that he had imbibed a great dislike to Chinese; and with many fine qualities the great Rajah was unfortunately a man of tenacious prejudices. Another extract from his journal shows how he dealt with Hués. "I called together the principal men and warned them. The Government of Singapore, judged by English laws could not act (I said) against these societies; but at Sarawak they would find it different; for justice was more speedy and looked less to forms of procedure." He heard a Secret Society was formed, but no witness would come forward. He says, "To convict by proceeding openly was impossible." He accordingly seized on a dozen or so of those he really believed to be the leading men, and thus addressed them:—"You think you are safe because you can frighten your countrymen from coming forward to give evidence; but you are not safe, and as

you work in the dark against this Government, this Government will work in the dark against you. As you strike against others in secret so this Court will strike you in secret." He then sentenced one man to death, "afterwards commuted to perpetual banishment and a fine of \$100. Two others were fined \$100 each and to be put to death if brought up again. Assau and the blacksmith were ordered two dozen each and imprisonment." He adds, "If an injustice has been done it has been done to prevent a continued system of injustice and to repress a great evil. The state of Singapore is a beacon to warn Sarawak."

Some persons on reading the Rajah's Journal applauded this rough mode of doing "Justice." But it was a beginning that did not tend to create mutual confidence. Nor did the terrible episode a few years later (1857) of what was called the Chinese Rebellion bring about a more friendly feeling. It was alleged by Mr Cobden that the Chinese in Sarawak were driven by flagrant injustice into what was termed an insurrection. Mr Spencer St. John, who defends the slaughter with which it was avenged, whilst numbering the rebels at six hundred, admits that the number of Chinese killed or banished exceeded three thousand five hundred. I was told, by one who was present at the time, that there were over five thousand Chinese heads taken. The vivid and accurate account Mr Gladstone gave the world last year of the way the so-called Piracy in Borneo was dealt with, enables one to estimate the consequences of the Chinese insurrection. In going through remote districts of Sarawak I was shown the remains of ruined campongs, then overgrown with secondary jungle, where Chinese families, men, women and children, had been killed by the head hunters let loose on the "rebels" near Kuching; Chinese families that had never heard of the dispute between the Kuching Chinese and Rajah Brooke and

* Brooke's Journal in Keppel's Voyage of the *Mæander*, vol. ii., p. 128.

whose first knowledge of any disturbance whatever was the sudden inroad of the wild Dayak executioners into the country, where all the Chinese heads, old and young, were speedily taken. One of the principal Europeans in the settlement, with whom I spent some time visiting the new Chinese Camps at the cinnabar mines in the interior, said he despaired of ever seeing any real confidence restored between the Chinese and the Sarawak Administration. On the other hand, however, it must not be overlooked that the Officials of the Borneo Company are regarded by the Chinese as their friends, and that of late years Sarawak has fallen more and more under the real management of the Borneo Company. The original and benevolent idea of Sir James Brooke, that the Dayaks could be civilized and induced to develop the resources of the country, is almost abandoned, and the foolish chimera of a sort of political sovereignty is steadily giving way before the business-like pursuits of the commercial gentlemen who are now the practical masters of the country. They appreciate the Chinese. They entirely discard the political tradition of Rajah Brooke that the Chinese in Borneo are the dregs of the human race. On the contrary they know their real worth, and with the increasing authority of the Borneo Company the Chinese will find their position in Sarawak improving.

Sir Stamford Raffles was well aware that the Dutch, after making some grave mistakes in Java, ended by understanding the Chinese, and he adopted the Dutch system of farming the revenue through the Chinese and ruling them as far as possible through their own headmen. Thirty years ago, even so intelligent a writer as Temminck doubted whether the Governor-General Van den Bosch was wise in substituting a policy of confidence in the Chinese in place of the harsh system that had been attempted at the commencement of the century. Writing in 1847, in his account of Netherlands India, Temminck says of the Chinese in the Dutch

part of Borneo:—"By old ordinances, still in force, the Chinese are considered as Netherlands subjects. At Pontianak and Sambas they are placed under chiefs appointed by Government: but more independent in the very extended districts of the interior, they form themselves into small democratical unions called *Kongis*, under chiefs selected by the community; these societies are governed by their own laws and usages." He adds, "The future will teach us whether this system of *laissez faire* will be salutary or pernicious in its consequences for the maintenance of our political influence and our commercial relations with Borneo."

It is now more than a century and a half since what he calls the *laissez faire* system, that is the system of not worrying the Chinese with laws and restrictions foreign to their race, but leaving them as far as possible to their own customs, has been practically pursued by the Dutch in Borneo, and more than half a century since it has been finally embodied in the permanent ordinances of the country. What has been the result? It has been entirely successful. The Dutch establishments winding along the Equator, on the Kapoas, those running towards the Equator from Banjermassen on the South coast, and from Koti on the East coast are models of Colonial administration in the tropics, where a small group of Europeans have to govern a variety of native races all numerically superior to the ruling class. To the native or oriental races of Borneo, including the long-settled and thoroughly-acclimatized, though still immutable, Chinese, Dutch rule has been undoubtedly a blessing. Some few years ago I had an opportunity of observing how judiciously the French manage the natives in Saigon, how they utilized their talent for municipal administration, and (as the Governor pointed out to me amongst the groups of the guests at Government House) how they reward the leading Chinese with decorations of the Legion of Honour and induce them to look to something beyond mere money-making. I

have seen the admirable results of British rule in Ceylon and the consequences of the system started by Sir Stamford Raffles in Singapore. The historic Portuguese Government of Macao also shows what can be taught by long experience in gaining the confidence of a native race. But in no part of the tropical world have I seen Colonial administration so satisfactory, alike to the European trader, to the native races and to the Government itself, as in Netherlands India. Over and over again, at Pontianak, Landak, Tajan, Mampawa, Sintang, Sanggouw and Sekadouw, the Chinese, especially, pointed out to me the practical advantages of the Dutch system. Their thoroughly contented appearance and manifest prosperity confirmed what they said. Chinese travellers on returning to their own country constantly record their good opinions of the Dutch. Nor is this an affair of the present day only.

The Notes on the Malay Archipelago compiled by Mr. Groeneveldt from Chinese sources, throw some light, as we have seen, on the early intercourse between China and Borneo, but they enable us to form little notion of what the very earliest Chinese travellers thought of the Dutch mode of administration. Nearly a hundred years ago, however, Ong-taë-haë a native of the Fuhkien province, Ong-taë-haë spent ten years in visiting the principal islands of the Archipelago, Borneo, Java and Sumatra. On his return he published a small work recording what he had observed. His account of how the Chinese were treated at that time by the Dutch is well worth noting. Dr. Eitel has favoured me with a translation, made at Shanghai in 1849, of this little-known but interesting author. From the tone of his Preface it is clear that Ong-taë-haë's travels did not do much to alter the characteristic style of a Chinese writer:—

“Although far from being intelligent, I dare not refuse carefully to record the things which I have seen and heard, together with some references to the country and its inhabitants, in short every individual word

and action worthy of being noted down; thus publishing the whole in order to render some small assistance towards correcting men's minds and sustaining right principles in the world. Dated, the 56th year of Keen-lung (1791) 8th moon, 2nd day.”

Speaking of Sam-pa-lang (Samarang) Ong-taë-haë says, “The offices held by the Hollanders residing here consist of a Governor, also a Factor, a Secretary, a Cashier and a Commissary. Whenever any of the Chinese are appointed to be Captains (甲必丹 Kap-pit-tan) a representation must be made to Europe. The new Kap-pit-tan then selects a lucky period and assembles his relatives and friends, the guests in his family and visitors from the villages, when on the appointed day a Hollander approaches bringing the order. The Kap-pit-tan and his friends go outside the door to receive him; the Hollander enters, and stepping up into the middle of the hall, stands conspicuous, and opening the order, reads it. Then pointing to Heaven above and Earth beneath he says, ‘This man is polite, intelligent and well informed regarding the principles of things, hence he is promoted to be a Kap-pit-tan: You, elders, what think you of it?’ All the people then with one voice exclaim ‘Very good, most excellent!’ The Hollander then shakes hands with all of them, and this ceremony being completed they return to their seats. The European then taking the Kap-pit-tan by the hand leads him up the steps to the middle of the hall where they pay compliments to each other: and this is the way in which the Dutch get our people into their net. The power of the Kap-pit-tan in Kat-la-pa (Batavia) is divided, and the profits of the situation are uncertain; but the authority of the Samarang Kap-pit-tan is fixed, and his profits more regular in their returns. The preparation of salt from the sea and the cultivation of the fields to produce revenue are all perquisites of the Kap-pit-tan. Thus it is that a person who fills this office can amass stores of wealth.”

The sketch he gives of his countryman, Tan-pà-k'heng, shows how the wealthy Chinese inspired the native chiefs with respect:—

"Tan-pà-k'heng, whose name was Lek, was an inhabitant of the beautiful stone village in the prefecture of Chung-chow. He was naturally shrewd and well acquainted with human nature. His first cousin Yang was the Captain China of Samarang. Pà-k'heng went to inquire after his relative and was soon enabled to assist him in his business. After a time Yang died, and K'heng succeeded to his office. He soon obtained several scores of trading vessels, which he despatched to different ports, and gained, whenever they touched, cent per cent profit. Before many years had expired, he became the richest man in all the country. He had a sumptuous table spread before him, and hundreds of females waiting at his side. When I first arrived at Samarang, I observed a native officer of the rank of Tumonggong paying a visit to Pà-k'heng. His train consisted of several hundred horsemen, who came in grand procession, but on their arrival at the outer gate they alighted, and on entering approached on their knees, "whilst Pà-k'heng sat exalted, until they came near, when he greeted them with a slight inclination of his head. Most assuredly," adds Ong-taè-haé, "to attain such an extent of elevation in a foreign land shows what the flowery Chinese are capable of."

In describing the modes of conveyance in the chief town in the Dutch possessions, Ong-taè-haé says:—"Their carriages are carved and painted, and cost each several hundred reals. That in which the Governor rides is gilded: other officers of Government and the Kap-pit-tans China ride in ornamented carriages; and the ordinary people in plain varnished vehicles."

Ninety years after this was written, I saw in Western Borneo what was of more importance to the Chinese than the Malay chief bowing before Pà-k'heng, or the China Captains riding in ornamented car-

riages. I saw the Supreme Court administering Justice in native cases, the three judges being, the able Dutch Resident, Mr Kater, the Chinese Captain Lai Atjoh, and the Pangeran Bandahara. In this, the highest court of the province, the chief Dutch official, a Chinese Captain, and a Malay Prince each had an equal vote. Furthermore, no Chinaman was tried without having his case stated and explained to the court by a Chinese Lanti, or Lieutenant der Chineszen. In minor cases, such as occur in our petty-session court, a Chinese Captain sits alone. The Dutch assert, and act on the principle, that the first element in the good government of native races consists in giving them co-operation and confidence in the administration of justice; while, by enlisting the China Captains and Kungze on the side of the Government, they have eradicated or prevented the formation of the really dangerous secret societies.

The fact that even for the trial of a Chinaman accused of the greatest crimes in Borneo one member of the Court must be a Chinese Captain, does not seem to have been known to Ong-taè-haé, for in another passage he speaks of the rich merchants and great traders who amass wealth being raised to the rank of Kap-pit-tan-tuā, or Great Captain, Luy-tin-lan or Lieutenant, and Commissioner of insolvent and intestate estates or Boedelmeester, adding "When the Chinese quarrel or fight they represent their cause to the Captain before whom they make a low bow, without kneeling, and call themselves his juniors. The rights and wrongs, with the crooked and straights of the matter are all immediately settled either by imprisonment or flogging. With respect to flagrant breaches of the law and great crimes, together with marriages and deaths, reference must invariably be made to the Hollanders." Some of the author's objections to the country and to the Dutch are characteristic. "There are no writings of philosophers and poets, wherewith to beguile the time; nor any friends of like mind

to soothe one's feelings; no deep caverns or lofty towers to which one could resort for an excursion; all of which is much to be lamented." As to the *Hollanders*, he says, "they have long noses and red hair, they are deep seemed and thoughtful: hence they acquire such an influence over the natives." But he objects to many of their customs:—"Husbands and wives separate, with permission to marry again; and before a man is dead a month his widow is allowed to marry; thus they have no rectitude. Men and women mingle together; thus they are without propriety. They are extravagant and self indulgent, and thus bring themselves to the grave without leaving something to tranquillize and aid their posterity; in this they show little wisdom."

Not the least interesting passage in Ong-tai-ha's work is his account of the *Eng-kit-lay*, or *English*, and *English manufactures*. He says: "The *Eng-kit-lay* are denominated by the Chinese *any mu*, red-haired people.

They also dwell in the north-west corner of the ocean, very near to the Dutch, whom they much resemble in person and dress; but their language and writing are different. *English manufactures* are very superior, while their swords and guns and other implements are the best in all the countries to the north-west. They reside in factories and submit to the regulations of the Dutch; while the latter treat them well and do not quarrel with them. Of late years (1785) there is a newly-established settlement to the west of Malacca and south of Quedah which is called the island of Penang. But the regulations there are oppressive and unfriendly, so that the Chinese of that place, being unable to endure them, have removed elsewhere." This latter statement accounts for the fact that Penang made no real progress until Sir Stamford Raffles' more enlightened policy prevailed in the British settlements.

(To be continued.)

JOTTINGS FROM THE BOOK OF RITES.

I. DEATH AND BURIAL.

My object in the following pages is to piece together the scattered notices in the *Book of Rites* on the cognate subjects, Death, Mourning, Burial, and Ancestral Worship. For the sake of historical connections, and as the etiquette of mourning is most minute and complicated, I shall first deal with death, burial, and ancestral worship, leaving the subject of mourning, visits of condolence, &c., to a separate paper.

The *Book of Rites* introduces us to the Feudal Age of China, and to the pupils and immediate successors of Confucius in their attempts to interpret that age and if possible to reconstruct it. It is necessary therefore to bear in mind the structure of society, as composed of—(1). The Son of Heaven or Emperor, who however was a mere fiction

and was less powerful than an average feudal baron; (2). The Princes or Rulers of States, each absolute in his own domain, also spoken of generally as the Nobility; (3). The various officials 卿大夫士, Minister, Great Officer, and Scholar, holding from the respective Rulers or from the imaginary Emperor in his private domain. The punctilios of etiquette always turn upon these distinctions, and though sometimes uninteresting, a frequent mention of them is unavoidable. It is to be understood that the particular usages to be described were, in their details at least, limited to the ruling classes. We have no clear view of the "popular" usages of ancient China except in so far as we may safely infer that the usages proper to the lowest degree of

official rank, the scholar, give us an approximation to what was probably the custom among the governed classes.

I need not discuss here the historical value of the Book of Rites. It is sufficient to regard it as a work of the first century B.C., in which is mirrored, apparently with perfect accuracy, to judge from the older classics, the great Feudal Past of China; and in which also the chief actors, the immediate disciples of Confucius, seem to be the very men we know in authentic history. Confucius, in the frequent references to him, seems to suffer somewhat from tradition, as indeed was inevitable from the value of his name in a question of etiquette. But the book may be freely taken with this caution as a fair picture of early Chinese life, and is quite a storehouse of facts for those interested in the manners and customs of the ancient world.

There is one great drawback. The facts interesting to us are mentioned only in the most incidental manner, and only in their relation to points of etiquette in which no western can feign an interest. In order therefore to reduce the book to "subjects," as is proposed in these pages, it has been necessary after a careful perusal of the whole work, to form, as it were, a concordance of texts bearing on the particular topic. It is hoped therefore that everything affecting death and burial scattered up and down the 49 sections is here reduced to order so as to form a continuous narrative.

The Book of Rites enables us in several instances to stand by the dying and hear their last words. We are thus introduced to 曾子 Tseng Tzu, in his last moments, the author of the classic called the Great Learning 大學, and clearly a ruling spirit in the Confucian school. He lies upon an ornamental mat, the symbol of the rank of a Tai Fa or Great Officer. By his bedside are his two sons, a nephew and youthful attendant. The sons sit at the feet of their father, and the servant sits near by holding a lamp. The silence is broken by a query

from the latter. "Is not this ornamental mat the mat of a Tai Fu?" The nephew commands silence. The dying man catches something of the question and bids the youth repeat it. With its repetition, he is immediately thrown into a state of trepidation. For this mat was the gift of Chi Sun 季孫, who as a cadet of the ducal house of Lu 魯 was to the Confucian school an usurper in thus conferring dignities which could only proceed from the legitimate ruler. Sick and in pain therefore as he is, Tseng Tzu calls to one of his sons to remove the mat in question. The son remonstrates. "The sickness is severe, the patient cannot be disturbed, if morning bring a change for the better then the mat may be decorously removed." Tseng Tzu replies that the youth who put the question has more affection for him than his own children. For the true man is concerned about virtue, while the mean man only thinks of convenience. "For what is the object of my aspirations?" he says. "Is it not to attain a proper death?" They obey his importunate request, and he dies just as the change has been completed;—dies happy that he has not lied in his death by pretending to a dignity which as a legitimist and stern follower of Confucius, he might not even seem to claim.

In another instance we are introduced into the sick chamber of a great officer of Chi 齊. A friend enters, remarks that the illness is serious, and begs to know the last wishes of the dying man. We notice that the word "death" is avoided on the principle of euphemism, and the speaker asks what shall be done in the event of "the great sickness." The dying man replies, "I have heard that where one in his life has been profitable to others, he should not injure others in his death. But in my life I have been unprofitable; shall I then injure others in my death? Select therefore an uncultivated piece of land and bury me in it." Another saying of the same is quoted: "Burial is simply the concealing

of the dead out of men's sight. Therefore it is sufficient if the body be decently apparelled, if the coffin be large enough to admit it, if the outer shell be large enough to contain the coffin, and the grave be large enough to admit the outer shell: fill in the soil, and plant the place with trees."

A third instance is that of Tsu Chang 子張 one of the immediate disciples of Confucius and whose name occurs frequently in the *Analects*. He calls his son to him and thus addresses him, "The man of virtue speaks of his end, and the mean man of death. Have I then not nearly attained to this?" In his own conviction he is come, as it were, to the termination of his career, but not to death. To take the meaning put into it by the commentator,—There is no death for the virtuous man; he has a beginning to an end; but death is only to be predicated of the mean man "who is to rot with the general mass of matter." Elsewhere man and matter are distinguished in that matter perishes, while man "returns" as if to the place whence he came.

This is perhaps the nearest approach to the doctrine of the immortality of the soul which we find in the *Book of Rites*. To be sure, the soul is spoken of as ascending upward at death, as going to Heaven and as capable of an active individual existence in another sphere—the sage ancestors being worshipped as the beneficent instruments of Heaven to bless their dutiful offspring. But nowhere does the doctrine of immortality seem to enter the individual consciousness so as to affect man in the view of death. Men speak of death and experience death, as in one or other of the above instances I have given. As was to be expected too from the early Confucian school, it is the mere "etiquette of death," the mere matter of a "mat" and "capstrings," as in Tseng-tzu and Tzu-lo, which occupies their thoughts. The disciples had imbibed the spirit of the Master, not to deal with questions affecting the other world, and the highest view of immortality is that of Tzu-chang, that the

virtuous man lives on in his virtuous deeds, while the mean man dies and perishes with perishing matter.

But to proceed with our subject, which is to give an account of the usages of the early Chinese in regard to death and burial as they can be pieced together from very fragmentary notices in the *Book of Rites*. So soon as the illness seemed likely to be fatal, the whole premises were to be carefully swept and tidied up, in order to pay due honour to the visits of relatives and friends who were expected to call on receipt of the news of death. All musical instruments were to be removed and no music allowed till the expiry of the prescribed term of mourning. The Ruler of the State must die in the room called Ch'in 寢, and in any case it was of importance to die in the best apartment. The sick should lie with the head towards the east, as thence was the source of life. In the very act of death, when there was clearly no hope of recovery, the body was to be taken from the bed and placed upon the ground. This was done "because we are born upon the ground" (referring to the ancient practice in accouchment); and with a view by contact with earth to induce the "breath of life" to return. This act must be performed by four persons, one to each limb, men assisting in the case of men, and women where the sick person is a woman. "A man must not die in the hands of women, nor a woman in the hands of men." While the body is on the ground the clothes are to be changed, and, as at present, it seems to have been of the utmost importance to die in new attire. At this stage a piece of fine silk cotton was to be placed over the nose and mouth, to see whether or not there was any motion of the breath. There seems, however, no mention of the current superstition that the breath of the dying, as the soul left the body, was fatal to whoever inhaled it, which is the modern reason for the use of a mouth-cloth.

The moment the breath has departed, a person is commissioned to take a garment of

the deceased and with it ascend the ridge of the house, where he must thrice call out to the spirit to return. The ancient Chinese apparently knew of only one P'o 魄 and one 'Huén 魂. The P'o is in the body when the spirit or 'Huén has taken its departure; and the spirit is spoken of as the intelligent substance or breath, the Chih Ch'i 知氣. These two are divided at death, the P'o going down and the 'Huén ascending—ascending, it is also said, to Heaven. As loth then to part with the deceased, and, as it were, with a view to wile the spirit back before it takes its final flight, the spirit must be searched for and thrice summoned. When the Emperor dies the spirit may be thus summoned in the common haunts of the deceased while in life, such as the ancestral temple, the gates in the palace yard, &c. But apparently the common proceeding was to ascend the house, an elevation being desirable as the spirit ascends at death. The ascent must be made from the East gable, the summons shouted midway on the ridge, and the descent made from the North-west corner of the West gable. The summons must be shouted towards the North, as the spirits are subject to the Yin 陰 principle, and must be shouted once toward heaven, once toward earth, and once into mid space (as representing the four points of the compass). In the case of the Son of Heaven and the nobility or Rulers of States, the name of deceased must not be used, these being summoned by their title, as "Son of Heaven, return," 天子復. In ordinary cases men are to be called by their name 名 and women by their designation 字, or surname 姓. The garment used on the occasion must belong to court or full dress apparel; but where deceased is a woman it is expressly forbidden to use any portion of the wedding dress, as this is said to be unpropitious in the worship of departed spirits. One would expect that the object of the garment was to attract the spirit and lure it back to the body. But strange to say the garment so used was to be thrown by the

bearer straight in front of him when he had concluded the summons, was to be caught up by an attendant standing below ready to receive it, and was then to be carefully laid past in a chest, it being expressly forbidden to use it in any way upon the deceased. It appears however from the notes that anciently the garment in question was laid upon the corpse.

This summons to the spirit seems to have been an indispensable rite. Thus where an official charged with a mission to another State dies on the way, an attendant must ascend the left wheel of the carriage, and with a bannaret, the symbol of the deceased official's rank, perform the customary service. And here again the point of ascent is the east, as the cart is first to be made to face southwards. Where such an official dies in the State to which he is accredited, the rite is to be performed by a public officer of the friendly State in the same manner as if he had died at home. Even on the field of battle it was sometimes formally observed, the symbol in this case being an arrow.

As it appears in the Book of Rites this singular custom is clearly one of those soothing "make-believes" which appear all through the period of mourning and in every act of ancestral worship. It was simply the protest of the filial heart against death, the expression of its reluctance to part with its loved ones. An appearance is even given to it as if it were part of a wise precaution against living interments, a reasonable time being allowed to elapse before life could be pronounced extinct, while it was forbidden to coffin the corpse within three days after death. But in more superstitious days, and perhaps in its origin, it was an attempt to induce the spirit to return and revivify the body, and is analogous to what I once witnessed at a deathbed here in Newchwang, when the sick person, dying of cholera, was placed on the floor with a view to put on the new attire, the attendant women shouted at the loudest, shouting into the very ear of the unconscious sufferer, and this with a

view to detain the spirit until the transformation into the new raiment should be accomplished. Where the moderns by shouting, and bustle, and even by shaking the sufferer, think to rouse the vital energies and so detain the spirit, the ancients sought to recall it. This appears from a remark of the commentator, who expresses his disgust at the performance of the rite after a disastrous battle, as there could be no pretence of revivifying where the limbs were scattered about on the plain.

After the invocation ceremony life is supposed to be extinct. But the word death may not be predicated of any but the common people, and therefore the death of the Son of Heaven is spoken of as 崩 the mountain falling; that of the Nobility as 薨 demise; that of the Tai Fu as 卒 de-cease or end; that of the Scholar as 不祿 'no longer receives official emoluments.'

The corpse is now to be removed from the ground and placed upon a fresh bed. Here a piece of wood is carefully fitted into the mouth so as to prevent it closing, as grain and jewels have to be administered by way of feeding and hanselling the corpse after the body is washed; and the feet are carefully fixed so as to stiffen in a proper position to receive the shoes. This done the body is covered with a coverlet.

The spirit has not returned to revivify the body, but so long as the corpse is present, i.e. until burial, the dead may not be treated as dead. For this reason the corpse until the funeral must always lie with the head towards the south, so that the mourners in their various acts of reverence may face the south or yang principle, the symbol of life. This is to signify their tender attachment to the deceased and their reluctance to own the separation. With the burial the position is reversed. The head of the corpse is towards the north, and the mourners must therefore face north in doing reverence, a token that they have abandoned the loved one as the prey of death and have thenceforth to do only with the manes or 鬼.

At the moment of death there seems to be the same confused weeping and wailing which we observe in modern times. And it is worthy of their common sense that not until nature has found full vent, do they apply the punctilios of their complicated etiquette. With the moment of death begins a fast of three days where deceased is a parent, during which the filial son must sleep on the floor with straw for his bed and a clod of earth for his pillow. All personal ornaments are then laid aside, of which earrings are specially mentioned as then worn by men, and mourning assumed. And as the family and relatives are expected to assemble and condole, so it is proper that the deceased ancestors should share in the occasion. All the tablets therefore representing the deceased's ancestors are taken from their respective "Temples" and placed collectively in the Temple or Niche of the Great Ancestor or founder of the family. Here they are to lie during the period of mourning, during which period there is properly speaking no ancestral worship, all attention being confined to the deceased, and the only acts of ancestral worship being intimations affecting the deceased. This is of course only where deceased is a parent or the head of the house whose tablet will in due season enter the family temple.

After the corpse has been thus duly placed upon the bed, a libation is offered of minced meats 脯醢 and new wine 醕酒. The meats 'are to be taken out of the cupboard,' i.e. are to be such as were prepared for deceased while in life, care being thus taken in every trifling detail to avoid treating the dead as dead or in any way distinguishing between the dead and the living. The meats are to be presented, and the wine poured, on the east of the corpse, i.e. towards the rising of the sun, the life-giver.

With this service begin the first formal i.e. regulated expressions of grief. There are first, the wail *ngoi* 哀, which for a parent is as if the breath were suddenly caught when the

voice is at its loudest, as by sobbing or a paroxysm of grief, and which is variously modified in the four minor modes of mourning. This in heavy mourning is accompanied by the crossing of the arms upon the breast. As the family thus wail before the corpse, it is necessary for each near mourner to advance and touch the clothes of deceased. The place to be touched is in every instance the chest, but the act varies with the degree of relationship. Thus when the Ruler of a State comes to wail for a valued counsellor he touches gently with the hands 撫; parents mourning for children pluck at the garment as if to embrace 執; children mourning for parents bend over the body of deceased and lean upon it with their hands 馮; the eldest son's wife in mourning for uncles and aunts touches gently with the back of the finger-tips, holding the palm uppermost 奉; uncles and aunts in the case of the eldest son's wife touch gently as in the first instance 撫; the wife in the case of her husband gently pulls at the garments 拘; while the husband or heir son towards his wife and younger brothers plucks at the garment as in the second instance 執. When the Ruler thus condescends to honour a subject, he is the first to perform the ceremony and care must be taken by all who follow to avoid touching the place where his hands rested. Further regulations limit the performance of this ceremony so that only father, mother, heir son and his wife, and children by the wife proper may be thus bewailed. The liberty was greater in the case of the scholar when the ceremony might be performed towards the children of concubines. In the case of the eldest or heir son, if the parents survive him they take precedence of his wife in the act of touching.

Accompanying the wailing and touching of the corpse is a peculiar ceremony called 踊. This may be defined as leaping. Yet in mourning for a parent the feet must not leave the ground, as if the body were weighed down with grief and an

attempt were made to leap in which the bended knee was brought to the straight again while the feet refused to move. In the four minor degrees of mourning the motion is as if the heels should leave the ground and not the toes. Confucius is quoted as laying great weight upon a knowledge of this distinction. This ceremony, to be complete, was composed of three acts in each of which there were three successive jerks of the body as if to leap. This must accompany every formal act of weeping beside the corpse, and was a token of deep mourning, which like all the preceding was limited within a narrow circle. The men it appears took precedence of the women, the guests or outer relations following last of all. The disciples of Confucius had one among them who doubted the utility of this ceremony, and another disciple 子游 defends it and explains its meaning. The rites of mourning, he says, are the antithesis of joy. Joy has its crisis in dancing 舞 and grief in this ceremony of 踊. As joy in its manifestation of dancing must be regulated to prevent disorder, so must also the manifestations of grief by such regulated ceremonies as 踊.

The next important step is the washing of the corpse 沐浴 which is to take place in the 中霤, a term, defined as deriving its name from the days when the Chinese dwelt in caves of the earth, and which reminds one of the Norse "burrows" in the Orkney Islands where the walls converge to form a chimney. There must be a receptacle for water in the middle of the floor. In the 中霤, or centre of the floor, in one of the side apartments, a hole is to be dug and a bed placed over it, and here the corpse is to be bathed as at birth; this, as before, in affectionate solicitude to treat the dead in all things as they treat the living (though the bathing of newborn infants is entirely unknown in our parts). As we shall see presently, there is apparently another idea, which, in the place chosen for the ceremony, means further to

link the present and the past, the modern Chinese, as they deemed themselves, with their less civilised forefathers. At the washing six persons must assist, four to lift the coverlet, one at each corner, and two to perform the washing. To the washing of the head 沐 special importance is attached. This must be done with water in which grain (millet &c.) has been boiled. A curious custom is mentioned in this connection as supposed to be prevalent in great families. Some earth was to be taken from under the west wall of the ancestral Temple, and a small furnace made of it. A tripod of earthenware was in like manner prepared and the fuel must be the stubble taken from the north-west corner of a temple enclosure, or according to another version, a portion of the eaves of the house from the north-west corner to be brought down by the person who invokes the spirit's return. This prepared, the grain was first cooked in the kitchen, but when handed by the attendants to the chief mourner was carried by him to the extemporised oven above described and then reheated—the object apparently being to receive the influences of the ancestral temple. In the case of the 士, a scholar, the parings of the finger and toe nails, the trimmings of the hair, are to be carefully collected and buried in the temple enclosure. In the higher ranks these were put away into four little bags until the coffining, when they were bestowed one in each corner of the coffin to be buried with the corpse; this doubtless that the body might be then in its entirety.

~ The washing finished, the body is again removed to a fresh bed, which is placed under the window of the western apartment. In this removal and in the various situations in which the corpse is to be placed until burial, there is to be a contrast with etiquette among the living. The law of host and guest is, with every advance, to give place or precedence. The law of mourning is a regular, graduated advance, each act performed upon the corpse being at

a point removed in space from the preceding. Seven acts are thus specified, beginning with washing in the 中霤 and ending with burial at the grave. Here under the window 牖下 is to take place the feeding of the corpse 飯, and the putting in of the mouth-jewels 含. The bed on which the corpse is placed, seems, as in the case of the washing, to be the ordinary trestle bed, and is provided with a single mat and a pillow. The texture of the mat whether of bamboo or rushes, and the style whether ornamental or plain, are according to the rank of deceased; but in every case the mat is single, as ice is to be put under the bed to retard decomposition. The ice, however, would seem to be a matter of privilege. Where the rank is high it is to be contained in one large vessel, where the rank is lower it is contained in a single vessel of smaller dimensions, while in the lowest rank, the 士 (or scholar) ice is forbidden, and he is allowed as a favour the use of water, which, however, must be set in two vessels both smaller than the above to distinguish him from his superiors. At death, it was remarked, an oblong piece of wood with notched edges was fitted into the mouth to prevent it closing. This is now removed and the mouth of the corpse filled with uncooked grain, millet or rice; the grain to be uncooked as symbolic of the time when men did not use fire to cook viaticals. To this was added a mouth-jewel of pearl or jade-stone. One passage says the Son of Heaven should have nine such pearls, the Nobility seven, the Tai Fu five and the Scholar three. They are also spoken of as 水物 or pearls; but the Chow Ritual 周禮 speaks of jade stone 玉. In the case of the Son of Heaven it is the sacrificial officer known as the 祝 or 太祝 who performs this office, for which reason he ranks among the chief mourners. In ordinary cases it is performed by some one among the 賓 or guests, relations rather, who have come to condole and assist.

The feeding of the corpse was to suggest

the affection of the survivors, and their desire to implement to the full the duty of nourishing one's parents. It was of moment therefore to fill the mouth quite full, as a vacuum would suggest hunger and niggardliness. It is distinctly asserted that there is no superstitious element in this practice and that what is done is not done on account of the dead but on account of the living. That the idea is purely subjective appears very clearly alike in text and commentary of the Book of Rites. The subject will come up again with the 明器 or implements used in the worship of the dead and buried in the grave. Let it here suffice to quote the opinion of 子游 in defending such practices against the sceptical Cui-hono? of a fellow disciple. "The death of our dear ones," he says, "grieves us, and the sight of their helplessness pains us." He then enumerates the various practices we are about to describe, and asks "if it has ever been heard of that the dead were conscious of these acts or enjoyed the viands? While yet there never was a time when these services were not rendered. And the reason? Simply in our own feelings, that we may manifest our dislike of death and our desire to help our helpless ones." The special meaning of the mouth-jewel is not stated. The custom is as old as Chinese history, and figures largely in the 左傳 where the mouth-jewel is the most distinguished token of respect towards a deceased friend or faithful subject. There seems to be no trace of the superstitious element which is the root of the practice in every other nation, no association with shades or the abodes of the blessed; and we are bound to give the early Chinese the credit of indulging in superstitious practices in the least offensive manner possible, and with an intelligence and common sense whereby they contrast very favourably with Egypt, Greece and Rome, and even indeed with their more degenerate children.

On this follows the dressing of the corpse and the 小斂 which took place just

inside the door of the reception room 戶內, where, at death, a screen had been erected to afford the necessary privacy. In the case of the Son of Heaven and the great families these two acts are distinct, and only in the case of the scholar and common people can they happen on the same day. In every instance the dressing took place the day after death, while the 小斂 would happen on the third, fourth, or fifth day after death according to rank. The dressing would appear to be much as at present, when three and five are the favourite numbers for the sets or suits of clothing to be worn. With moderns the least is a threefold set, representing the summer and winter clothing, together with that suitable for spring and autumn which count one season. Of old, in high life, there would be in addition the robes, cape, &c., representing the ceremonial occasions of the court and the ancestral temple. For the subjective consideration above given the clothing must not be stinted, and as the materials included costly fur robes and the choicest silks, it must have often happened, then as now, that a funeral was a death-blow to the prosperity of the family. To make a distinction between the living and the dead, the dress of the deceased was made as if to button on the left instead of on the right side, the buttons also being omitted as unnecessary. The corpse, with the clothes thus disposed upon it and around it, is now to be covered with a coverlet and to lie in state until the 小斂 or more formal preparation of the corpse for the coffin. On each day which may intervene between the dressing and the 小斂 the family must assemble each morning to wail and perform the leaping ceremony in presence of the corpse. During this time also on the east of the corpse there will be the usual arrangement of assorted meats 饌, which by night may not be covered with a napkin as is done in the case of the sacrificial flesh which is afterwards to be partaken of by the family and friends.

The coverlet was an essential feature as

it was reckoned disgraceful to allow the deceased to lie exposed to view even when in full dress. But instead of using a coverlet a curious custom existed, which was to cover the corpse with two things made like bags, the smaller of which was drawn on first from the feet upwards and extending to meet the hands, the latter being drawn on over the head and extending downward over the finger tips to overlap the other. The two bags made of silk were then fixed at the seam by ties. The reason assigned for the use of this is to make the body appear as in life, the upper bag representing the upper garment or 衣 and the other the lower garment or 裳. Where the 襲 and the 小斂 are distinct acts, a fresh bed is prepared on the third, fourth, or fifth day after death, as the case may be, which is to be furnished as before with a pillow and a mat appropriate to the rank of deceased. Upon it are placed long bands of cloth, three crosswise and one lengthwise, each end of these being slit so as to make three fingers for convenience of holding. Upon these bands is then placed a coverlet, which may be of embroidered silk, or plain white silk, or dark coloured silk according to rank. The corpse is then removed to the bed thus prepared and another coverlet is laid over the body. This done the ceremonies of wailing, leaping, and touching the corpse are gone through as before and a libation is offered. It was an open question in the Confucian school whether this libation should be offered on the east or on the west of the corpse and whether or not a mat should be spread upon the floor to receive the wine.

A new feature appears in the 小斂 or in any case with the third day after death. This is the mourning batons, an essential feature of full mourning and upon which much of the finessing of etiquette will depend until they are broken and buried in a secret corner after the temple intimation that the days of mourning are completed. They were supposed to be symbolic. One was round, symbolic of heaven, and was that used in

mourning for a father; another was square-sided, symbolic of earth, and was that used in mourning for a mother and which appears also in the minor degrees of mourning. The round one moreover was to be made of bamboo, and signified that the mourning worn for a father must under all circumstances continue to the full end of the three years' period; the other was symbolic of a tree which sheds its leaves in its season 桐 and symbolises the change in mourning which takes place at the end of the year when the mother's death precedes that of the father.

The original idea in the use of the baton seems to have been, simply that of support, a provision for a season when even the strong are bowed under grief. From this idea apparently proceed the distinctions which are made in its use. Thus the young, i.e. the unmarried, may not use the baton even in mourning for parents, the only exception being the heir son; and it is properly used only in the serious cases of mourning, as for parents, eldest son, eldest son's wife, and younger brothers, children of wife proper. Then a further distinction is made in its use as to whether it shall touch the ground (as if one were leaning upon it 拄杖) or be held up off the ground in a reverential attitude 輯杖; thus when the grief was fresh, before the corpse was coffined, it might touch the ground; but not after, in the various ceremonies which succeed the coffining. And last of all, in the case of a father's death, it was only put into the hands of the widow and children (including the heir-son's wife) when first assumed three days after death; privileged outsiders receiving it only on the fifth or seventh day. Originally we are told it was a feature of mourning common to all ranks and classes. But a certain unfortunate wheel-wright having been observed using it in the prosecution of his calling, as a spoke upon which to turn a wheel he was making or mending, it was forbidden to the common people and reserved as the privilege of rank. Three

features, then, in mourning were, the giving of the batons, which given early or late distinguished the relation of the individual to the family; and the manner of carrying the baton as to whether it should touch the ground or not, whereby the degrees of grief and the progress of the mourning seasons were indicated.

There were other important distinctions. As for instance, if an Imperial mandate overtook a son in mourning for a parent, he might not use the baton; while if the mandate were from the Ruler of a State, he might continue its use but must not suffer it to touch the ground. Again the mourner, in attending at the divinations for a lucky day for the funeral or for a lucky day in which to bring the mourning to a close, must lay aside the baton in deference to the "spirit world" upon which he thus attends. And lastly very stringent rules were laid down limiting the use of the baton as to place and occasion. Thus in mourning for the Son of Heaven or Sovereign Princes all batons must be left outside the inner courtyard, so that they are never used in presence of corpse or coffin: while there was a graduated scale of this nature whereby even in common life, as the mourning wore on and the grief abated, the limits of its use were lessened until as a final restriction it might not even enter the reception hall.

The guiding principle throughout is one and the same, viz. whether the case is one in which grief ought to preponderate over reverence, or one in which reverence ought to preponderate over grief. Where grief is to have free vent, the baton is used as if it were a support; where reverence interferes with the free expression of grief, the baton must either be elevated or altogether dispensed with. As therefore time wears on and the deceased is about to have his place assigned him in the spirit world by a tablet in the ancestral temple, grief abates and reverence preponderates until it is laid aside with the last faint

traces of mourning:—being then, however, broken up and buried in a secret corner as a sacred relic which no profane hand may touch.

With the **大斂** the family appear in full mourning. The chief mourners, as also those who assist about the corpse "bare the shoulder," which means to fold back the breast lappet of the upper robe so as to reveal the under jacket. The son mourning for a parent takes off one or other of the two tufts of hair then grown on the temples (the right or the left according as he mourns for father or mother) and wears the mourning girdle and head band of hemp.

The **大斂** is the ceremony of putting the body into the coffin, and falls on the third day after death in the case of the 'scholar,' on the fourth day in the case of the Tai Fu; on the sixth day in the case of the Ruler of State; and on the eighth day or seven days after death in the case of the Son of Heaven. The preparations are much the same as in the preceding ceremony, **小斂** only that with the love of minute distinctions which characterises the early Chinese the bands laid down wherewith to lift the body and wrap it in the coverlet are more numerous.

At the ceremony of lifting the corpse all the near mourners take part. But apparently only the members of the family are in the room, the guests who come to condole remaining outside "at the foot of the steps." In the case of the sovereign, of course, all the great officials are present, and it is then they have charge of the entire ceremony. One spreads the mat; another the cloth bands, coverlet, &c.; and others then bear the corpse to the coffin. The body has hitherto lain in the **堂** or reception hall, behind the curtain expressly erected. This screen is now removed and the body in its full dress and wrappings borne out by members of the family, or high officers in the case of Rulers, and placed in the coffin on the platform above the eastern steps. The choice of this position is to signify that

the deceased is still host and to testify to the reluctance of the survivors to fill the vacant place. The coffin seems to be an equally massive structure with the modern one. The best were made of wood, prepared long beforehand, and were to receive a fresh coat of varnish every year until use.

The Son of Heaven had four coffins besides the outer shell. The innermost one was three inches in thickness (ancient Chinese measure) and was covered with rhinoceros hide 水兕革 outside of which was one of 櫨 wood. The two outer ones were of 梓 wood (which is called the king of the trees 木王), the inner of these being known as the 屬 and the outermost as the 大棺. Each of these when stored past for use were to be carefully protected from dust by a covering of cloth. The Ruler of a state had three coffins, the outermost being eight inches in thickness, the next six inches, and the innermost or coffin proper four inches. The Tai Fu had an outer shell 槨 eight inches and a coffin proper six inches thick. The 'scholar' had no outer shell, and we must therefore infer that the common people were denied the privilege. Otherwise we would infer that the 棺 and the 槨 which were said to be introduced from the Yin 殷 dynasty, were quite a common institution under the Chow 周 and especially during the times of which we speak. The Prince of a state had the inside of the coffin painted red, with the covers in green, while the coffin nails in his case were to be of metal of various sorts. The coffin of a Tai Fu was to have the sides dark, and the corners in green—the nails to be of bone. The lid of the coffin, after the 大斂, was to be carefully varnished to prevent evil odours during the long period it must remain on the premises. Anciently we are told no nails were used to fasten the coffin lid. Strong leather strings were therefore bound round the coffin, three crosswise and two lengthwise. At each knot where the thongs intersected, were inserted small pegs of wood thicker at the

ends than in the middle, the object of which was to screw up the bands and make the coffin air tight. After nails were introduced the use of the leather thongs still continued as also of the 枉 or pegs, which pegs became synonymous with the top of the coffin. To these thongs were fastened leather loops through which the cords were inserted by which the coffin was to be fastened to the hearse. The places where the pegs were inserted were to be carefully sealed with varnish to prevent the cords from loosening. The only things put in the coffin proper with deceased, besides the wrappings above mentioned and the representation sets or suits of clothing, were the four little bags spoken of above containing the paring of the nails and the trimmings of the hair of deceased which were preserved from the washing of the corpse. The 明器 as we shall see were put in the outer shell just as the funeral was about to start and conveyed in the hearse to the grave. The outer shell does not therefore figure beside the coffin until the funeral. That of the Son of Heaven was to be of 柏 and that of the Nobility of 松. The wood was to be cut up ten days after coffining and laid out to season. A stone shell is mentioned, but with disapprobation, which was three years in making, and Confucius is quoted as condemning it as an attempt to defy the law of death which is dissolution and decay. The usual thickness of the outer shell, while Confucius was master of works in Lu, is said to have been five inches. As this shell was not wanted until the day preceding the funeral, it was to be stored away, being protected from the dust by a covering of matting, not of cloth, as in the case of the coffin.

The corpse being duly placed in the coffin the ceremonies of wailing, leaping and touching were gone through as before. A principal feature in the 大斂 is the reception of the friends who have come to condole with the family and do honour to the deceased. Visitors are in their best

attire, but wear an over robe of sack-cloth which completely conceals their garments. They wear also the ordinary cap of ceremony, but the cheek-strings are of mourning. They wear in any case a head band of hemp, and, if intimate friends of deceased, a mourning girdle in addition. The host or chief mourner "descends the steps" to receive visitors. In so doing he may not wear the head band and girdle, nor carry a mourning baton, but only "bares the shoulder"—again assuming the headband and girdle as he leads the guests to the coffin. The guests then perform the ceremonies of wailing and leaping. It is interesting to note as a contrast with modern China that a lady may act in this capacity, and as chief mourner receive guests "at the foot of the steps" in precisely the same manner as is done by men.

Following the **大斂** is the **殯**. This means properly the removal of the coffin to the place where it is to lie in state until the funeral. The three dynasties differed in their usage. In the Hsia dynasty **夏** the coffin was laid out, as **殯**, on the platform above the eastern steps to signify that until burial the deceased parent remained host as in life. In the Yin dynasty **殷** the central platform between the eastern and western steps, known as the place "between the pillars," was used to signify that the deceased was neither host nor guest. While the Chow dynasty **周** made the coffining take place on the eastern steps and then removed the coffin to lie in state on the platform above the western steps, to signify that the deceased parent had renounced his place and was now guest where he had been host. Confucius in consequence of a dream gave orders that he should be thus laid out "between the pillars," he being descended from the same noble lineage as the Yin or Shang Emperors; and another case is mentioned of a son who had his father laid out at the foot of the western steps. A common practice also in the Yin dynasty was to place the coffin in state in the court of the an-

cestral temple, as if to be near the spirit of departed ancestors.

But the rule appears to have been to lay out the coffin on the platform above the western steps. In any case it must be within the family enclosure, as it would seem like thrusting out the loved ones and refusing them house-room to have the coffin leave the premises before the funeral. For the same reason an early funeral was to be equally deprecated. An exception is mentioned in the case of Confucius, who desiring to bury his mother in the same grave with her husband (who had died when Confucius was a child) and not knowing the exact site, had the coffin laid out as **殯** in a place where many roads met. Through the notoriety of the action the desired end was attained. "An old inhabitant" gave the necessary information, and the coffin was duly removed to the grave; a tradition which sets Confucius in a freer light than is agreeable to his commentators.

Immediately after the coffining, then, the coffin was removed to the platform above the western steps, and there it was to lie till the funeral, seven months afterwards in the case of the Son of Heaven, five months in the case of the nobility, and three months in the case of the Tai Fu and scholar. To protect it from the weather the coffin was carefully built in, the structure raised over it being generally to represent a house, an idea which we shall see was carried out even in the hearse, as if the deceased might not seem to be left homeless though dire necessity compelled a removal from under the family roof tree. In the case of the Son of Heaven and Princes of States the house and the hearse were combined. This contrivance was called the **輅** as if it were the body of a hearse set on rollers, not on wheels, with a representation of the shaft fashioned in the form of a dragon. On this the coffin would seem to have been conveyed to the western steps, the motion being assisted by the sprinkling of a concoction of the white bark of elm. The **輅** it would

seem was not in use in the State of Lu 魯 in the time of the writers, as the son of Duke 宣 is reproved for proposing to observe the practice of "sprinkling" where no 簠 was used.

Arrived at its place on the western steps a wooden canopy was fitted to the 簠 like the top of a 槨 or outer shell, the object being to give the coffin the appearance of being enclosed in the shell. Over this was suspended a silk canopy to resemble the roof of the house, and above all were hung up the imperial emblems, hatchets and lances. This was then built in by a wooden structure covered with mud to protect from the weather and to give the appearance of a house. The nobility were allowed the 簠 but were forbidden the use of the dragon shaft and 槨 canopy. The structure was also smaller, leaving less space between the coffin and the walls. The Tai Fu was forbidden the use of the 簠. In his case the coffin was set close to the partition wall of the western wing and was built in therefore only on three sides. He was allowed a cloth canopy over the coffin 槨 to distinguish his rank, but might not fashion the roof of the structure to resemble a house as in the above instances. The arrangement for the scholar was of a more humble nature and is probably what prevailed in common life. A pit was dug in the platform into which the coffin was placed—yet so as to leave the lid clearly exposed. Over it was set a covering of wood and the whole was then built in with mud as above. In each case a tent-like canopy 幕 was spread over the structure, of silk or of cloth according to rank, which must be lifted during acts of worship. The reason assigned for the tent canopy is that the spirits love the dark and secret. The inside space where the coffin lay was to vary in size with the degrees of rank; but there must be in every case a clear space between the walls and the coffin. To prevent the ravages of ants upon the wood of the coffin a sumptuous repast was spread for them in

this free space, consisting of the four kinds of grain 黍稷稻粱 boiled, together with fish and dried flesh. Perhaps it is in this association that the canopy over a Scholar's coffin in the Yin dynasty had the figures of these black ants 蚍蜉 worked into the four corners.

On the east of the structure in which the coffin was enclosed, was set up the 銘 or epitaph, called also the 明旌 on the same principle that the implements made for the use of the dead were called 明器. According to the various ranks above enumerated it was to be respectively nine, seven, five and three inches in length, reckoning from the Son of Heaven downwards. On it was to be written the tribute of love or the tribute of honour, as the case might be; public officers having their merits thus rewarded by an honourable inscription from the sovereign. This was made at death and placed in readiness under the eaves of the house, on the western platform. Along with it was made another tablet called the 重. This was of the same size as the last and was to be set up to represent the spirit and give it as it were a habitat until such time as the proper Ancestral Tablet 主 had been presented in the Temple. In the Yin dynasty only one tablet used throughout, this 重, which was first placed in the court of the Ancestral Temple, being removed after the 虞 feast into the temple or shrine proper to deceased. But in the Chou dynasty a new tablet was made after the 虞 feast, and the old one, this 重, was buried outside the door of the ancestral temple, to the east of the door. The 銘 on the other hand was buried in the grave. As the deceased is still to be treated by the law of life and as not yet reckoned with the dead, the name inscribed on these tablets is to be the same as was used in invoking the spirit, the 諱 or "avoiding of the name" not taking place till the conclusion of the term of mourning when the deceased duly became a 鬼 and assumed the allotted place in the ancestral temple.

With the conclusion of the 殯 ceremony there was a pause until the funeral. Meanwhile, however, the deceased might not be neglected. There must be a "wailing" ceremony inside the door of the temple court every morning and evening, as also on each first and fifteenth of the moon until the funeral; meats must be daily presented or at least constantly renewed before the tablet and a light kept burning at nights; and visits of condolence were to be received at the door of the temple court, the object of which was

to do honour to the deceased. Not the least mark of thoughtful affection was to be the offering of first fruits—whether of the land or of water; and indeed the family throughout the whole period of mourning, but especially during the time of 殯, was to think of nothing and do nothing which had not an immediate reference to the departed one who was yet of them and with them until he should formally join the 鬼神 in the Ancestral Temple.

J. MACINTYRE.

(To be continued.)

THE CHARACTER 番 OR 蕃.

The meaning of this obscure and quite unclassical word, the exact force of which, locally, when used alone, we measure, after mature consideration, by the word "heathen," when applied by one class of Christians to another, or by the word "Kafir," when applied by Moslems to other religionists, has long been a bone of contention in the South of China. Many ingenious attempts have been made to prove that the word is unobjectionable, almost invariably, we fear, by those Chinese who are interested in, or by those, whether Chinese or foreigners, who have already committed themselves by practice to the view they advocate. As everybody knows, until recently Europeans had their principal modern intercourse with China at Canton, and this intercourse was carried on under great restriction. Friendly communication with the authorities was impossible; and almost all connection with the city and surrounding country was jealously cut off. Few foreigners had any knowledge of the language. Their manners, moreover, were strange to the ceremonious and obsequious Cantonese, and had doubtless lost, in the intercourse with the uncoegenial native, the very small amount of grace to which English, German or Ame-

rican manners could ever lay claim. Naturally enough, therefore, the Cantonese gave them the most contemptuous name of which they could think, which was 番 (番). Foreigners at first would be little hurt at this, as they would not understand very much of the language, let alone its nice distinctions. And so things went on. Meanwhile the classical character 夷, also a very objectionable word, was made use of in official documents. The word, used by both Confucius and Mencius, was hardly so coarse as the unclassical word 番, and in fact was used in a sort of unctuously compassionate and condescending way, with a shade of contempt bound up within it, just as we to this day speak commiseratingly of "heathens" or "pagans," meaning in many cases those who are not English, or, at all events, not Christian or European,—Europe being to us almost exactly what China is to the various races of China. After the second war, however, we got rid of the offensive word 夷, as far as official documents were concerned. Previously to this even the Namboi magistrate was in the habit of "instructing" (諭) the "barbarian eye" 夷目, in place of addressing H. M. Plenipotentiary in respectful

terms. The colloquial use of the word *fán* had; however, become general in the South: certainly in Foochow, Amoy, and Canton; but more especially in Canton, where various modifications of the word were manufactured to suit occasions of special condescension or disgust. For instance *lò fán*, 老番, "old uncivilized," was and is, though contemptuous, rather a friendly way of speaking to a foreigner, just as we might rudely say "old candles" to a stray Russian, or "old piggy-wiggy" to a solitary Jew, to whom in our patronising English style we were willing to shew a rough friendship. On the other hand the word may be modified in the contrary direction by adding the word *kwaí*, 鬼 or "imp,"—a very offensive combination, although its actual significance in any given instance may not be more malicious than Dr Johnson's celebrated "term of endearment amongst English sailors." Amongst the Cantonese themselves of whatever rank or station, there is, even now, absolutely no way of speaking of foreigners in colloquial use except by using the word *fán*. The nearest approach to this state of affairs in English colloquial is perhaps the use of the word "nigger," which is frequently employed without any supercilious intent, but which no "gentleman of colour" would, if he could help it, tolerate in his presence without protest. Who would have argued that the term should be officially tolerated in America because the people employed it without intending insult? The Chinese have many virtues, but amongst their vices are those of petty cowardice, and overweening superciliousness. This explains their delight in shrieking out the words *fán kwaí* when at a safe distance from the moody foreigner; and the same bullying spirit is manifested in the treatment of prisoners of war by successful generals, or of prisoners at the bar by inquisitorial magistrates.

That all but the most ignorant Cantonese, and these chiefly women, are perfectly well aware that the use of the word *fán* in the

presence of foreigners is contemptuous is proved by the fact that, at Canton, scarcely any male Cantonese, who has any object to gain by behaving respectfully, will make use of the word when speaking to a foreigner who understands the Cantonese or any Chinese dialect. As far as the personal experience of the writer goes, male Cantonese of the better class seldom make use of the word *fán* in any sense which could be referred to present company. Even when the word is used of third persons or countries, a certain amount of uneasiness can often be detected in the face of the speaker; if he is polite, a sort of qualm of conscience; if he is frivolous or impudent, a sort of wanton giggle or conscious leer. A really polite or good-natured man will often endeavour to avoid using the word in places where it is really difficult to avoid it, such as in the words for 番茄 "tomato," 番荔枝 "custard-apple" and others.

Any person who has visited San Francisco will be pained at the spectacle of ill-mannered rowdiness to which the Chinese there have degenerated under a lax republican government. Though Hongkong is a paradise of good government compared with San Francisco, still the manners of the Chinese in the Colony are no criterion of what their manners ought from their own standpoint to be. Owing to their familiarity with the foreigner at Hongkong, the latter causes little curiosity, and consequently the behaviour of the Chinese *appears* better than at the ports, where the foreigner cannot move about attracting so little notice. Owing again, to the difference in the administration of justice between Hongkong and the mainland, the Chinese suddenly become conscious of greater rights than they have ever formerly possessed or dreamed of; their behaviour is therefore less respectful than at the outports; for they are not yet bred up to the idea of reciprocal rights irrespectively of nationality and of social rank. The conditions of social intercourse are thus, as compared with the mainland, exactly reversed.

As very few foreigners in the Colony take the trouble or find it necessary to acquaint themselves with the language of the people—a very mixed language in Hongkong, by the way,—the latter naturally employ their own slang terms without check. Thus it is that the word *fān* has grown into such regular use as to be almost ineradicable. The official classes in European Colonies where the Chinese element is large, having little to do with Chinese etiquette, being masters of the situation, and needing in their own territory the use of the native language only in a very limited degree in order to gain ends chiefly of local importance, seem to regard with a certain indifference the dialectical peccadilloes of the Chinese multitude. What would be thought if the Commissioner of a Mahomedan district in India permitted the fanatical subject races under him to make use with impunity of such expressions as “glamour” or “infidel dog”? For European officials upon the mainland it is almost absolutely necessary to fight for every inch of ground which affects their position, whether in the eyes of officials, servants, or traders; and a native servant who should venture to betray his want of respect by making wanton use of such a word as *fān*, would after a warning probably receive his dismissal. The future respectability of Colonies as separate Governments, viewed from a Chinese standpoint, depends in no small degree upon the spirit in which questions of this sort are regarded. For a small colony where “the head soldier” is the general term for the representative of the King or Queen, and, in the mildest interpretation of the word, “outlandishmen” that for her subjects, it is too much to hope that neighbouring Provincial Governments will entertain a feeling of *esprit de corps* or equality. Of course nothing would be gained by a hasty and ill-judged raid upon the established habits of the population. A great deal, however, might be done through the influence of the schools and courts, the post office, and the other public offices, where such a word as

fān should be rigidly tabooed. When the interests of the Chinaman are touched, his wits are soon sharpened, and small fines or reprimands judiciously administered would go a long way towards suppressing the use of this word. It would not be difficult to inflict a small fine upon anyone who should post up, after warning, advertisements or notices containing the character, and to reject for correction petitions handed into the Courts in which it appeared. It is of no avail to talk about such petitions being written by ignorant men. Paid scribes are almost invariably engaged to do such work, and none but practised hands can draw up a petition. It will hardly be believed that the naturalisation certificates issued by the Singapore Government fifteen years ago direct the holder to present his papers to the Red-haired official (紅毛官) at the port in China to which he may betake himself. In Macao, again, servants employed at Government House have been heard by the writer to speak of their master as the Great Macao Devil (大澳鬼). No one can reasonably contend that this is as it should be.

One of the Manchu generals a year or two ago had the haughtiness to make use of the expression 蠻 *mān* in a proclamation which he had issued warning his soldiers not to harry the Cantonese people. This man was a snob. He reminded the troops that they had received His Majesty's gracious orders to keep guard amongst the (*mān*) “savages” of the South. The term was classical enough, as it formerly meant the “savages” of Canton, but was none the less in bad taste. The whole nation is undoubtedly inclined to be supercilious and cowardly upon these points, and the Manchus in almost every part of the Empire make themselves obnoxious by their petty and cavalier treatment of the Chinese, who, on the other hand, pass on the compliment to foreigners with interest.

We give a few quotations here for the consideration of those persons who are

content to submit to daily alights at the hands of a flippant and ungenerous race rather than take the trouble to resent it mildly but firmly on every possible occasion.

Dr Williams: 番 *fán*, the tracks of a wild beast: an ancient tribe of Mongols near Kokonor,* [still called *Si-fán* or western savages]; aborigines of the country in the South, now applied to any uncivilized people, and in contempt along the Southern coasts to Europeans and other foreigners. 土番 the native savages or people, the name Turfan. 八番 the eight tribes of Miaotaz.†

Dr Morrison: A low word denoting *Foreign*. 番王入貢天朝 Foreign kings pay tribute to China, the Celestial Empire. 番鬼 foreign devil; an opprobrious epithet applied to Europeans by the people of Canton.

To these extracts it may be added that the savages of Formosa are divided into the 生番 or "wild savages," and the 熟番 or "tamed." A group of these, well washed and bedizened for the occasion, were exhibited in Hongkong a few months ago. Judging by their dress and ornaments alone, it would be impossible to call them anything but savages.

To trace, now, the possible derivation of the word 番. The great reference dictionary called the 佩文韻府 *P'ei wen yun fu* to a large extent identifies with each other the characters 藩 and 蕃. The former word, of which the original signification is "screen" or "hedge," appears to mean in most cases (1) "Mediatized frontier States," resembling some of the colonies of the Roman Empire, to which only a few civic rights were granted; or (2) "Tributary States," owing homage by right of conquest. The same work describes the 土蕃 as "Western nomads, of which there are 150 tribes or clans, inhabiting the country be-

* Prijevalsky describes these as the filthiest and most despicable of the Mongol tribes. The writer has seen some of them at Peking; in filth, sloth, and uncouthness they could only be compared to the Utes, Panachees, and other Indian tribes met with on the Pacific Railroad track.

† Savages of Kwang Si.

tween the Hwang Ho, Kan Suh and Szechwan. Their name for 'cock' is *Tsao*; their name for 'good man' is *p'u*. Hence they term their prince *Tsao-p'u*, and his queen the *Jomung*. Their territory extends 8,000 *li* beyond Peking, and they often live to a great age, sometimes over a hundred years." The 8,000 *li* would not be an exaggeration if we included in the computation the Tungans, Osbaga, Tadjiks, and Sarts, who, in a more or less mixed state, extend from the Great Wall to Khiva. There seems to be little doubt, however, that Tibet is the country really referred to in this case. The 羅, 石, and 龍蕃 are described in the same work as "Tribes South of Nanning in Kwang Si who brought tribute in the year A.D. 1080." By the first probably the Lolos are meant. About 100 examples or quotations are given, from which it is apparent that both words really mean inferior and tributary States; and it is noticeable that the character 蕃 is generally used to indicate a less dignified meaning than 藩. The word 番 is stated by the same authority to mean originally, "number," "one by one," "change." There is hardly anything in the definitions to connect the word with the idea of "tribute," "tribes," "foreigners," or "people," of any description. The examples nearly all refer to the original meanings of the word above indicated.

The following words occur in the 通鑑. "The Turkoman chief was found sitting in his tent. He observed to the Chinese envoy: 'Those dogs of 土蕃 are not of Tungusic extraction; they are the slaves of the Turkomans: yet they all receive an Imperial Princess in marriage; why then should the Turkomans alone be refused one? True, I know that the princesses given to the tributary States are not really daughters of the Emperor; nor would I question their genuineness; but the fact of my request being so often refused shames me before my fellow tributaries.'" Here we have a chief unworthy of even a sham Chinese woman; and this contemned chief alludes to the 土

蕃 as a nation of hounds. This, too, is a tribe for which the more respectable character 蕃 is used, not the character applied to us. The Tibetans are now known as *Tsong*; but, possibly, this anecdote may also refer to them: more probably to a nomadic race living in tents. In modern Chinese the characters 土蕃 refer in no way to Tibet. The Dictionary of K'ang Hi connects the word 蕃 in a very slight degree with any tribe or race of men.

A highly esteemed and weighty foreign authority at Canton is of opinion that the objectionable modern character 蕃 is used by contraction for 藩 or 蕃 above described, and that the real meaning is therefore not "savage," but "tributary," or "border tribes." That the present opprobrious term has gradually formed itself from the two other characters is very possible, though no native dictionary with which we are acquainted hints in any way that such is the case, and Cantonese and Foochow scholars profess entire ignorance of the *raison d'être* of its origin. At the time when tributaries or "hedge-states" were first established, there was probably but little difference in material and æsthetical civilisation between the Middle Kingdom and its tributaries, and the words 藩 or 蕃 would contain in them nothing more objectionable than the ring of political inferiority or subserviency. At the same time it is important to notice that the examples quoted in the *P'ui Man Wan Fu* tend to leave out from the composition of the character the radical 氵 "water," and adopt the contracted form, 蕃 in all cases where less dignity would appear from the context to be attached to the term. A deliberate arrangement of this sort would be quite in accordance with the genius of the Chinese written language, which, by the addition of an offensive radical such as "dog," "mouth," or "man," manages to gauge the amount of contempt which the writer wishes to attach to his subject. For instance, in speaking of "rebel" Mahomedans, even the Emperor does not think it

beneath him to use the character 狗; yet if any Pekingese inn-keeper were to venture to use such a word as a shop-sign in order to obtain the custom of the numerous Peking Moslems, he would probably have his inn pulled about his ears. Similarly, in old times the word 英, England, was in official documents contemptuously written 英. To omit so respectable a radical as first, 丷, and finally 艹, would be quite in accordance with Chinese notions. Nay, at the present day, in making use of the sound *ŷan*, the character is most commonly written 藩 in order to distinguish it from the same character pronounced *p'uan*, and meaning one of the Canton magistracies. That it is an indignity to curtail or alter a character is conclusively proved by the fact that such characters as 剝玄瀉 etc., are thus written out of respect to the memory of the respective Emperors whose name they represent, an ordinary subject not being of sufficient dignity to permit of their full forms being used, (剝玄瀉). Thus, admitting that 蕃 has a lineal descent from 藩, it has been thrice clipped to its present bare-poll'd shape, before it is considered contemptuous enough for the foreigner.

In our opinion, as China advanced in civilisation and power, the words 藩 and 蕃 gradually became less respectable, when she contemplated the barbarous tribes on her frontiers. Irritated by the behaviour of foreigners, a modified word was probably introduced about two centuries ago, at the time when the government became haughty and exclusive, and when the missionaries were expelled from China by the Emperor Yung-ching. Chinese literature being very conservative, the new word 蕃, adopted with a special signification from the now despised 蕃, was not recognized in the lexicographical literature of the Empire, though extensively made use of by the people, and though appearing in puerile books of travel published in the reign of K'ang-hi. It had come to mean "barbarians," "savages" pure and simple, and is to this day

applied to none but foreigners and to the most contemptible of tribes, such as the Formosan savages, (生番) or the filthy Mongols between *Se-oh-nan* and Thibet, (西番). To argue that 蕃 was moderately respectable because it had hundreds of years ago been applied in the form 藩 to mediatized states, would be to argue that the word 黎, now applied to the savages of Hainan, might be officially used with reference to Chinese generally, because in elegant composition it does so refer to this day. Besides, the word 藩 was used not as a qualifier of men, but as a descriptive mark of the political status of the land. It is the distinction between a [British subject from a] colony, and a "colonial-man," if we can for a moment imagine this word used in a contemptuous sense, and then further imagine that a "colonial" has come to refer to any one outside the British Isles, and last of all to mean "a savage."

To revert again to European authorities. The *Foochow Dictionary* (Baldwin) gives the combination 番蠻 as meaning "barbarian," [It really means "violent" or "ferocious."] "番人 (opprobriously 番仔)" is translated "foreigners." Now, as the last character (*Kiang*) can mean nothing but "child" or "mannikin," the opprobriousness cannot lie in it alone; for the same word is applied as a diminutive to almost every possible object.

Dr. Chalmers' *Canton Vocabulary* says, "The Chinese call foreigners 番人; with a little more respect 老番; and in contempt 番鬼."

The *Local Cantonese Vocabulary*, the 分韻, gives no meaning at all under the character 番, except that of "a town," "a change," or "a time."

The *Local Foochow Dictionary*, the 八音, defines the word as "outside countries," 外國.

In the Chinese Preface to Mr T'am T'at-hin's *English and Chinese Dictionary*, the word 西, west, is used to signify "foreign" or "European." The author evidently knew that the word 蕃 in a preface would be held

objectionable. In the body of his dictionary the words 生番 appear amongst the definitions of the word "barbarian," "savage." He translates the words "barbaric, foreign, rude" by the word 蕃; impartially adding, however, the characters 洋, 外洋, 外國. In another part of his work he translates the words "foreign officers" by the characters 番官. Mr T'am is not quoted by any means as an authority, but to shew the bent of thought in composers of yet another class.

The *Vocabulary* of Mr Kwong Ts'ün-fuk, translates the word "savages" by the characters 生番. "Foreigner" he translates 外國人, 番人. Both these persons, it will be noticed, curtail the word to its fullest extent, thus testifying that the character is really a modern one, used in a special sense.

The following extracts from the *Chinese Recorder* of forty years ago will shew the opinion of our ante-Treaty countrymen upon the question.

(Page 137, year 1834.)

"They legislate for foreigners and act towards them under the tacit belief that they are enemies. . . . This Government will not allow any other Monarch to use the term Emperor: you might as well have two popes or two suns in the heavens. . . . Names and titles are often represented as vain things not worth disputing about; which would be true if no consequences resulted; but if the Greek calls a man a barbarian and then treats him as an enemy; if the Turk calls you a dog and then treats you as such; and if the Chinese call you a tributary, and they deny you all reciprocity of right:—under such circumstances names and titles become of consequence."

(Page 60, year 1846.)

Here [in Canton] no matter where the foreigner may go . . . he is sure to have volleys of vile epithets heaped upon him. . . . *Fan kwai, fan kwai p'ò, fan kwai tsei*, and others two vile to be repeated are the offspring of none other than base feelings,

and as such they cannot be too strongly reprobated. . . . These malignant feelings have of late been very fully developed by the gentry and people of Canton. . . . Those who are so unfortunate as to be born out of China, are stigmatized as savage beasts or cruel demons.

(Page 325, year 1842.)

The term *Fan kwai*. This opprobrious epithet has become in this country a synonym for foreigner, and we may almost expect ere long to see it entered in our dictionaries and defined a "term for a foreigner in China." . . . A respectable native gentleman said: "*Fan* was a term given to the petty grovelling inland savages, living in the southern ocean. . . . When foreigners first came to the shores of China . . . their blue eyes and red hair, . . . their unintelligible talk, &c., all astonished the people, who exclaimed *kwai*, *kwai*." This explanation is . . . really illustrative of Chinese contempt for other nations. The term is, however, the only one in common use among the people in this region to denote foreigners, and although it may be in many cases used without any intended disrespect, yet, if the people entertained any particular respect for us, they would soon find a better term."

The conclusion to which we arrive is this. When foreigners first came to China they had to be called something, and the natural course was to call them by the nearest thing resembling them. As their manners were rough, as those of all Europeans even now are; their persons, if sailors, certainly dirty; their appearance weird; and their objects doubtful, they were at once called "frontier savages," or "savage devils;" the idea existing to this day in the ordinary Chinese mind that China is a vast circle whose circumference is dotted round with barbarian tribes. No nation has ever called strangers descending suddenly upon its coasts with doubtful objects by very polite names. At first, then, the Cantonese behaved, if rudely,

quite naturally. The long noses, hirsute appearance, and ungainly feet of the Europeans were specially prominent peculiarities to the Chinese eye, and the *literate* possibly began to trace connection between the now despised word 蕃, "border or island savages," and the cognate characters 蹄 and 掌, meaning respectively "a beast's foot," and "a bear's paw." At the same time they would recollect that the strangers who had crossed thousands of miles of ocean were not exactly "border savages" or 蕃, but a speciality from afar, requiring a special designation. The popular sound therefore remained, but the character 蕃 was adopted, with the new signification emphasized by the still more offensive adjunct *kwai*, to express their unearthly appearance. To a person who *realises* as well as *hears* the living Chinese language, the idea is precisely "uncouth," "strange," with a suspicion of "hirsute," "paws," "savage," "rude," &c., all bound up together in the expression; or as a Chinese gentleman of culture, educated in England, but now residing in Canton, voluntarily stated the other day, "there is undoubtedly still a faint tinge of the barbarian in the word *fán*." As the character 蕃 entered into the combination of 番禺, (one of the Canton magistracies), the character was probably at once altered so as to distinguish its "barbarous" from its "celestial" signification. Meanwhile the colloquial sound never changed from the very beginning. Foreigners have since had more intercourse with the natives, and what was at first only an opprobrious word, used behind their backs, has by force of habit now become the usual expression. So few foreigners speak Chinese, that attempts to resent the use of the word are lost in the sea of numbers. In the same way, when Germans first entered Holy Russia, were they described by the noisy and chattering Muscovites as the "dumb-ones," and by that name are they known to this day. The above extracts ought to prove conclusively to every reasonable mind that the word in

its origin, in its quasi-classical, and its colloquial use, has nothing whatever complimentary or even polite about it: it is even impossible to deny that in its very best sense it betokens an inferiority to China: in our opinion still more may be said; namely that all educated and even moderately intelligent Cantonese are aware that the word is supercilious and disrespectful. The conceit of this people is such, that just as the Emperor and his advisers ignore whenever it is possible the very existence of Europeans in every state paper; just as they struggle to keep up the rapidly vanishing notion that *the Empire and the Emperor* can only be conceived alone,* and that all foreigners must be tributary,—notions by the way not more ridiculous than the somewhat analogous claims of the Sultan of Turkey,—so as a rule do the local officials, great and petty, take a pleasure when they can safely do so, in cheapening the foreign official on every possible occasion; and so do the people, mimicking their superiors, assume, when independent, a tone, a style, and airs which are soon metamorphosed into respect and even subservience whenever their interests curtail that independence. The natural qualities of the common people are not bad, and they are often open to generous impulses: the official and especially the literary body is unfortunately in a clear majority of cases so suspicious and even malignant that the best impulses of the people are nipped in the bud, and the influence of the minority of broadminded officials almost entirely nullified.

Students of the northern dialects may perhaps entertain a stronger objection to the word 番 than others, inasmuch as the word is seldom if ever used in the North with reference to foreigners. It has there no meaning whatever but "savages," as far as the writer is aware, nor has he ever heard it used with reference to foreigners north of Foochow. The word not being classical, it

is difficult to find many instances of its use in official papers. Paper No. 64 in Mr Wade's Documentary Series is a good instance of its use by a high functionary. This paper, however, is over 100 years old; the word seems to refer to territory rather than men; and, even where the idea of "men" comes in, the words 異色 "strange-coloured," and the prohibition given to such to enter China, shew that at the very least nothing complimentary was meant.

There are, however, other instances of the official use of the word 番; for example, in the letters addressed to Queen Victoria by the High Authorities in 1839, the term 番船, meaning "foreign" ships, occurs. The style adopted in this instance by Commissioner Lin is the same as that adopted by the Kwang Si authorities in addressing the tributary King of Annam. As the Queen is begged not to "prevaricate," and is reminded that all countries are under the Emperor's sway, it will not be pretended that she was addressed in very respectful terms.

In Bonney's Cantonese Vocabulary, published in 1854, the word 番 is used to express the idea "foreign" without observation or qualification.

In Baldwin's Foochow Manual, published in 1871, the word "foreign" is translated by the characters 番 and 洋.

In Dr. Eitel's Cantonese Dictionary, published in 1877, the following appear amongst the definitions of the word *fán*. "Designation of barbarous tribes in the West and North." "Wild tribes in Kansu, Szechuen, Yunnan and Formosa (Wade);" "番人, non-Chinese, foreigners." "生番 a savage." "老番, a foreign gentleman, Sir." [!] It is but fair to add, however, that Dr. Eitel distinguishes between the vulgar and the classical uses of the word.

The weaknesses of human nature it is generous to pardon. Malignant traits in national character, which tend to keep up an ill-feeling between different races should be suppressed. It is believed that such contemptuous allusion to foreigners is always

* 天無二日民無二皇

firmly resented by those whose duty it is to deal officially with the Chinese at the open ports; and it is to be hoped that, whilst making every allowance for the peculiarities of a different civilization, those officers will continue to dispute every inch of ground which affects the standing of their compatriots in China. The true physical and intellectual relation of the foreigner to themselves should be equally brought home to the Chinese in the colonies. X. Y. Z.

ON THE USE OF THE CHARACTER FAN 番 BARBARIAN.*

The question as to the use of *fan* 番 *barbarian* involves two distinct issues,—(1) the etymological meaning of that character, and (2) its practical import. Of the first we may dispose in a few words. There can be no doubt but that its original application by the Chinese to non-Chinese nations carried with it the sense of an inferior civilization. With that, however, we are not now concerned. The point round which public interest centres is rather the meaning conveyed by the use of the word *fan* as commonly applied to foreigners and things foreign at the present day.

To put the case inversely, no one likes to be called a *blackguard*, though the original signification of this term was merely a member of the coal-carrying fraternity, which of itself is just as honourable a calling as any other. Similarly, it is quite within the bounds of possibility that *fan*, originally an offensive word, has within recent years become a *vox et præterea nihil*. Dr. Medhurst, in his English-Chinese Dictionary, calls it "a vulgar" word for foreign; and Dr. Bital gives 老番 "a foreign gentleman," in which sense I myself have actually heard it used, where no discourtesy could

* The following note must be held to apply solely to the colony of Hongkong. As a Consular official, thrown into relation with the highly educated classes, I should resent, what is in these days a most unlikely contingency, the disrespectful application of any Chinese words, either directly or indirectly, to any foreign nation.

possibly have been intended. Again, in Amoy the word *fan* is specially used to denote Spanish dollars (番銀) in opposition to Mexican dollars (英銀 "English silver," evidently a corruption of 鷹銀 "eagle silver," from the bird on the obverse), and here we have one position at any rate which is as absolutely and obviously unassailable as the well-known instance 番荔枝 the "custard apple." I have met the expression 番僧 used in such a manner that any other meaning than *foreign* was, if there, very skilfully concealed; and I have frequently heard it applied to foreigners by the people of Swatow, where 紅毛 "red haired" is the contemptuous term in vogue, in such a way as to leave no doubt in my mind that the original signification of the character was not present in theirs, and that they regarded it as the appropriate expression for foreigners of all nationalities. An ingenious suggestion has been made that of late years the word *fan* has actually become confounded by pidgin-English speaking Chinese with the English word *foreign*: and that it is generally believed among compradores and others of this class that we speak of ourselves and our belongings as *fan*.

As far as I am personally concerned, I should base any objections to the use of this term entirely with reference to the manner in which it was used. To violently taboo this character in the colony of Hongkong would be an undertaking fraught with more trouble to the commonwealth than even the most successful result could by any means be held to justify. To gently discourage its use, and let respect for us as a great nation be rather a spontaneous and irresistible growth in the Chinese mind, than something rudely forced upon it "willy willy" from without, would in all probability secure the same end by infinitely more desirable means.* HERRERT A. GILES.

* A difficult question would of course arise as to what character, in the absence of 番, the people at large would be able to put in its place.

BRIEF SKETCHES FROM THE LIFE OF K'UNG-MING.

(Continued from Vol. VI., page 380).

THE LOSS OF CHIEH-TING, ETC.

K'ung-ming was in camp at Chi-shan, 祁山, when a spy was announced as having arrived from Hsin-chang, 新城, with news from that place.

K'ung-ming hastily ordered him to be admitted, when the spy informed him that Ssi-ma I, 司馬懿, by making forced marches, had reached Hsin-chang in eight days, and that four traitors had betrayed the city into his hands; while the commandant, Méng Ta, 孟達, who had displayed no energy whatever, had been slain in the consequent confusion.

The spy further informed K'ung-ming, that Ssi Ma-I had removed his troops to Chang-an, 長安, where he had an audience of the king of Wei; and that he was now with Chang 'Ho leading his troops through the passes to come and seize some more cities.

K'ung-ming was much startled at this intelligence, and declared that Méng Ta had merited the death he received, for not managing his affairs more carefully; and that now, through this, Ssi-ma I must necessarily intend capturing Chieh-ting, 街亭, which, if he succeeded in effecting, would give him the key of their position, and leave them at his mercy.

K'ung-ming enquired of those around him who would volunteer to hold Chieh-ting. He had scarcely finished speaking when Ma Su, 馬謖, one of his generals, exclaimed

that he would. K'ung-ming remarked, that although Chieh-ting was a small place, it was a very important one, and if it fell into the hands of the enemy everything was lost. He observed too, that although he did not doubt the military abilities of Ma Su, yet he must bear in mind that the place was not a walled-in town; and that there was no obstacle of any kind to prevent the advance of an enemy, consequently the holding of it was extremely difficult.

Ma Su expressed his confidence in being able to hold the place, on which K'ung-ming also represented to him the abilities of the generals (Ssi-ma I and Chang 'Ho) he would have to oppose, and questioned his being able to successfully do so. Ma Su fired up at this, and replied that he was not afraid of those two generals, nor of Ts'ao Wei, 曹操, himself, were he to come. He furthermore begged that if he failed, his whole family might be beheaded; and to prove his sincerity, he wrote out an agreement, offering to suffer death in the event of his failure, and handed it to K'ung-ming.

K'ung-ming now told him that he would give him 25,000 picked troops, and also let him have another general to assist him with his counsel; he, hereupon, called Wang Ping, 王平, and telling him that he had long known him to be a careful man, he therefore entrusted him specially with this important post, and bade him carefully

guard it. When camp was pitched it must be at some important road, so that the enemy could not slip past unobserved; and moreover, it was necessary that he should sketch a plan of the place and send it to him. That when the two had properly discussed the plan they were to pursue, to do it, but not to do it lightly; and that if they carried out his instructions, they would gain great credit. He finished his oration by saying, Beware! Beware!

The two generals started with their troops, but they had scarcely departed when K'ung-ming, on reconsidering the matter, became uneasy, lest they should not meet the success they were so confident of. He therefore ordered Kao Hsiang, 高翔, to take 10,000 men and occupy a town, named Liu-ch'ang, 柳城, and if he found those at Chieh-ting were in danger he was to go with his force to their rescue. This general at once departed on his mission.

K'ung-ming was however still uneasy in his mind, and after Kao Hsiang had gone, conceiving he was no match for Chang 'Ho, he determined to send another general with a force to the right of Chieh-ting. He selected Wei Yen for this purpose to be accompanied by his own personal troops. Wei Yen objected to being sent to a place where there was no honour to be gained, and said that he ought to be sent to the front where the fighting was likely to be.

K'ung-ming told him that his was the most important post, in fact, the key to the country; that the other forces in front were in unimportant positions, in comparison to his. He was not to look lightly on the responsibility which rested on him, lest he should spoil everything. He therefore bade him be particularly careful, as so much depended on him. Wei Yen went away with his troops, greatly pleased at this view of affairs, so different from what he had indulged in before his conversation with K'ung-ming.

After having despatched these several officers, K'ung-ming felt somewhat easier in

his mind, as he felt that he had prepared for every casualty. He now called Chao Tsi-lung and T'ang Chih, 鄧芝, and told them that on this occasion Seti-ma-I's warfare would be different from what it had hitherto been. He then directed each of them to lead a body of troops through Chiku, 箕谷, so as to mislead the enemy; if they encountered them, they could fight them or not as they deemed advisable, at any rate, their presence there would frighten the enemy. He, himself, would lead the main body by Hsieh-ku, 斜谷, and go direct to Mei-ch'ang, 郿城; if he took this place he could then destroy Chang-an. These two having departed, K'ung-ming ordered Chiang Wei, 姜維, to be advance guard with his force, and he proceeded towards Hsieh-ku with the main body of the army.

We now turn back to Ma Su and Wang Ping, who in due course arrived at Chieh-ting. When Ma Su saw the locality, he ridiculed the idea of K'ung-ming making so much fuss about such an out-of-the-way place, and declared that the enemy would never dare come there. Wang Ping replied, that although they might not venture to come, yet it was advisable to be on the alert, in case they should; he therefore suggested that they should pitch the camp on an open space at the mouths of the five roads, 五, and at once order the troops to cut down wood for that purpose.

Ma Su said the place suggested by Wang Ping was not suitable for a camp; that close by there was an isolated hill, well-wooded, which appeared as if expressly designed by Heaven for such a purpose, as it would be dangerous to attack it; and that the troops should encamp there. Wang Ping objected to this, as a mistake altogether. If the

* Chiang Wei was afterwards K'ung-ming's successor. He was a man of considerable military talent, and was formerly one of K'ung-ming's greatest opponents; when subdued by K'ung-ming he gave in his adhesion and offered his assistance to him; learning much from, and being greatly appreciated by, his former enemy but present master.

troops were encamped on the road, and the camp was entrenched, they were safe from attack, and the enemy could not pass them; but if he threw away such an excellent position, and encamped the troops on the hill, what scheme would he have to protect him if the enemy suddenly came and surrounded it? Among other arguments to dissuade Ma Su from his project, Wang Ping reminded him that the water might easily be cut off, and if that were done, the men would soon become demoralized and in utter confusion, so much so that the enemy would have no need to fight against them; their destruction would be inevitable by other means.

Much argument ensued, till finally Wang Ping requested Ma Su to divide the troops, and that he would take his share and go westward, where he would pitch his camp. This arrangement Ma Su objected to; until, hearing from the villagers of the near approach of the enemy, he gave Wang Ping 5,000 men, and told him when he, Ma Su, had beaten the enemy, not to expect to come in for a share of the honour.

Wang Ping took his 5,000 men about ten li distant and pitched his camp there, making a map of the place, and also one of Ma Su's camp on the hill; these he forwarded at once to K'ung-ming, with full particulars of Ma Su's ill-advised plans.

In the meantime Seti-ma I with his forces had reached the neighbourhood of Chieh-ting, and had sent out his son to reconnoitre the roads and to see if any troops were in the place. The lad returned with the news that there were troops there, but that they were encamped on a hill and could therefore be easily beaten.

Seti-ma I was delighted with this news, and declared if that was the case, heaven had sent him hither to gain glory. He went out himself and reconnoitred the hill at night; Ma Su, from the top of the hill, saw him, and gave the order to his generals, that if an attack was made, when they saw his flag wave, they were to pour down the hill on the foe from all sides.

When Seti-ma I returned to camp, he sent a spy to ascertain who was in command. The spy returned with the information that it was Ma Su. Seti-ma I expressed his contempt for him, and wondered how K'ung-ming could have chosen so inefficient a general. The spy also informed Seti-ma I of Wang Ping, with 5000 men, being ten li distant.

Seti-ma I's first movement was to send a force to prevent Wang Ping from joining Ma Su, by barring the road. He also despatched two generals, with their respective forces, to surround the hill on which Ma Su was located. These were directed to cut off the supply of water, and wait till the troops on the hill were demoralized for want of it, when, taking advantage of their confusion, they were to attack them.

When Ma Su and his force saw the step, the enemy were taking, they were much alarmed. Ma Su made the signal of attack by waving his flag, but the troops were afraid, not a man daring to stir. Ma Su was so enraged at this exhibition of cowardice that he slew two generals with his own hand. The troops, frightened as they were, were compelled to descend the hill and charge the enemy, who waited their attack without flinching, and repulsed them, when they again ascended the hill. Ma Su seeing himself thus awkwardly situated, ordered the gates of the stockade to be closely guarded, and determined to wait for assistance from without.

Wang Ping, in the meantime, seeing the enemy surround the hill, led his small force in that direction, so as to help Ma Su, if possible, when he was met by Chang Ko and his troops and was driven back by them.

The enemy under Seti-ma I, continued to invest the hill, while in the camp on the top there was neither water nor food, and the men were in great confusion and getting insubordinate. They continued grumbling till midnight, when a portion of them broke open the gate on the south side of the stockade and went over to the enemy.

Ma Su, himself, being unable to prevent them.

Sü-ma I next set fire to the brushwood and timber on the hill; this increased the confusion of the troops encamped there. Ma Su, considering the hill no longer tenable, collected his broken and disorganised troops and charged down the hill, directing their flight westward. Sü-ma I purposely left a road open to allow them to go.

Chang-Ko, however, followed them up for upwards of thirty *li*; Wei Yen came to Ma Su's succour and checked the pursuing enemy, causing them in turn to retreat, followed by him for upwards of fifty *li*, when Wei Yen's force was surrounded by that under Sü-ma I. In short there was a good deal of confused fighting, when, fortunately, Wang Ping came up with his force to Wei Yen's assistance.

Cheered by this timely help Wei Yen joined with Wang Ping in attacking the enemy and made them retreat. The two then hastily returned to camp, when they found the enemy there, who attacked them from their own camp. The two generals then made direct for Lieh-liu-chêng 列柳城.

At night Wei Yen went towards Chieh-ting, in the hope of recapturing it, but not a soul was visible, whereupon he felt very doubtful and dared not enter till Kao Hsiang, 高翔, the governor of Lieh-liu-chêng, arrived. While they were discussing the probable whereabouts of the enemy, they were suddenly set upon and surrounded, and but for Wang Ping's opportune arrival, would have been exterminated.

They again returned to Lieh-liu-chêng, the neighbourhood of which they also found occupied by a strong force of the enemy, who thought of taking the place. An engagement ensued, in which the Shu troops suffered severely. They then retired towards Yang-p'ing-kuan, 楊平關, which place they thought in danger, and which they hoped to prevent falling into the hands of the enemy by their timely arrival.

THE EMPTY CITY.

Sü-ma I now determined to capture Hsi-chêng, 西城. Although this was only a small, out-of-the-way mountain town, yet it was a place of importance, as it was a granary for the army of K'ung-ming; and he knew if he took this place, the other towns in its vicinity must also necessarily fall into his hands. Sü-ma I considered the capture of Hsi-chêng so essential to the proper carrying out of his plans, that he led the force destined for that purpose himself.

To return to K'ung-ming; from the time he sent Ma Su to Chieh-ting—in spite of the additional precautions he had taken to prevent the failure of the expedition—he could not avoid feeling very uneasy. This he, too soon, found was not without reason, for shortly after, a messenger arrived from Wang Ping bringing with him a plan of Ma Su's camp on the hill.

When K'ung-ming opened it, and saw the position Ma Su had selected, he dashed his hand on the table in alarm, exclaiming, that Ma Su was a fool, and was destroying his troops! Those about him enquired the reason of his alarm. K'ung-ming replied, that he could see by the plan before him that Ma Su had neglected to secure the most important position which commanded the roads, and had pitched his camp on a hill; that if the enemy came in force, they would surround it and cut off the supply of water, so that before two days were over the troops would be utterly demoralised, and that many of them would desert to the enemy; moreover, if Chieh-ting was taken, the remainder had nowhere to retire to.

While one of the generals was offering to replace Ma Su, a scout came in with the intelligence that Chieh-ting and Lieh-liu-chêng were lost. On hearing this disastrous news, K'ung-ming stamped his feet, and heaving a long sigh, exclaimed, that this was his own fault for having been foolish enough to send Ma Su.

After despatching small forces in different directions, and making every arrangement

for the protection of the surrounding towns and villages, K'ung-ming took 5,000 troops with him to Hsi-ch'ang to remove the grain from that place.

Upwards of a dozen scouts came in, each bringing the intelligence that Sui-ma I was leading an army of 150,000 men in the direction of Hsi-ch'ang, which alarmed the inhabitants of the city exceedingly.

At this time K'ung-ming had no general of note with him, but only a staff of civil officials. The 5,000 soldiers had already been divided—one half had been sent to remove the provisions—so that he now had only 2,500 men in the city with him. K'ung-ming ascended the wall and could see the enemy in immense numbers advancing by two different roads towards the city.

He immediately gave orders to throw open the city gates; at each gate he ordered twenty soldiers, disguised as citizens, to be placed, each party to employ themselves in watering and sweeping the road at the entrance. These were all cautioned not to be alarmed when the enemy arrived, but to beckon them on, as if inviting them to enter the city, as the success of his plan depended entirely on the manner in which they carried out their role.

K'ung-ming now ascended the city wall again, followed by two lads carrying a dulcimer. Having reached the top he sat down composedly, the lads lighted some incense, and while it was burning, he played on the instrument as unconcerned as if no enemy was near.

In the meantime Sui-ma I's advance guard arrived beneath the walls of the city, but when they saw the gates wide open, the men sweeping at the entrance, and K'ung-ming smilingly playing on the dulcimer, they conceived this to be only a plot to inveigle them into the city, and they dared not enter, but hastily returned and acquainted Sui-ma I of the strange sight they had witnessed. Sui-ma I laughed, and would give no credit to their tale, but bidding them wait where they were, galloped

over to see for himself, and beheld all as had been described.

On K'ung-ming's left was a lad holding a sword, on the right was another with a fly-beater in his hand; K'ung-ming was playing on his instrument with evident enjoyment. On the outside of the open gates of the city were some twenty citizens sweeping or loitering about, who made gestures inviting him to enter the city—but no one else was visible.*

Sui-ma I's suspicions were aroused at this appearance of things, and he conceived it to be only a scheme to tempt him into the city, when his men would fall into some ambush and be cut off. He therefore returned to his men and gave them the order to retire, in the same formation they were then in; his rear by this means becoming his front, and *vice versa*. The whole force, in this manner, retreated northward by a road towards the hills.

Sui-ma I's second son, Sui-ma Chao, 司馬昭, did not like the thought of retreating, and remarked to his father that, in his opinion, K'ung-ming had no troops in the city, but that he had purposely arranged this scheme in order to cause them to imagine he had—and he inquired of his father why he retreated? Sui-ma I replied, that K'ung-ming was naturally of a very cautious disposition, and would never attempt such a dangerous scheme as his son had just suggested; that he would never have left the gates of the city open unless there had been an ambuscade; and that if his troops had entered the city they must inevitably have fallen into the snare laid for them. The whole force therefore continued their retreat.

* In the play of this name, (the empty city), the scene between K'ung-ming and Sui-ma I is inimitable. K'ung-ming composedly sitting on the wall, in a state of perfect confidence, as if no enemy were near; while Sui-ma I's eyes and features betray a mingled expression of doubt, suspicion and cunning impossible to describe, but which—although not one word is spoken—is certain to be greeted with enthusiastic plaudits by the delighted audience.

When K'ung-ming saw the enemy to a good distance, he clapped his hands and laughed heartily. His attendants were impressed with wonder and admiration at the success of his plan, and asked him the reason why an army of 150,000 men should come with the evident intention of attacking the city, and on seeing its defenceless situation, with only K'ung-ming and a few attendants, it should at once retreat?

K'ung-ming replied, that Ssü-ma I gave him credit for being extremely cautious by nature, and that he would not venture on such a dangerous experiment without a strong force at his command, seeing the state of things, Ssü-ma I doubted not but that he had troops in ambush, and therefore retreated. He informed them that this had been a *dernier resort*; he had no help for it to save the city but to have recourse to such a hazardous experiment. He further informed them that Ssü-ma I must lead his troops to the northern hills, and that he had already despatched forces there to lay in wait for them. The whole applauded K'ung-ming's admirable scheme, and admitted that had they been placed in his position they would have deserted the city.

K'ung-ming replied, that had they done so—there being only 2,500 troops in the city—that not only would it have been lost, but that they could not have retreated far before they would have been pursued and cut up or captured. However, he continued, clapping his hands gleefully, "If I had been in Ssü-ma I's place, I would not have been deceived by such a *ruse*!"

He now issued orders for the troops to evacuate the city and retire to 'Han-chung; he also bade the inhabitants follow them to that place, for that Ssü-ma I would undoubtedly return to Hai-chêng. The whole shortly after departed from the city, and the inhabitants of the various other places on the road also followed in their wake till they all arrived safely at 'Han-chung.

The two forces sent by K'ung-ming to the Northern Hills carried out their instructions so well, and made such a clamour that Ssü-ma I's retreat eventually became a flight; the men throwing away their arms and accoutrements so that their movements might not be impeded. The generals in command of K'ung-ming's troops, in accordance with the directions they had received, did not pursue the enemy, but contented themselves with collecting the spoil left by them in the hurry of their flight, and afterwards returned to 'Han-chung.

Ssü-ma I retreated to Chieh-ting; his other forces were defeated and routed by the various bodies of troops K'ung-ming had previously despatched to the places where he had correctly anticipated they would meet them.

On being afterwards informed of the small number of troops K'ung-ming had had to oppose his different forces, and that Hai-chêng had only contained 2,500 troops at the time of his advance on it with his large army, Ssü-ma I was excessively annoyed, and regretted not having attacked the place, and being so easily imposed on by appearances as to retreat.

G. C. S.

(To be continued.)



THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

That there has existed in China, a philosopher daring enough to interrogate Confucius and satirize Mencius, in a style indicative of anything but unbounded confidence in the wisdom and integrity of these popular idols, may well excite our surprise, and it may be enlist also our admiration, when we find that not only did so independent a thinker actually live and write, but that he was at the same time entirely free from any taint of Buddhist heterodoxy or Taoistic superstition.

To such a man we are introduced by the late lamented author of the *Chinese Readers' Manual*,* as follows:—"Wang Ch'ung born about A.D. 19 was perhaps the most original and judicious philosopher, among all the metaphysicians China has produced. He attracted notice while occupying an obscure station, by the extent of his learning acquired in despite of poverty; but the views he expounded were too conspicuously opposed to the superstitious orthodoxy of the learned classes to meet with general acceptance or to gain for him official favour. In the writings derived from his pen, forming a work in thirty books entitled *Critical Disquisitions*, he handles mental and physical problems in a style and with a boldness unparalleled in Chinese literature. He exposes the 'exaggerations' and 'inventions' of Confucianists and Taoists with equal freedom and evinces in the domain of natural philosophy a strange superiority to

the fantastic beliefs of his countrymen. A grudging recognition of his worth is accorded in the Imperial *Catalogue raisonné* of Kien-lung, where, while admitting the truth of his attacks upon superstitious notions, the orthodox compilers reprehend his excess of zeal, and in particular his 'boundless audacity' in the chapters which he entitles *Interrogations of Confucius and Criticisms upon Mencius*. Although little known in its original text his work is extensively quoted in cyclopedias and other compilations. It forms part of the great collection of writers of the Han and Wei dynasties."

At a time like the present, when Western Nations are desirous of seeing "the Chinese enter as a government and people upon the path of European progress," and are seeking in every way to assist them in the endeavour, it is important that we lay hold of everything which their literature may present, capable of being used as a lever to overthrow those mighty obstructions to progress, the colossal idols of literary worship. Such a lever is to be found in the pages of the *Lun Heng*. It was remarked recently by a veteran Sinologist "that the medley of incompatible opinions, which make up the creed of a Confucianist, however formidable when approached from without, could not long hold out against the force of logical principles applied from within. In a word, with the learned classes anything which tends to show them how to investigate their

* Page 230, Sec. 795.

own mental processes, to weigh arguments, and try evidence, cannot fail to contribute powerfully to their abandonment of error and adoption of truth."*

It is as singular as it is suggestive, to find an apostle of nineteenth century progress, in words which sound like the very echo of the sayings of the long-forgotten first century philosopher Wang, urging upon the Chinese literati the duty of investigating the things which are the most surely believed among them. Not until this is done may we hope for the fulfilment of Dr. Legge's prophecy "that the faith of the nation in him [Confucius] will speedily and extensively pass away." *CA. Cl. Proleg.* Vol. I. p. 113.

I propose to select from the *Lun Heng* those chapters which particularly relate to Confucianism, beginning with the two sections already referred to as specially obnoxious to Kien-lung's editors, in the hope that these may possess more than a mere passing interest for my readers, and possibly render some slight assistance to modern students of Chinese philosophy. The whole book will well repay perusal, treating as it does of a wide range of subjects, enabling us to form some idea of the state of the Chinese mind at the commencement of the Christian era. Amongst others, we find chapters on Luck; Conformity to Reason; on Fallacies or Illusions; The Illusions of Happiness, Misery, Dragons, Thunder, and Taoism; Ancient Exaggerations, Exaggerations of Confucianists, Classic Exaggerations; Heaven explained; a Discourse on the Sun; Subtleties Answered; on Dragons; Tigers, Insects, and Omens; Charms Explained; a Discourse on Death; on Demons; Poisons; Economic Funerals; Against Lucky Days; Casting Lots; Calamities Discriminated; Magic; Ancestral Worship; Sacrifices; Wisdom; Composition, and lastly the writer's Autobiography.

These are subjects well calculated to enlist the interest of the student and would

* The Rev. W. A. P. Martin, D.D., *Records Conf.* 1877, p. 238.

most probably shed much light upon the history of Chinese Metaphysics.

The first notice of the *Lun Heng* (except in the form of quotation or reply) is to be found in Chang Sun's Catalogue of Books extant under the Sui dynasty (A.D. 589-618), which says, "The *Lun Heng* has 29 Books. It was written by Wang Ch'ung of the Later Han dynasty, who received an Imperial Mandate to take office. During the Liang dynasty there was (an edition called) *Tung Tsui* in 9 books, one of which formed the index composed by Ying Fung, which is now lost."

It is mentioned again in the Catalogue of Books of the T'ang dynasty as "Wang Ch'ung's *Lun Heng*, 30 books entered in the miscellaneous division." The *Han Wei T'ang Shoo*, in which alone it is now to be found, was published during the Ming dynasty by Ch'ing Yung. It forms the last work included in the first edition of that magnificent collection (Wylie, *Notes*, p. 200). Having thus ascertained satisfactorily the authenticity of the work in question, I propose, before passing on to the chapters selected, translating *in extenso* notices from native sources of the writer and of his book, merely appending illustrative notes where such seem called for.

In the first place, as regards the writer himself. The *Cyclopaedia of Surnames*, or *Biographical Dictionary* published in 1793 gives us the following information: "Wang Ch'ung 王充 with the literary appellation Chung Jin, 仲任, was a native of Shang-yü 上虞 in Hwui-ki 會稽."

His ancestors lived originally in the city of Yuen 元 in the department of Wei 魏郡, whence they removed to Shang-yü.

Ch'ung when young lost his father, but was styled by his neighbours a dutiful son; after a time he went to the Capital (Lo-yang) and there became a student at a Government School.* He put himself under

* Probably at the age of fifteen. See Legge's *Classics*, Vol. I., p. 10, note. Wang lived nearly two centuries before the founding of the present Imperial Academy.

the instruction of a tutor, an official named Pan Piu.

"Wang Ch'ung was a man of extensive reading, who exercised an independent judgment as to the things he read. His family being poor there were no books at home, so he was in the habit of roaming round the market-place of Loh Yang* to inspect those there exposed for sale. After once reading he could remember and repeat the contents of a volume, thus he became thoroughly well versed in the works of writers generally in all branches of literature. From the capital he returned to his native place, leading a retired life and keeping a school. He took office in the department on the Board of Works† (P), and constantly prevented his superiors going wrong by his remonstrances, but as there was in consequence a lack of harmony, he retired from office. Ch'ung was fond of discussion. At first sight his views seem very eccentric, but after a while we perceive that they are well founded. His idea was that the general run of Confucianists whilst holding closely to the letter lost much of the true meaning, so he lived in privacy and gave himself up to reflection, keeping aloof equally from social festivities and mournful celebrations. In his house penknife and pencil were to be met everywhere, at the door, on the window-sill and in the recess of the wall. He composed the *Lun Heng*‡ (Critical Disquisitions) in 85 sections, containing two hundred thousand characters, explaining every class of natural objects, their resemblances and differences, and correcting current speculations and theories.

"The Governor of the province, Tung Kin, specially attached him to his household, and afterwards made him sub-Prefect of the Imperial Prefecture (i.e. the region inclosing

the capital). On resigning this office he returned home.

"A friend and neighbour, Sie I-wu, memorialized the Emperor, commending Ch'ung as a very learned man; the Emperor Sh-tsung* issued a special mandate bidding him take office. Owing to sickness he did not comply.

"When nearly seventy years old his intellect and bodily strength failed him; yet he composed the *Sing-shoo* in 16 sections, on regulating and restraining the appetites, nourishing the animal spirits, and self-preservation generally. In the year Yung-yüan (Ho Tai A.D. 89) he was taken ill and died at home."

Thus much as to the writer. Now let us see what information we can gather as to the nature of the book itself. Having already satisfied ourselves as to its authenticity, we next consult the editors of Kien Lung's magnificent catalogue.

In the *Kin ting sze k'oo tsuen shoo tsung mu*† or Descriptive Catalogue of the Imperial library, drawn up by Imperial Command 1772-1790, Part IV. (Belles lettres) chapter 120, we find the *Lun Heng* noticed as being "A work of thirty books, selected and presented to the Emperor by the Governor of Kiang-suh." The article in full reads thus:—"In the time of the later Han dynasty (A.D. 25-220) Wang Ch'ung, with the literary appellation Chung Yin, became an author. He was a native of Shang Yu and writes of himself that he was chief of the Board of Works in the District.

"In the *Tw Yü*‡ office he also held a place as Chief of the Board of Works. Under the Prefect, he held office in the Board of Works of the Five Offices. He farther says that in the third year Yüan Ho (A.D. 86) he re-

* 洛陽 the ancient capital in Homan (Kang-hi); capital of China, B.C. 770, and often afterwards till destroyed in A.D. 1126 (Williams).

† 功曹.

‡ 論衡.

* 肅宗, received after death the name 章帝 by which he is now known. See Kang-keen-e-che-lüh.

† Wylie *Notes*, p. 61.

‡ See Kanghi, Rad. 風; this name was changed under Wu Tai B.C. 104 to Junior Fu Feng.

moved his family and withdrew privately to Kiu-kiang, and Lo-kiang in Tan-yang-fu of the Yang-chau district. He afterwards became sub-Prefect. In the second year *Cheng Ho* (A.D. 88) he withdrew from Yang-chau and retired to his home.

"His book contains 85 sections, but the 44th, *Chao Chi* has only an abstract, and nothing more, there are therefore really only 84 sections. Examining what he relates of himself, we find him saying, 'My book, although the style is heavy, discusses altogether a hundred different subjects. If we look into the annals of the old scholar T'ai-kung-mong† or the modern Tungohung Shü‡ those books were composed in more than a hundred sections. My book likewise nearly reaches to a hundred, and some say they are too many.' Thus I conclude that his book originally contained over a hundred sections. The table of contents gives eighty-five sections, the present work therefore is not quite the same as it was formerly. The main idea of Wang Ch'ung's book is very clearly set forth in the (last) section *Sz Ki* or his autobiography. Because owing to bad times and unfavourable fortune, his heart was grieved within, whilst without, the vanity and deception of the men of the age, excited his hatred, he therefore set to work in earnest to write books. His language is too fierce. His two sections, 'Mencius Satirized' and 'Confucius Interrogated' amount to an energetic sharpening of his pen to use it in keen rivalry with those worthies and sages. We must term them wayward and perverse, designed really to display talent, and secure fame. He desired in everything to be pre-eminent, even proclaiming that his grand-

father was perverse and stupid, in order to manifest how much he himself excelled.

"He was exceedingly mad. His other discussions for instance that the sun and moon are not round, and such sayings, although answered afterwards by Ko Hung, who wrote under the (Eastern) Tsin dynasty,* are nevertheless for the most part examinations and criticisms of the false, and probe the manners of the age. Much in them is sound as to doctrine, and they are also very useful for disseminating instruction. Neither Choo Yung's† *K'ou-s-shao* (Discourse to dispel Doubts), nor Szeay Ying-fang's‡ *P'en-hao-p'en* (Doubtful Books Discussed), transcend this in value.

"Wang Ch'ung's literary style is very variable; he presses home quibbles, and gives way to much exaggeration and redundancy. This is what he himself says, 'When dwelling places are numerous, the territory cannot be small, when the population is large the clan registers cannot be few. If the cases are very many in which the truth is lost, if specious illusive sayings abound, how when indicating the true and establishing the right, can the words in which these are discriminated and discussed be forced into a narrow and direct path?' It certainly is as he has said.

"Besides this Ch'ung composed A Satire on Manners,§ and Guide to the Conduct of

* 葛洪, Ko Hung, who lived about A.D. 320, was one of the most celebrated among the doctors of Taoism and adepts in the art and practice of alchemy. His principal work 抱朴子 *Paou-p'o-tsz*, in 70 books, treats of the immortals, alchemy, charms, exorcism, also of political economy from a Taoist stand-point, c.f. Mayers' C. R. Manual, p. 87 and Wylie's Notes, p. 175.

† 儲泳: 祛疑說, A short treatise exposing the folly of divination, to which the author had been much addicted in his youth; 12th century. Wylie's Notes, p. 138.

‡ 謝應芳: 辨惑編, A treatise exposing the popular superstitions of the period, witchcraft divination, spiritualism, strange doctrines etc., 14th century, Wylie's Notes, p. 70.

§ 議俗

* 招致.

† 太公望; real name Kiang Tsz-ya 姜子牙 a counsellor of Si-pek in the 12th century, B.C. See Mayers, p. 81, 257.

‡ 董仲舒, a celebrated scholar and statesman, a devoted Confucianist and opponent of mystics and charlatans, B.C. 140. Mayers, p. 209, 698.

Government business.* When aged he also wrote the Yang-ning-shoo,† on Self-preservation. These have now all ceased to circulate, only this one (the Lun Hang) is preserved. Confucianists somewhat dislike its rank profusion, but after all they cannot do away with it.

"Kao Hsue-shan in his Wei-lee‡ says that Yuan Hung in the How-han-ke§ remarks 'Wang Ch'ung composed the Lun Hang, but it has not been extensively circulated; Ts'ai Yung|| on entering Wu first saw it and used it as an aid to conversation.' 'Sayings helpful to conversation,' this just describes the book; his decisions ought to command assent. Those who oppose this book are many, but there will always be those who will be well pleased with it." Having thus presented our author and his credentials to the public, I will leave him to speak for himself in the following pages.

BOOK IX, SECTION 28.—CONFUCIUS INTERROGATED.

CHAPTER I.

Those who in the present day are Confucian students, give implicit credence to their teachers, and hold the ancient classics to be right; they regard whatever worthies and sages have spoken as having been closely and thoroughly proved. They have no idea of searching into the why or the wherefore. Those worthies and sages, when about to commence their compositions, exercised much thought, searching out every particular, yet they cannot be said to have fully attained

to the truth, how much less when speaking hastily and abruptly could they be altogether right. They cannot in every respect be right. The men of that day did not know the necessity for investigation.

Perhaps their ideas were profound, difficult to perceive, the men of that day did not understand how to investigate. When we consider the sayings of the worthies and sages, from first to last there is much that is mutually contradictory; their composition from beginning to end mutually clashes. The students of the present day cannot comprehend this. Every one says "The talents of the seventy disciples of Confucius were superior to those of the present Confucianists;" this saying is absurd. They regard Confucius as the great exemplar, the sage when teaching his Doctrine certainly imparted it to men of rare talents, therefore say they there is this difference. But the talents of the ancients are the talents of our contemporaries; one who is now called a hero, was considered by the ancients a Spiritual Sage,* therefore it is said that men like the seventy disciples in the course of ages are so few. Supposing that now there should appear a sage like Confucius then all the present generation of students would be disciples like Yen† and Min‡; but supposing there had been no Confucius, then those seventy disciples would have been like the present Confucianists. How do we verify this? Because the students with Confucius could not thoroughly investigate (his meaning). The

* 政務.

† 養性書.

‡ 高似孫; 緯畧 in 12 Books, end of 12th century; an investigation into the evidence of facts recorded in ancient authors. (Wylie's Notes, p. 129).

§ 袁宏 or 嵇; 後漢紀. A concise year Book of the after Han published under the Tsin dynasty. (Wylie's p 30).

|| 蔡邕, A.D. 183-192. A politician and famous man of letters at close of the Han dynasty. (Mayer's C. B. Manual, p. 237).

* Shoo King, Part II., Bk. II., Ch. I., 4. Dr. Legge. "Oh! your virtue O Emperor is vast and inconstant. It is *seely spiritual*," &c.

O. I. Mencius, B. VII., P. II., Ch. XIV., 8. "When the sage is beyond our knowledge he is called a spirit man."

† 顏. Yen Yuen also called Yen Hwuy, and Tsao-yuen; one of the principal disciples of Confucius, an advocate of education as the popular regenerator. He surpassed in wisdom and quickness of perception.

‡ 閔. Min Tso-k'een named Sun. A disciple whom Confucius highly esteemed for his purity and filial affection.

sayings of the sage were not entirely intelligible when he discoursed upon the Doctrine and set forth its meaning, he was unable readily to make it clear; not being able to expound it readily, they ought to have enquired so that he could have made it manifest; he being unable entirely to explain it, they ought to have investigated it to the uttermost.

Kaou Yaou when setting forth the Doctrine in the presence of the Emperor Shun, used superficial generalities, instead of treating the subject thoroughly.

Yu* investigated his meaning, turning the superficial into the profound, and developing generalities in detail. For, beginning a searching enquiry, in this case was speaking in opposition, thus sounding the depths, and by conflicting remarks making all plain.

Confucius† laughed at Tze Yew's use of music and singing; Tze Yew aptly quoted in reply a saying which Confucius had used on a former occasion. Now if we examine the style of the Analects we shall see that a large proportion of the sayings of Confucius are like the above playful allusions to the use of music and singing.

Very few disciples investigated this like Tze Yew. On this account the words of Confucius are knots, not to be untied. As the seventy disciples were unable to investigate them at the time, the Confucianists of to-day cannot determine what is and what is not the doctrine.

But the custom of students arises not from the lack of ability, but from the diffi-

culty of withstanding one's teacher, of questioning closely to establish the meaning, and of bearing unwavering witness to the right and wrong. The principle of investigation does not absolutely require us to have been contemporaries, *vis-à-vis* with the Sage. It is not absolutely necessary for the commentators of the present day to have received instruction at the mouth of the sage before daring to give their explanations.

And if a question arise as to an obscure explanation, let us go back and investigate Confucius. What is there improper in that? Really possessing wisdom to expound the heritage left us by the sages, if we attack the language of Confucius, wherein will propriety be outraged? Speaking of enquiring into the language of Confucius, and investigating the obscurities of his style, I say there are those living in our own time possessed of great talents and exalted wisdom, who are capable of answering any one seeking an explanation of difficulties, and by these my present day investigation deciding the right and the wrong will certainly be regarded with esteem.

CHAPTER II.

Mang E asked what filial piety was. The Master said, "It is not being disobedient." Soon after as Fan Ch'e was driving him, the Master told him, saying, "Mang Sun asked me what filial piety was, and I answered him, 'not being disobedient.'" Fan Ch'e said, "What did you mean?"

The Master replied, "That parents when alive should be served according to propriety; that, when dead, they should be buried according to propriety. (Analect, II. v.)

Now my question is this:—Confucius in saying "Not being disobedient" meant that "not being disobedient" is "propriety."

A filial son ought to anticipate and carry out his parents' desires, never should he be disobedient to their wishes. Confucius says, "Not being disobedient," he does not say, "Disobedient to demands of propriety."

* 皋陶 Kaou Yaou, B.C. 2255. Minister of Crime to Shun. The whole incident here referred to will be found in Legge's Shoo, Pt. I., pp. 64-75.

† 禹 Yu, the faithful and devoted Minister of the Emperors Yao and Shun who after the death of the latter B.C. 2205 ascended the throne and became founder of the Hsia dynasty.

† See Ch. Classics, Vol. 1, p. 183. The master seemed to censure the application of great principles to a small sphere of action, and but for this disciple's firmness we should have here another enigma.

When E heard what Confucius said, how could he be certain as to the meaning of "not being disobedient?"

Fan Ch'e said, "What did you mean?"

The Master replied, "That parents when alive should be served according to propriety; that when dead, they should be buried according to propriety. If Fan Ch'e had not enquired into it, it follows that this phrase "not being disobedient" could not have been understood. The talents of Mang E did not transcend those of Fan Ch'e, therefore in the volume called *Loo Yü* we find neither his words nor deeds. If Fan Ch'e did not understand, is it not clear that E was incapable of doing so?

Wang Woo asked what filial piety was. The Master said, "Parents are anxious lest their children should be sick." (*Analect*, II. vi.)

This, Woo, their firstborn, was always causing anxiety to his parents, therefore Confucius replied, "They are anxious lest their children should be sick." Woo, the firstborn, gave his parents much anxiety. E acted contrary to propriety. Confucius reproving the shortcomings of Woo answered him saying, "Parents are anxious lest their children should be sick." He ought also to have replied to E, "Only in the case of flood or fire may you act in opposition to propriety."

Chow-kung* said, "Bestow labour on those of little capacity, but to the talented give brief outlines."

Tze-yow† was possessed of great talents, yet Confucius bestowed great labour in discoursing with him, whilst on the contrary he used brevity to E, a man of little capacity, thus he entirely opposed Chow-kung's ideas.

* 周公 the duke of Chow, whose principles and institutions Confucius longed to bring into practice. *Anal.* p. 60 note.

† 子游 otherwise called 言偃 Yen Yeo was the commandant of Woo, whose people he reformed by the "proprieties," and music. We have already seen that he possessed sagacity enough to enable him to reply to Confucius.

In reproving E's shortcomings he let slip the principles of his doctrine. How was it that his disciples never investigated this?

If he regarded the E as possessing power and authority, and dared not express all he meant, then he ought also merely to have said to Woo, "Not giving anxiety," and there have stopped. Both were scions of the Mang family, the power and authority of both were alike, on Woo he bestowed great labour, but was very brief with E. I do not understand his reason.

Supposing that Confucius had fully explained to E "Not disobeying the demands of propriety," where would have been his danger? Of those who were powerful in Loo, none were greater than the Ke family,* yet he reprehended their having eight rows of mimes in the temple court. He blamed their chief for sacrificing to the T'ae mountain. He was not afraid of incurring danger by not holding his peace when the Ke family was seeking an increase of territory unjustly. (*Analect*, Bk. XVI.) But he was afraid to reply to E explaining fully his fault. How was this? Moreover, there was not only one who enquired as to 'filial piety,' there was always some one driving him; what he said in reply to E expressed neither the feeling of his heart nor the conviction of his mind, on this account he told Fan Ch'e.

CHAPTER III.

Confucius said "Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held."

* 季氏, Ke family, one of three great families by which in the time of Confucius the authority of the State of Loo was grasped. Circumstances gave the Ke the pre-eminence and they affected Imperial style in the sacrifices, &c. This Confucius reprehended unmistakably, *Anal.* Bk. III. p. 18 and 20. Eight rows were for the Emperor only.

† For 不處 Wang here reads 不居. I use Dr. Legge's translations in all quotations

Poverty and meanness are what men dislike. If it cannot be obtained in the proper way they should not be avoided." (Analects 30). This passage asserts that man ought in the proper way (i.e. according to principle) to obtain righteously and ought not to seek improperly; one should observe moderation and be content in poverty, and not be seeking to avoid it. When he says "If riches and honour are not to be obtained in the proper way they should not be held" he is right, but what is the meaning of "Obtaining poverty and meanness in an improper way"? Riches and honour can be avoided, but how are poverty and meanness to be avoided?

To avoid poverty and meanness is to obtain riches and honours; if you do not obtain the latter you cannot avoid the former. If you say "Obtaining riches and honours; in an improper way" then say "Not avoiding poverty and meanness." In that case what is obtained is riches and honour; there is no obtaining of poverty and meanness. What reason can there be for saying "obtain poverty and meanness"? What he ought to have said is "Poverty and meanness are what men dislike. If they cannot be avoided (去) in the proper way, they should not be avoided. He ought

from the Classics, although it will appear that Wang Ch'ung often attaches a different sense to the passages under discussion. In this case Dr. Legge remarks that 'riches and honour' cannot be taken as nominative to 'obtained' in the first clause because the parallel will not hold good in the second clause. Wang Ch'ung adheres to the grammatical construction, as does Choo He.

to say 'avoided' instead of saying 'obtained.' 'Obtained' indicates that something is conferred on him who obtains. Now having the word 'avoided' how could 'obtained' be used? Only riches and honour are rightly said to be 'obtained.' Why so? Because to obtain these is to avoid poverty and meanness.

That being the case How are poverty and meanness to be avoided in the proper way? By regulating the person and acting on principle; entering on official life, rank, emoluments, riches and honours are obtained. To obtain these is to avoid poverty and meanness. How then are poverty and meanness avoided in an improper way?

When one so abominates poverty and meanness as to become a rapacious villain, collecting and seizing goods and money, arbitrarily usurping official position, this is an improper (unprincipled) way.

Since the seventy disciples did not make any enquiry about this, our present students also do not know how to investigate it, therefore the meaning of this saying cannot be explained, and its composition cannot be analysed, which is to say that Confucius was unable to express himself plainly; again the meaning of this saying is obscure and its style inexplicable, that is, the idea of Confucius was to show that he could not make plain all his thoughts.

His disciples did not enquire into this and the men of to-day do not investigate it. How is this?

A. B. HUTCHINSON.

GEOGRAPHICAL NOTES ON THE PROVINCE OF KIANGSI.

(Continued from Vol. VI., page 322.)

STANDING OF THE PROVINCE AS COMPARED WITH OTHERS FOR LITERATURE, CELE- BRATED COLLEGES, MEN, ETC.

The province of Kiangsi has contributed much wealth to the literature of China, and her authors hold a prominent position among the writers of past ages, especially of the Sung dynasty. And if the literary standing of the province at the present time may be judged by the number of degrees offered for competition at the provincial examinations, we find Kiangsi takes a foremost place amongst the eighteen provinces of the Empire. First of all comes Chih-li with 229 degrees, then Châkiang with 99, and third Kiangsi with 94 degrees for *Kü-jen-ship* or Masters' degree. These figures are taken from the Red Book; but since the rebellion the numbers have been increased at most of the provinces visited by the Taipings, in order to encourage the study of ancient classical literature, and the limit for Kiangsi was raised to 104 degrees, not including the 18 secondary M.A. degrees, called *fu pang*, which averages about seven degrees to each department. The examination for the degree of *Kü-jen* takes place triennially, before the literary chancellor at the provincial examination hall at Nan-sh'ang, where, on an average 17,000 candidates present themselves to compete for these honors. The preliminary examinations for the grade of

Sin-ts'ai or B. A. are held at the different departmental examination halls before the literary chancellor, a fixed number of degrees being allotted to each prefecture. The number allotted to various departments will be found in a separate table. A glance at it will afford another instance of the value set upon literary degrees, and how much Chinese will do to obtain one. It may also be doubted whether any other people would go to the length of contributing money towards assisting the revenue officers out of their embarrassments for the sake of obtaining an additional number of literary degrees for annual competition, in recognition of their loyalty; but during the late rebellion such contributions were repeatedly made, as well as those for the maintenance of the militia and gunboat force. The contributions, it is true, are not altogether voluntary, for the officials expect the people to aid them, and even call upon the rich to do so, when a financial crisis takes place, but there is no law compelling them to make such contributions. The amounts of the subscriptions collected by the inhabitants of different districts is not stated in the annals, but as the limit has been raised from 1,365 to 2,075, we may conclude it was considerable, and one cannot say less in praise of such public spiritedness than that it is, at least, worthy of a good government.

TABLE SHOWING THE NUMBER OF DEGREES OF SUI-TE'AI (LORENTINE) ALLOTTED TO THE DIFFERENT DEPARTMENTS IN THE PROVINCE OF KIANGSI.

Name of Department.	1.—Original fixed number of degrees.	2.—Extra degrees conferred in perpetuity for annual competition since 1854, in recognition of patriotism of citizens in defending cities against rebels, contributing towards construction and maintenance of gun-boats, militia, &c.	3.—Total extra degrees granted during various years from 1854-06 for patriotism, &c., and contributing towards deficit in revenue.	4.—Original number of military degrees.
Nan-ch'ang-fu 8 <i>hien</i> .	138	67	1186	120
Jui-chow-fu 3 <i>hien</i> .	67	40	169	62
Yuen-chow-fu 4 <i>hien</i> .	83	38	108	71
Lin-kiang-fu 4 <i>hien</i> .	76	47	101	67
Ki-an-fu 9 <i>hien</i> , 1 <i>ting</i> .	160	93	914	132
Fu-chow-fu 6 <i>hien</i> .	114	56	107	101
Kien-chang-fu 5 <i>hien</i> .	103	31	148	82
Kwang-an-fu 7 <i>hien</i> .	111	24	101	99
Jao-chow-fu 7 <i>hien</i> .	115	75	673	108
Nan-kang-fu 4 <i>hien</i> .	77	32	43	64
Kin-kiang-fu 5 <i>hien</i> .	86	57	74	76
Nan-an-fu 4 <i>hien</i> .	68	38	137	66
Kan-chow-fu 9 <i>hien</i> .	122	69	379	128
Ning-t'u-chow 3 <i>hien</i> .	60	26	161	41

The first row of figures in the Table shows the number of degrees allotted by the Board; the second the increase granted by imperial favour for annual competition in recognition of the loyalty and good services of the people; and the third row, the total number of degrees offered for competition during certain years instead of adding to the fixed number allotted to each department, which degrees can only be competed for during one year. Doubtless many districts which have subscribed liberally to the Shansi famine fund, will be rewarded by an extra degree to the fixed number for *annual* competition, or by five or more degrees being granted for *one* years' competition.

The military degrees have been increased correspondingly, says the new edition of the annals, but the details are not given.

This section of my paper would be incomplete without a notice of the celebrated colleges of Kiang-si, some of which are of great antiquity, and looked upon as shrines of the muses, to which pilgrimages are made by hundreds of students and scholars. One of the most ancient seats of learning is the far famed college of the white Deer Vale, **白鹿洞** which is situated to the north of the city of Nan-kang on the western shores of the Po-yang lake, in a gorge at the base of the Five Venerable Peaks of the Lâ mountains. This picturesque site was, on the authority of the Annals, selected by the brothers Li, **李渤李涉**, named Po and Shih, natives of Lo-yang, who came to Kiu-kiang-fu during Chêng Yuen's reign A.D. 785-805, and sequestered themselves in this romantic spot to pursue their studies. It was these two brothers who reared a little white deer, and not as Sir J. Davis states the sage Chu Hi, which followed them wherever they went, hence the two became known as *Pai-lu-sien-seng*, or doctors White Deer. During the reign of Pao Li, 825-26, Li Po became sub-prefect of Kiang-show, as this place was then called, when he built a terraced pavilion, conducted the mountain

spring to it, and planted trees and flowers, whereupon the locality became known as the White Deer vale. In Sheng Yuen's reign the first school was built by Li Po who assigned certain lands for its support; and a professor (Kiu-king) from the Imperial academy, named Li Shen-tao, was appointed principal of the college, which received the name of the Lâ Shen national academy. At the commencement of the Sung dynasty it became, so to speak, an incorporated college, and its fame was not less than those renowned seats of erudition the Sui-yang **睢陽** (Honan) Shih-ku **石鼓** (Shen-si?) and Yo-lu **嶽麓** (Shan-tung) colleges. Subsequently, in T'ai-ping Hing-kwo's reign 676-83 it was dignified with a seal of office, which was brought from court by a professor of the imperial academy. For 20 years there appears to be a blank in the history of the college. In 1,003 orders were received to renovate the buildings, and to have images of the sages and worthies placed in the college. About 1,008, the historiographer, Sun Mien **孫冕**, obtained permission to retire from the public service, and he selected this vale to pass the rest of his days. Forty years later Sun Mien's son Shen, who was vice-president of the board of revenue, went to the same spot where he erected a school, chiefly for the instruction of his own brother; but to encourage learning, he invited students from all parts, to whom he allowed liberal stipends. This school was named the *Pai-lu Shu T'ang*. For a period of a century and a quarter we are left without information as to the progress of the college; but there can be no doubt that during this long interval it was entirely destroyed; for we find it recorded that one of the first acts of the illustrious *Chu Hi*, on his appointment to the prefecture of Nan-kang, in 1,180, was to reconstruct the college; and from this period dates the second history of this school of philosophy. Tablets were also presented to the college, bearing the classics engraved on

stone from the imperial autograph; and, as if to add to its fame, the renowned scholars *Luh Tso-ting* 陸子靜, *Liu Tso-cheng* 劉子澄, and *Lin Tsih-chih* 林擇之, went there to study and discourse. Large and valuable assignments of land in Kien-ch'ang-fu were made for its support, and on Chu Hi's departure from Nan-kang he made a donation of 300,000 cash, with which sum a hall of rites was erected, and images of the sages and worthies placed therein. In Kia Hing's reign 1,208-24 further additions were made to the building, and 400 *mow* of ground added to the collegiate lands.

With the downfall of the Sung dynasty came the destruction of the college for the third time. The invading Mongols razed it to the ground and sequestered all its lands, and it appears to have been left in ruins for 150 years, as no mention is made of its restoration until the Ming dynasty. It so happened that the wood required in the construction of the palace at Nanking had to be obtained from the Lü shen, which took the cutters past the ruins of the celebrated college, and thus the old site was rescued from being lost to futurity. Just sixty-eight years after the accession of the Mings, it was restored to its pristine greatness by the prefect of Nan-kang, Chai Fu-pu 翟福溥, who raised a subscription to acquire the old site and reconstruct the building. Each succeeding emperor has paid some tribute of respect to this ancient seat of learning by building bridges across streams leading to its approach or by assigning lands. In Kia Ting's reign 1,450-56 the prefect rebuilt the bridge poetically named the *K'oun-tao Kiao*, 貫道 which was extended in 1468, by the literary chancellor Li Ling, who also added to the college lands and presented it with sacrificial vessels. It was at this period that the eminent scholar Hu Chü-jen was made principal. In 1472 another costly bridge was added to the grounds by the chancellor, who also obtained a grant of 870 *mow* of land.

The troubles which had befallen the *Pai-lu Tung* were not yet at an end. In 1580, the grand secretary Chang Chü-chang 張居正 affirmed that the schools encourage the teaching of heterodox doctrines, to suppress which, he urged the demolition of every college in the empire, and foremost of all this ancient academy. Its doom seemed sealed, and its destruction inevitable, when luckily the governor Shao Jui 邵銳, represented that it was protected by an imperial charter, and thus saved it from its fate.

To what extent Chang's advice was acted upon is not stated; but it is evident that the old college dwellings were partially destroyed, as in 1584 we find the supervising censor Tseu Yuan-piao 鄒元標 appealing to the throne for permission to restore the place, which had been greatly injured and completely deserted by the students. Even the storks, says the writer, which for centuries had built their nests in the woods at the back of the college took their flight, on the commencement of the persecution, nor did they return until three years after its restoration had been accomplished.

Since that eventful period little information is given of sufficient interest to warrant transcription. The number of buildings erected by the emperors of the present dynasty are detailed, but it would lengthen this paper too much to insert them here.

The college is still occupied by a large number of students who profess to be adherents to the school of Chu Hi; but it does not appear that in past or present times the college or its students have ever exercised any great moral or social influence in the empire. I am told there is no curriculum, and that students read any orthodox literature they like.

Another very celebrated old college, which must not be passed over quite unnoticed, is the Goose Lake college 鵞湖書院. Situated about five miles north of the city of Yuen Shan, on the borders of the Ngo-hu

or Goose lake. The exact age of the college is not stated, but we are told that it became recognized as an imperial educational institution during the reign of Shun-yu A.D. 1241. Chu-hi and his friends and associates the Brothers Lu 陸復齋, 陸象山, studied and discoursed here, which fact was enough to make the place sacred in the eyes of his adherents. But Chu Hi did not reside here any length of time. He could not agree with the Brothers Lu on some philosophical controversy, so gave up teaching at the lake, and went to the White Deer Vale. Lu Fuchai and his brother were thus left sole

patrons of the college, which apparently flourished equally with Chu's rival school, and its name became as renowned in future ages. The building is still standing but from all accounts it is in a sad state of disrepair.

Chow Lien-hai 周蓮溪, was the founder of a college in this city (Kin Kiang), but nothing is left, even to indicate the site where it stood.

The Yu Chang 豫章書院 college at Nanchang is also cited as one of the noted seats of learning in Kiangsi.

H. KOPACH.

THE BALLADS OF THE SHI-KING.

These lines claim to be as nearly as possible literal translations of the ballads of the *Shi-king*. Moreover, each line of the original is represented by one line only of translation; and each line follows the sense of the corresponding line of the Chinese. It has been attempted to convey in the translation the exact amount of humour, exultation, or despair to which the original characters give expression. So ambitious a set of aims could hardly be successful: yet the translator is so convinced of the true poetry contained in the *Shi-king* ballads, that he ventures to submit them in their own simple garb to the aesthetic ear of the foreign critic. It would occupy years to publish in the *Review* translations of the hundreds of songs contained in the *Shi-king*. A selection will therefore be made of the most harmonious: the others may appear some other time.

V. W. X.

No. 1.

As the ospreys woo
On the river sit,
So the graceful lass
Has her manly mate.

As the coy marsh-flowers
Here and there do peep,
So the graceful lass
In his wakeful sleep.

But he seeks in vain,
Brooding night and day.
Ah me! Ah me!
Tossing rest away!

As the coy marsh-flower
Chosen here and there,
So the graceful lass;
He in tune with her.

As the coy marsh-flower
Gathered here and there,
So the graceful lass,
Bells now ring for her.

No. 3.

The burs I gather
 Scarce fill my pail;
 Ah! my gentle lord
 In that courtly trail!

Toiling up the crag,
 Worn out my nag,
 Let me drain that gilded goblet there,
 Thus to forget my tender care!

Toiling up the hill,
 My horse looks ill,
 Let me drain that horn-cup over there,
 Thus to forget my sorrowing care!

Toiling o'er the stones
 My horse mere bones;
 The sick driver by,
 No help; but sigh!

[This ballad is a covert allusion to the misery of the people (horse) and the officials (driver) under the tyrant *Chow*, sung by the Princess *Howah* during her husband's absence at Court.]

No. 6.

Like the slender peach
 With her flowers red-hot,
 So speeds the bride
 To chaste room and cot.

Like the slender peach
 With her fruit in bloom,
 So speeds the bride
 To chaste cot and room.

Like the slender peach
 With exuberant leaves,
 So speeds the bride
 With her virgin slaves.

No. 9.

South, towers *one* tree,
 Here rest not ye!
 The maid of Hang
 Is not for thee!
 Ye dare not breast the river Hang!
 Ye dare not raft the Yang-tai-kiang!

In the stately wood
 Ay! out the gorse!
 As the bride wends home
 Feed the bridegroom's horse!
 Ye dare not breast the river Hang!
 Ye dare not raft the Yang-tai-kiang!

In the stately wood
 Ay! clip the weed!
 As the bride wends home
 Ply the lucky steed!
 Ye dare not breast the river Hang!
 Ye dare not raft the Yang-tai Kiang.

[*N.B.*—This Ode represents the hopelessness of aspiring to the hand of a Royal Princess.]

No. 10.

Along Yew's banks
 As the brush I clove,
 Ah! where my lord?
 Sad, hungered love!

Along Yew's banks
 As the stumps I cut,
 Lo! here my lord!
 He forgets me not!

As the bream-tails flush
 So Court passions fly,
 Let them seethe away!
 Our saviour's nigh!

[*N.B.*—The last stanza contains a covert allusion to the approaching downfall of the tyrant *Chow* and the triumph of Prince *Wên*.]

(To be continued.)

TRANSLATIONS OF CHINESE SCHOOL-BOOKS.

I. CHILDREN'S PRIMER.

(Continued from Vol. VI., page 330).

V. CIVIL OFFICERS.

The Monarch's nature emanates from the [Diagram point] Chên, and is directed towards Li.—Chên represents spring. The lord of mankind on the throne resembles the course of nature, which begins in spring. Li represents the south, or light. The Book of Changes says: The Emperor rules the world, turning towards light.

One great officer's services were equal to adding to the Heavens and washing the sun.—The History Book says: Chao Ting, in the Sung dynasty, memorialized the Emperor saying: Chang Chün's mission to Ch'uan Hia has enhanced the country's resources a hundredfold, and he may now be said to have added to heaven and washed the sun; your majesty administers the girdle-river and pebble-mountain oath,† and such mutual confidence between prince and subject has never been equalled in any age.*

The three chiefs correspond to the three terraces above.—The six stars in the lower part of the dipper go in pairs, and form three successive steps, which are called the three terraces. The upper terrace is the minister of life and death; the middle, the minister of rank; the lower, the minister of emoluments.

The Lang officer corresponds to the zodiacal signs above.—The princess Kwan T'ao in the after Han dynasty begged the office of Lang

for her son. The Emperor refused, saying: The Lang officer corresponds to the zodiacal signs above, and goes to rule over a hundred k. If he is at fault the people suffer the evil consequent upon it.*

The Prime Minister's office is the highest of all: the Board of Office adjusts and estimates.—To estimate,—to measure; to adjust,—to balance; meaning to estimate men and regulate their place.

The Board of Office had a heaven's officer or great honourable governor: the Board of Revenue had an earth's officer or great manager of clans; the Board of Rites had a spring's officer or great general superior: the Board of War had a summer's officer or great manager of horses: the Board of Punishments had an autumn's officer or great manager of rogues; the Board of Works had a winter's officer or great manager of wants.—The six boards all originate from the offices under the Chou† dynasty.

The central deputy of the metropolitan censorate is a term for the metropolitan censor: the inner quill scholars is a term for the members of the Imperial academy.—The imperial academy of scholars is situated to the north of the Shumi and Htanhwi hall, and is rigidly private and secret. Here are kept the official orders and records of all preceding dynasties. Hence it is called the "Inner Pencils."

* A.D. 1120.

† See back, part 2.

* 88½ miles.

† B.C. 1122-255.

Heaven's messenger is a eulogistic term for an Envoy.—Heaven's messenger means the envoy of the Son-of-Heaven of the country of China.

Manager of the accomplishments is a respectful term for a libationer.—During Chêng Kwan's reign,* the school of statesmen was changed to the superintendency of statesmen; later on it was again changed to the management of accomplishments office. During the reign of Ch'ui Kung† it was reduced to one libationer and one taskmaster, the latter being subordinate to the former. The officers of the Han dynasty were bound by the ceremonies of the period to pour out a libation before drinking wine, as a token of respect to their predecessors; hence the term libationer.

Ta Fu-t'ai is an appellation for the Tu-t'ang,‡ and Ta Chu-shi for the Sun-an,§—The officers at audiences in former times called the Sun-an a Chu [Pillar] Hia-shih, because his place was between the pillars of the Audience Hall, and the name still exists.

Fang-peh and Fan Hsu are the names for the attendant Ministers.|| Hien T'ai and Lien Hien are names for the provincial treasurer. The Tsung-shih is called the great examiner of literature, and the assistant commissioner is called the Ta Hien Fu. The marquis of a Chin and the earl of a Pang are respectful names for a prefect. The assistant Chin, or second earl, are eulogistic and elegant terms for the assistant prefect. The Chin Governor and the other chariot are terms for the sub-prefect.—The after Han dynasty established the "other chariots" which continued for ages. The sub-prefects, in following the Ts'z-shih¶ to the boards, occupied a separate chariot, hence they were called other chariots.

* T'ang dynasty, A.D. 627-650.

† Empress Wu, T'ang dynasty, A.D. 685-690 (a portion of her reign).

‡ Viceroy.

§ Governor.

¶ Treasurer.

¶ Prefect.

Sz-k and Chai-shih are panegyric terms for Government messengers. Ts'z-shih and shepherd of a Chou are two names for a Chou magistrate. Spiritual prince and gracious father are respectful terms for a Hien magistrate. Country officers mean country gentry. The agricultural officers are the T'ien Chün.—An officer who incited cultivation.

Level seat and lofty platform are both terms for people of official family.—Level means even, meaning that the official classes in governing the country strive to be fair.

Beneath your flag, both elegant terms applied to military officers.—The flag is the pennant which is waved to direct the army.

Graded officials are divided into nine ranks.—Grades, or steps in rank. Government officers, or generic name for all official people.

Official Ladies have also seven grades.—Educated gentlemen are the officers; their mothers and wives receive the title of Ming Fu. Grades, steps.

The first rank are called Fu-jén; the second rank are also called Fu-jén; the third rank are called Shu-jén; the fourth Kung-jén; the fifth I-jén; the sixth An-jén; the seventh Ju-jén. Ladies' patents of title are called golden flower ordinances.—When Ch'un Ming quitted the court he arranged an office of official titles where, by the Emperor's command, all the ladies of the first rank had to use golden flowered gauze-paper and two embroidered silken hangings, and a "washing town" was devoted to the glory of their relations. A washing town means that the taxes were applied to their washing pay.

The announcement of the successful senior wrangler is called the red clay patent.—The "Later Notes of Sayings" has it that the Wu Tu Hills of Kiai Chow are all red, and the clay is red too. But how could clay be used as a fastening seal? probably it was used to colour the stamp.

The Emperor K'ai-yüan of the T'ang dynasty used a golden basin to cover the name*

* A.D. 713-756.

of his premier. The Emperor Hsien-p'ing* of the Sung dynasty employed a pearl stopper to his censor's mouth.—The Sombre Monarch of the T'ang dynasty always wrote the name of his premier before issuing his command. One day he wrote Ts'ui Lin's name, with others, and covered them with a golden bason, and meeting the heir apparent, [afterwards] the Placid Monarch,† coming in, he said: Who is this premier think you? The heir-apparent said: If not Ts'ui Lin, then Lu Ts'ung-yüan. The Emperor said: "Just so." For both men were looked up to as [likely] premiers, so he knew it. The True Monarch of the Sung dynasty credited [the statement] that a message had come from heaven, but, fearing that Wang Fan would upbraid him, sent for him to drink, and, when merry, presented him with a bottle of wine, saying: This wine is exceedingly fine, and is for the use of your wife and sons. When he got home and opened it, it was all beautiful pearls. Of course Tan dared not say anything; but, considering that Tan was a censor, he should have declined it.

A golden horse, a jewelled hall, terms of respect for the high reputation of an Imperial academicien.—The golden horse gate was the officers' bureau in the Wei-yang palace. The Emperor Wu had the image of his horse Tayüan cast in copper and placed at the Bureau gate. Hence the name. When Su I-chien was reader, the Emperor wrote on red silk with his own imperial hand the following four words as a notice. "The jewelled hall Bureau" and presented it to the academy to hang up in front of the jewelled hall that its importance should be known.

The red streamer and the black umbrella, insignia of the prefect's dignity.—The Emperor King‡ of the Han dynasty ordered that the two red streamers should be held before a prefect and one before a magistrate.

* A.D. 998-1022.
† 756-762 Chih Tê.

‡ B.C. 156-140.

The T'ai-fu is called the illustrious lord of the red chamber; the prefect is called the great guardian of the yellow hall.—The prefects of Wu* having frequently had their offices destroyed by fire, smeared them over with Hen-yellow.†

The prefect's emoluments are two thousand hundred-weight; the prefect's horses are piebald with five colours.—The Emperor Sian‡ of the Han dynasty said: Equable government and fair justice are what tranquillize the people's homesteads, and obviate the noisy bickerings of perpetual feuds: those who can attain this for me, those alone are good two thousand hundred weights. Good means virtuous. Two thousand peculs is the emolument [of rice] allotted to a prefect's rank. A prefect is often called Five-Horse. A piebald horse of three colours is called a Three-Flower; one of five a five flower.

To make a tour of inspection for the Emperor is complementarily called a pacifying tour. Mounting high towards the sun is a form of well-wishing to one's official colleagues. The first arrival at one's post is called descending from the chariot; begging leave to retire from office is called loosening the sash.—When Liu Ch'ung in the after Han dynasty was prefect of Hwui-k'i, on leaving for his new post, five or six elders of the Shan-yin town send him a hundred coins as a present, and said: Since the illustrious prefect descended from his chariot, the dogs have not barked, the people have been no police; now, hearing you are abandoning us, of course we will see you off. Again, when Li Peh in the T'ang dynasty was district magistrate of Ma-ch'ang, a tablet was erected on his departure saying: He was feared before he descended from his chariot, he was beloved when he had descended. A sash is a band. To retire is to go back. It means that those who retire from office unloose the cord which carries their seal and go home.

* Modern Kiang-su, &c.
† A Chinese colour.

‡ B.C. 78-48.

The terms Fan-yüan and P'ing-hen mean that a treasurer is of the rank of the ancient feudal lords; a black belt and a copper seal mean that a magistrate and prefect correspond to the ancient territorial earls and barons.—The Tso Hiung says: The modern black belt is like that of the ancient territories of earls and barons; a copper seal means a copper stamp.

The eunuchs see to the restrictive rules of the harem; hence they are called harem officers. Courtiers all stick a tablet in their sash; hence they are called sash stickers.—To stick,—to insert. Sash,—a girth; meaning that they inserted a tablet in their belt.

When Siao-ts'ao was minister to the Emperor Kao of the Han dynasty he was clerk of the knife.—Knife-writing is writing upon wood or bamboo, whittling the same with a knife to receive the characters.*

Hih-yen,† minister to the Han Emperor Wu, of a truth was the minister of the people.—Of Hih-yen in the Han dynasty it is said that he was unsparing in his denunciations of men's faults. The Emperor said: There were "People's Ministers" in ancient times; men like Yen resemble them.

Shao-p'eh administered prince Wên's‡ government, and was in the habit of living under a sweetcrab-tree; after generations, in their fond recollection of him, would not permit the tree to be felled.—The Book of Odes says: The shady and spreading crab-tree, do not cut it, do not fell it; it is Shao Peh's place.

K'ung-ming who had ability fitting him to be the Monarch's deputy, took up his abode in a hut of straw. The then Emperor, out of regard for his illustrious reputation, made three visits to his hut.—K'ung-ming is the same person as Chu-ko Liang. Ability to act for a monarch means ability sufficient to be a monarch's conjutor. A hut of straw means a reed-oot. The then Emperor means

Lin P'ai. "Fragrant" reputation means a good reputation. Liang lived secluded in a reed-oot in Nan-yang. P'ai, out of regard for his reputation, wished to consult him upon the great affairs of the empire, and personally visited him three times before he succeeded in obtaining an interview.*

The fish-head colonel, speaking of Lu Tsung-tao's unbending nature.—The record of Lost Facts says: When Lu Tsung-tao was Colonel he did his duty loyally and firmly. The people of his time called him the Fish-head Lord, because the character Lu is [composed of] the character Fish above [and the character Sun beneath].

The boon-Companion premier, refers to the want of ability shewn by Lu Hwai-shên when in power.—Lu Hwai-shên in the T'ang Dynasty felt his capacity to be unequal to that of Yao Ts'ang,† and was afraid to take the responsibility of Government: people called him the "young man who at least knew how to eat."

Wang Teh-yung was called the young black prince. Chao Pien in the Sung dynasty was called by his contemporaries the iron-faced Censor.—The Book of History says: Wang Teh-yung was confidential minister in the first year of Chih Yüan‡ of the Yüan dynasty; and, when he died, the officer Kien Yüan-chieh, who had gone to wish the Emperor a long reign on his birthday and was standing with the rest in array in the Court-yard, was pointed out by Sie Tan, who requested the Usher to say: the young Black Prince has come back. When the Emperor heard it he forthwith appointed him his new Councillor. Chao Pien of the Sung dynasty was not afraid of denouncing the proud and great, and his tones were awe-inspiring: they called him at the capital the Iron-faced Censor.

Lin K'üan in the Han dynasty punished the people with rush whips, being a [miff-

* Founded the Dynasty B.C. 206.

† B.C. 160.

‡ B.C. 1281-1185.

* Founder of the Minor Han Dynasty A.D. 220-222.

† See end of this paper.

‡ Kublai Khan A.D. 1264-1295.

cient] mark of disgrace.—Liu K'wan was a magistrate, and used a rush-whip to flog the people with, his object being [not to hurt them but] only to shame them.

Hang Chung-shan was so honest that he threw money [into the river] when he had watered his horse.—Tradition says that Hang Chung-shan was one of the purest men in An-ling. Every day when he watered his horse in the river Wei, he threw in three cash. Ho Lien did the same.

Li Shan-kan spoke out plainly and fearlessly, and was unanimously called the phoenix screaming in the sun. Chang Kang in the Han dynasty had no private motives in his denunciations, and denounced outright rapacious and cruel rulers.—Chang Kang in the Han dynasty was a censor; going his rounds as inspector of morals he buried his chariot wheels at an inn in the capital Lo-yang, saying: Where there are jackals and wolves in office, why go after foxes and stoats? Thereupon he entered the imperial Court and denounced the generalissimo Liang Ki* and his brothers for their illegal doings. "Jackals and wolves" is a metaphor for unscrupulous officers. From the time of Ch'u Sui-liang† the censors of the T'ang dynasty were all timid in remonstrating; but when Sung Ch'un-hua was the premier, Li Shan-kan was a censor, and his remonstrances were compared to the cryings of a phoenix in the sun, meaning that they were of so rare a nature.

The people were so pleased with earl T'eng's government that they unsuccessfully endeavoured to detain him: they were so disgusted with the magistrate Sie's rapacity that they could not get rid of him quickly enough.—T'eng Yu was prefect of Wu-hing, and governed benevolently. The day he left the people clung to his boat and accompanied him for 800 li,‡ in their anxiety not to part, and said to him: we can't keep T'eng Yu and could not get rid of Sie.

* A.D. 150 circ.

† A.D. 598-658, banished for boldness.

‡ 100 miles.

When Lien Fan was prefect of Shu, the people sang of him as "Five pantaloons."—When Lien Fan was prefect of Shu, in the Han dynasty, he abrogated the restrictions on the use of fire. The people then composed a song: Now uncle Lien has come we have no night; how can the people get along with petty restrictions on the use of fire; formerly we had not even a jacket, but now we have five pair of trousers.

When Chang K'an was prefect of Yü-yang, the ears of wheat grew two apart.—Chang K'an was prefect of Yü-yang in the Han dynasty, and governed very well. The people sang: The mulberry-trees have no extra boughs,* the wheat-ears are two apart. The meaning is that each stalk had two ears of corn.

When Lu-kung was magistrate of Chun-mei,† there appeared the prodigy of a tame francolin under a mulberry tree: when Kwoh Hih was prefect of Ping-chow,‡ the boys met him with bamboo horses.—Lu-kung encountered three prodigies; the tame pheasant beneath the mulberry-tree was one; boys shewing a kind heart, a second; the locusts not entering his district, a third. Tame means not frightened. Kwoh Hih, in the Han dynasty, whose other name was Si-hou, was prefect of Ping-chow, and did a great deal of good for the people. Subsequently, when he re-entered the district, several hundred boys met him on the road, riding bamboo horses.

Sien-yü Tsz-chün's was quite a career of happiness.—The Book of History says: Si-ma Kwang§ employed Sien-yü Tsz-chün as salt superintendent, and said: This is a continual run of luck.

Sz-ma,§ Duke Wên, of a truth was the Buddha of ten thousand families.—Duke Wên's name was Kwang, and his second name Chün-shih, and he was ennobled as the

* i.e. most of them are used for the silkworms which employ our labour.

† In the modern K'ai-fung-fu.

‡ The modern Ch'êng-tu-fu.

§ Statesman, about A.D. 1090.

duke of Wên. He was premier to Yüan-yü,* and his virtue pleased the people's heart. They arranged a sacrifice to him entirely of their own doing, in which nearly ten thousand families took part. Hence the term Buddha of ten thousand families.

The phoenix will not roost upon the thorn, importing respect for the magisterial ability of K'iu-hiang. Ho-yang was planted all over with peach-flowers, the government of the magistrate P'an-yo.—P'an-yo, in the Tsin dynasty,† when magistrate of Ho-yang, ordered the whole district to be planted with peach-trees, so that it got the name of the flowery district. K'iu Hiang, in the after Han‡ dynasty, whose name was, otherwise, Lan, and whose second name was Ki-chi, was a constable in the P'u magistracy, and did good service in guarding the town. The magistrate, Wang Hwan, heard of this, and promoted him to be chief clerk. Hwan [afterwards] said: Improvement has taken place in the late administration of this town without any orders being given; have you done this without acting in the spirit of a hawk? Hiang said: I prefer the phoenix to the hawk. Hwan thanked him saying: The thorn is not the tree on which the phoenix can roost, and a hundred li§ is not sufficient scope for an able man. Thereupon he recommended him for a magistracy.

Liu K'un, in ancient times Magistrate of Kiang-ling, turned the wind and extinguished the flames.—When Liu K'un was magistrate of Kiang-ling, there was a disaster from fire. K'un bowed low towards the fire, thus turning the wind and stopping the

fire. The Emperor sent for him and asked: My officer, what great services have you done that you should have such power? K'un said: It was only a chance. The Emperor said: These are the words of an elder.

When Kung Sui was prefect of Po-hui, he made the people sell their swords to buy oxen. Lying in the ruts and clinging to his chariot, the people under the Han dynasty made desperate efforts to detain earl Pa.*—Earl Pa was prefect of Lin Yang. Recalled by the Emperor, the people clung to his chariot and lay in the ruts, desiring to keep him another year.

Clinging to his whip, and holding on to his stirrups, the clerks, in the T'ang dynasty, saw Yao Ts'ung off with tears in their eyes.—When Yao Ts'ung† was ordered to Court, the clerks and people crowded weeping to his horse's head, and, holding on to his whip and stirrups, would scarcely let him go.

These are instances of virtuous government deserting of song, hence their reputation has become illustrious.—During the Han dynasty the prefecture of Po-hai suffered from famine, and brigandage commenced. The Emperor sent Kung Sui, as prefect, to restore order. When Sui reached the bounds of the prefecture, he gave orders that no brigands should be arrested; the brigands, delighted, came to meet him with knives in their belts and swords in their girdles. Sui exhorted them to sell their knives and buy calves, to sell their swords and buy kine; to devote themselves to agriculture and their regular duties; to return from evil to good ways. In one year the prefecture was restored to order. When the Emperor heard of it, he sent for Sui to be captain of the guard.

* Sung dynasty, the Emperor Chên.

† A.D. 205-419.

‡ A.D. 25-220.

§ 88 miles.

* B.C. 78-47.

† See *Ants*.

PERKIN WARBECK IN CHINA.

The incidents composing the following story may be in the main accepted as strictly true. The general outline, though not the minor details, of the events referred to have been noticed in the European newspapers at Hongkong.

A worthy couple, peasants living in a village not far from Foochow, of the surname of Wang (王), were the happy parents of a son called San-yi (三義), or, as his name might be translated in English, Mr. Three-principles Prince. This prename was somewhat a misnomer, for, as will be seen further on, he had no principles at all. His parents died early, and young Wang was left to fight his way in the world as best he could, for the personal estate of his parents was sworn to at a merely nominal sum. From what we hear, Wang's reputation in his own village was not of the highest; he was too lazy to work, and in fact was looked upon by all respectable people as a "loafer" and a "no'er-do-weel" who would come to no good. He was, as others have been before him, a prophet without honour in his own country, and he was, therefore, perhaps wise in determining to change the scene of his labours, or more accurately, of his laziness.

In the Spring of 1877 he migrated to Canton, where he found employment as "man-of-all-work" in one of the Buddhist temples on the White Cloud Hills. Alas! even here he was still *inefficax*. The priests bore with him for some time, but at last turned him out of his situation on the trumpety charge of being not only incorrigibly lazy, but not of the most immaculate moral character.

He seems to have left Canton nearly penniless, for when next we hear of this erratic genius he was begging his way on foot towards the north of the province, so poor was he that to keep body and soul together was the utmost he could do. The ordinary luxuries of a Chinaman were beyond his means: he could not even muster the few cash necessary to pay the barber, so his hair grew long all over his head till he offered a suspicious resemblance to a Taiping rebel.* One incident of his overland travels which we are able to record shows that he still kept an eye alive to the main chance. Merely, no doubt, to vary the monotony of his journey, he robbed a fellow wayfarer of seven stone lions and a stone image of *Kuan-yin*, the Goddess of Mercy. It will be seen in the sequel that he made good use of what would seem to be at the first blush somewhat embarrassing booty. We must leave Mr. Wang for a while, however, in order to introduce some fresh personages.

Place aux dames. At a village called Chi-shui (吉水), "auspicious waters," about 10 miles from Ch'ao-chou-fu (near Swatow), there lived a certain Madame (h'en (陳), who united the professions of nun and witch. About fifty years of age and blind, she cannot have possessed many personal attractions, yet she had a little *otteris* of admirers, whom she may have fascinated by her magical, if not

* One of the distinguishing marks of a Taiping was his long hair, which he allowed to grow out of contempt for the close-shaven tenets of the Manchu dynasty. Hence the Taipings were also called "Long-haired Rebels."

by her personal, charms. At any rate they were devout believers in her powers and yielded implicit obedience to her behests. Last year the spirit of prophecy came upon her in the month of November, and she informed her followers that the Goddess of Mercy had appeared to her in a vision and had warned her that trouble and tribulation were to come upon the wroldin general and this port of China (Swatow) in particular during the ensuing spring, and had at the same time indicated the measures to be taken in order to avoid the universal ruin. These consisted in the building or procuring of a boat of peculiar make, being constructed of three boats lashed abreast, (an evident advance on our channel boat the *Castaña*,) which was to be called, by command of the Merciful Goddess, the "Triple Wonder," and was to be anchored in the river with a spring on its cable, so that when the general smash was imminent, Madame Ch'en and her votaries would only have to step on board, make for the sea and sail to happier shores.

On hearing this revelation from the lips of their prophetess, her followers immediately set about obeying it. Among these (by a coincidence which would be almost incredible were it not for the unimpeachable source from which our information is derived,) were two brothers of the surname Huang (黃), one called Tso-chou (作舟), "Make-boat," and the other Tso-chi (作楫), "Make-oars." These two undertook to furnish the "Triple Wonder" boat as required, and in a short time it was riding at anchor at the place indicated. To fill up the days of grace before the expected catastrophe, there were daily services on board, prayers, fastings and "joss-pidgin" generally. The more lucrative trade of fortune-telling was also plied by Madame Ch'en and attracted crowds of credulous peasants from the neighbouring villages. Prayers and fastings were harmless, but fortune-telling, as we all know, is tantamount to obtaining money under false pretences, and its prac-

titioners are rogues and vagabonds. So the authorities interfered and sent Madame Ch'en and her (literally) crew to the right-about. The locality resumed its usual peaceful monotony, and the "Triple Wonder" swung empty at its anchor.

Affairs were at this stage when Mr Wang of Three Principles, laden with his stone lions and his divine image, tramped one day into the village of the "Auspicious Waters." Here he heard the story of Madame Ch'en and her boat, and burned to make the acquaintance of such a kindred spirit. There seems to have been no difficulty about the introduction, and Wang had speedily added to his circle of intimates not only Madame Ch'en but also her dupes,—we beg pardon, we mean, her disciples. His lions and his goddess of mercy excited great curiosity. How had he come by them? As regards the goddess of mercy, that was soon told. While passing through a wood an evening or two before, he had noticed a strange glow in a certain thicket. Determined to see what this meant, he searched the copse and found this image of the goddess, around which a lambent flame was playing. Once the image had passed into his possession, the radiance died away and the image became as it was now.

As for the stone lions, well, that was a longer story. They had belonged to the Imperial Palace at Peking. He himself was none other than the unhappy Prince Ch'i-hsiang (祺祥), say, "Felix Fortunatus," elder brother of the late Emperor T'ung-chih.* He was detected by the two Em-

* When the Emperor Hsien Fung died, in 1861, a certain Prince of Yi and his followers seized the person of the young heir and proclaimed him Emperor, with the style of Ch'i Hsiang (祺祥), themselves to form the cabinet. This little plot was spoilt by a *coup d'état* arranged by the Prince of Kung, in consequence of which the Prince of Yi and his followers were beheaded or banished, and the style of the new Emperor's reign was altered to T'ung Chih. Our friend Wang would seem to wish his hearers to believe that there had really been a Prince called Ch'i Hsiang, elder brother to T'ung Chih. However by the rule, rigidly adhered to, in con-

presses, who wished his younger brother to reign; accordingly one day he was put alive into a coffin and carried away to an *ante mortem* burial. He contrived to make his escape *en route* and had soon collected an army, counting some adherents among the members of the Imperial Family. He marched at the head of his troops on Peking, with the purpose of seating himself by force on the throne of his illustrious ancestors; unfortunately his army was attacked and dispersed by — a tiger! Being left without support he had fled and made his way to this neighbourhood, with nothing left to tell of his lofty origin but his seven stone lions.

This was the artless tale which Wang poured into the ears of his sympathising auditors. They seem to have actually believed it, convinced perhaps by the irrefragable testimony of the stone lions. At any rate His Imperial Highness, (or should we say, His Majesty?) was installed on board the "Triple Wonder," and his touching story was spread all over the country side. Our Celestial Perkin, the *ex-départ* penniless wanderer, found himself in clover. The peasants brought him supplies of provisions and money, till at last he thought it time to assume the state befitting his Imperial lineage and high destinies. He furnished himself accordingly with various articles which no Imperial pretender should be without; to wit, a sedan-chair, richly carved with five-clawed dragons, emblems of the Imperial dignity, and lined with dragon-embroidered satin; he also unfurled his Imperial standard, bearing his name on one side and the inevitable dragon on the other. For a body-guard he selected a score of his followers whom he armed with muskets and dressed in gorgeous attire; on some of these he bestowed red, on others blue, buttons,

formity with which Imperial Princes are named, such a name as Ch'í Hsing (祺祥) is an impossibility; moreover Hsien Fêng had only one son.

earnests of favours yet to come when "the King should have his own again."

In the meanwhile zealous adherents were spreading his cause in the country round. Unfortunately it spread just a thought too far, for it came to the ears of the mandarins, and one fine day a body of soldiers made their appearance alongside the "Triple Wonder" and arrested H. I. H. Wang, Madame Ch'ên and the other occupants of the boat, who seem to have offered little or no resistance. Brought before the authorities at Ch'ao-shou Fu, the Imperial claimant affected a haughty demeanour befitting his rank, and for all reply to the questions put to him, reiterated the story of his high birth and his unmerited misfortunes. Furnished with an amulet of wondrous power (doubtless a gift from Madame Ch'ên), the severest bambooings had no effect on him. For eight days and nights he was subjected to the most vigorous discipline, but his lofty spirit remained unsubdued. At last the existence of an amulet was suspected, and, to counteract the charm, he was smeared with the blood of a black dog,—(this is sober fact). The effect was apparent at the next bambooing. The offspring of a line of Emperors blubbered and confessed the unsophisticated truth: his origin, his life as a temple-coolie, his theft of the stone lions and all. O Hamlet! what a falling off was there!

Little remains to tell. He and his adherents were sent to Canton for trial. Wang was eventually beheaded, and the others punished more or less severely.

The case made some stir in the province, and to allay the popular excitement a rhyming proclamation against sedition was issued, of which the following version was published in a recent number of the *Shanghai Celestial Empire*. It forms a fitting finale to the not unromantic episode of "Perkin Warbeck in China."

Listen, ye people, and hear, and guide ye your steps in the right way!

Right lies apart from Wrong: this is a maxim to heed.

Wrong cannot overcome Right, Right honours
the Faithful and Filial;

Once passed the portals of Wrong, life is in
peril indeed.

Ill-doers, coveting gain, have of late been inciting
to evil,

Some take the "White Lily" name, some
that of "Myriad Laws,"

Names with intent to beguile: "Gates of Beau-
ty," or "Waters of Heaven;"

Anarchy-plotting they join the scum of the
land to their cause.

Theirs are the sorcerers' spells, the men scissor-
cut out of paper;

They clip the wings of your fowls, sever the
queues of your men.

Lóng have they lurked on the borders of Min,*
of Kiangsi, and Yueh,†

Thinking to fan into flame Taiping's dead
ashes again.

They must be crushed and their schemes; al-
ready the means are preparing;

Able officials e'en now move on the track of
the foe;

Prefects and Magistrates all assist in the search
for the rebels.

* i.e. Fukien province.

† i.e. Kwangtung province.

Ye simple-minded, beware! be not beguiled to
your woe.

Least ye unknowing should suffer we publish this
warning beforehand;

Guiltless, still guiltless remain; erring, repent
e'er too late.

Willfully if ye rebel be sure ye shall perish as
traitors;

Brothers their brothers must yield, fathers
their sons, to their fate.

See then, ye brothers and sons, that each remain
faithful to duty,

Deaf though Disloyalty lure lightly to follow
her course;

As for the headstrong in guilt, ye must stifle the
voice of affection;

Yield them to justice straight-way: vengeance
is due to the laws.

Therefore ye people give ear! Seek your good
and avoid your undoing;

Close is the mesh of the law: fools with its
perils who play!

None can return from the grave, and life is no
matter for trifling;

Clear is the warning we give. Hear ye, and
hearing, obey!

G. M. H. PLAYFAIR.

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Chinese Ornithology: Les oiseaux de la Chine
par M. l'Abbé Armand David, M. C.,
ancien missionnaire en Chine etc. et M.
E. Oustalet, docteur en Science etc. Avec
un atlas de 124 planches, dessinées et
lithographiées par M. Arnoul et coloriées
au pinceau. Paris, G. Masson, 1877.
R. 8vo, VII., 573 pp.

The last connected work on the birds of
China was Swinhoe's catalogue in the Pro-
ceedings of the R. Zoological Society for
1877; it comprised 675 species; but was a
simple list of names with notes on the
synonyms and the geographical distribution,
giving descriptions only of some new species.
For the description of the many types pecu-
liar to China the student had to look up the
scattered notes in the different Zoological
periodicals, some of which are not easy of

access. Besides, many discoveries had been
made since 1877, chiefly by David and
Swinhoe themselves, also by Przevalski
and others. Thus a new catalogue of the
Chinese birds was a great want, and the
public must be doubly indebted to the learn-
ed authors of the above work for supplying
it, as it is not a simple list, but gives for
each bird a detailed description, remarks on
the habits and the geographical distribution,
occasionally also the Chinese name and for
124 of the most characteristic types beauti-
fully executed coloured lithographs. Many
of the birds are here depicted for the first
time, among those the principal of David's
discoveries in the West of China and the
borderlands of Tibet.

The list enumerates 807 species observed
in China proper and the neighbouring parts

of Tibet and Mongolia. Of these 158 occur also in Europe; 148 China has in common with Palearctic, 249 with Southern Asia. 249 are peculiar to China, viz. 42 to the North, 149 to the South of China, 58 to the borderland of Tibet. The most numerous families are those of the Rapaces (66 species); and the Sylviidae (67 sp.) of which 30 are peculiar to China; there are 49 species of finches and sparrows (Fringillidae) with 16 peculiar types, 24 of the pheasant tribe of which 20 are exclusively Chinese. There is also a remarkably great number of woodpeckers, 18, with 12 forms peculiar to China.

Although the list is probably not complete yet, and especially the geographical distribution of the birds of China has to be studied more closely yet, the work is a very careful and highly scientific compilation of all we know on the *Ornis sinensis* at present, and its publication will be hailed with great satisfaction by all that take an interest in the natural history of China, especially by those students of Chinese ornithology that reside in the East. It will save them the trouble of recurring to a whole library for the identification of a single bird. It is to be hoped that the work by making the study of Chinese birds a much easier task than before will promote the taste for ornithology among the residents in China and bring more labourers into the field where there is so much to be done yet.

On the first desultory perusal of the book I noted the following details which may be worth mentioning:—

No. 22.—*Aquila clanga* Pall.—The authors maintain that the eastern form of Tawny Eagle which Swinhoe distinguished as *Aquila amurensis*, is not a constant variety and is included in the common species of *Aquila clanga*.

No. 143.—*Lanius sphenocercus*, described by Cabanis in 1873, is the same species which David and Swinhoe erroneously mentioned as *Lanius major* (a Siberian shrike) in their list.

No. 149.—Swinhoe's n. sp. *Lanius incertus*,

founded on one specimen from Amoy, is identified with *Lanius magnirostris*.

No. 183.—*Xanthopygia tricolor*. I procured a specimen of this pretty little flycatcher in Tientsin in spring, 1876; the Chinese name is here 鷓鴣黃兒 *chi-tan-huang-erh*.

No. 283.—The name of the Chinese Song Thrush, of which an excellent picture is given (pl. 56), is changed from *Leucodioptron sinense* into *L. Hoamy*, because of the easy confusion with another Chinese Song Thrush, *Garrulax sinensis*. The introduction of the native name would be very acceptable if David had only chosen a different orthography; hoamy for 'hua-mei' is not a very happy transcription.

No. 527.—David does not agree with Swinhoe in the identification of the North-China raven with the Japanese *Corvus Japonensis*, but maintains it to be the same as the European *Corvus Corax*. I may mention here that a specimen from Kalgan, which certainly did not look like our common raven, was considered to be *Corvus Japonensis* by Professor Cabanis in Berlin.

No. 537.—The Magpies of China, as well as those of Japan, Siberia, Turkestan and Persia, are according to our authors all identical with our European type in spite of some slight variations of colouring. The names of *Pica media*, *japonica*, *leucoptera*, *botriana* and others are all referred to *Pica caudata*.

No. 590.—About the common ringed Pheasant, *Phasianus torquatus*, David remarks, that he inclines to consider the *PA. formosensis* of Formosa, *PA. mongolicus* and *insignis* of Western Mongolia, *PA. decollatus* and *Stedoni* of South West China, and *PA. versicolor* of Japan all as simple varieties of *PA. torquatus*, especially as the ringed pheasants of the different provinces differ a good deal from each other in the form and the dimensions of the collar and in some details of colouring and thus respectively approach one or the other of the above so-called species. The pheasants of Shensi and the

South-west of China have a collar greatly reduced in size and form a transition to the *Ph. decollatus* which has no collar at all, while the specimens of Fuhkien connect the Formosan race with the continental type.

No. 602.—The authors mention that the Bankiva fowl, *Gallus ferrugineus*, Gmel., which has been observed in Hainan, probably occurs also in Kuangsi according to indications by the Chinese.

No. 644.—The only mention of the occurrence of Storks in China was hitherto made by David, who saw some near Taku and referred them to the European *Ciconia alba*, and by myself in my list of the birds of Chihli, where I also mentioned the stork as *C. alba* because I had only seen, not examined specimens. Swinhoe's new species of stork, *Ciconia Boysiana*, discovered in Japan, has since been observed in Eastern Siberia and by Przevalski in Mongolia. David therefore thinks it probable that the North China Stork is the same species, not the European one. I was fortunate enough to procure a specimen near Tientsin this spring, and can now confirm David's supposition. The specimen agrees with *Ciconia Boysiana* in all the particulars by which this species differs from *Ciconia alba*, viz., the greater size, the brown, not red bill, the stripe of naked skin round the eye. Small flocks of storks pass North China every year, but stay here only a very short time.

No. 658.—Of the Godwits the authors have *Limosa Baweri* (= *europæialis* Gould) and *brevipes* Gr. But the true European godwit, *Limosa aegoccephala* L., which passes the winter in India, occurs also in China. Great flocks of them are to be observed near Tientsin in spring. The Chinese name is 'huang-cha 黃鷀 or 'huang-shui-cha 黃水鷀.

No. 661.—*Himantopus candidus*. David says that he has seen only one specimen of this Stilt or long-legged Plover, and that Swinhoe never met with it in China. It is, however, common enough near Tientsin and Taku in spring.

No. 676.—The European Little Stint, *Tringa minuta* Leisl., which the authors do not mention, I have observed near Tientsin in every spring during the last three years. It is called here 雀兒鷀 *ch'iau-rh-cha*, i.e. sparrow snipe.

I have also observed (in April, 1876) *Tringa alpina* Linn. near Tientsin, another species to be added to the list.

Both these species of *Tringa* have been identified by Professor Cabanis in Berlin.

No. 680.—*Hydrophasianus chirurgus* (Scop.), the Chinese Sacana, a decidedly southern bird, is also by our authors only mentioned as occurring in the southern provinces of China. This spring however I got a couple of this beautiful bird which had been caught near Tientsin.

Neither Swinhoe nor David mention the Ruff as forming part of the Fauna sinensis. I procured a specimen of Ruff in Tientsin in spring 1878, which I cannot in any way distinguish from our *Machates pugnax*. It was considered a great rarity by the Chinese, and no name for it seemed to be known among them.

Among the ducks I miss the bluewinged teal, *Cyanopterus querquedula*, which is not uncommon near Peking and Tientsin and which has been observed (by Radde and Schrenck) on the Amoor. The Chinese call it *pai-mei-ya-tzë* 白眉鴨子 "white-eyebrowed duck."

O. F. VON MÖLLENDOERFF.

The Cornhill Magazine—March 1878. London: Smith, Elder & Co.

One of the ablest English writers of our time, a man of world-wide knowledge and reputation, Mr. W. G. Palgrave, in an article on "The Three Cities"—Hongkong, Canton, Macao—paints a brilliant but faithful picture of what British enterprise had done in Hongkong, the public buildings, the roads and Gardens, the long ranges of warehouses and almost countless shipping of Victoria: the cordial geniality, refinement, education, and hospitality, of the British

Merchants. All this he truthfully describes, and then he adds, as a resident who has not been unobservant, a few suggestive paragraphs.

"Such is Hongkong; a picture chequered to minuteness in detail, uniform in general colouring, and that colouring English. Examined however, more closely, and with the eye of a resident rather than of a traveller, a further characteristic, hardly perceptible indeed on the surface, but existent immediately below it, and extending downwards to the lowermost layers of Colonial life, comes to view. It is the deep demarcation line that sunders the entire community into two parts, a line not less real because at first sight unapparent; a gulf all the more impassable because not dug by law and Ordinance, but by custom and instinct. On the one side of this social gulf are the English, with a few, by no means the majority, of their European compeers; on the other almost all those included in the general designation of 'foreigners'; but especially the *Asio-Portuguese* and the Chinese natives of the land. Years of a common home, common pursuits, common interests, have not for social intimacy and domestic intercourse, hardly even for mutual knowledge of each other's characters, habits, and modes of thought, brought the Briton and the Chinaman one step nearer to each other than they were when the flag of British Sovereignty first waved over the island thirty-five years ago. Between English and other nationalities the division is not quite so rigorous, yet the barrier-fence exists, and as yet gives no sign of weakening at any point. Something of the kind may be observed in many other British Colonies of the Old World and of the New; but in none I believe, is exclusiveness carried so far as in Hongkong, where circumstances, many of them beyond the control of the Colonists themselves, have promoted, and in a manner rendered inevitable, a condition not otherwise wholly uncongenial to the British mind. There is something

to be said in its favour, something also in blame.

"True that a diversity of ideas, of customs, wide enough to make the one race at first sight the seeming antipodes of the other, separates the Briton and the Chinaman; nor can we wish it done away. Little indeed, does a nation gain—much, incalculably much, does it ever lose—by abandoning its ways for the ways of the alien, its usages for his usages, its fashions for his fashions, its gods for his gods. History in this, through all her pages, reads us only one lesson, and its latest illustration is no further from China than is Japan. But the fusion of mutual advantage, of good feeling, and of kindly intercourse is not less possible than beneficial; the more so that the glaring but superficial unlikeness between the British and the Chinese types covers much of deeply-seated real resemblance, nay, in some regards, identity of character. And in this fusion it is for us, the uninvited intruders on Chinese territory, to lead the way. Manchester goods and Opium are excellent things of their kind, but honour, justice, good faith, and good government are more; of these, unless England be indeed untrue to her imagined self, we have plenty and to spare; these too we can in our measure communicate by a policy not wholly summed up in '*Vae victis*' and '*Gunboats to the fore*.'

"But on our own national soil, within our own waters, '*Hongkong for the Empire*' should now be our device. Elsewhere, even more abundantly than here, we have mercantile relations, mercantile interchange, mercantile duties with China; why not here at least Imperial also? Why should not the '*Flowery Land*' be to us in due process of time, not merely a market for our goods, but a recruiting ground for our nationality, for our armies, our navies, our enterprise, our manifold life? Wide range for our imperial growth, and its starting point, so we know its true bearing, is already made, is no other than Hongkong. Born on Bri-

tish ground, or preferring it by exchange of permanent residence to their own, what hinders the extension of British national rights, the equalisation of British law, the privileges of British citizenship to the Chinese indwellers of the Colony? Better surely subjects than aliens, union than division. Is England too weak a mother to nurse other children than those of her own island womb? Are her means too restricted to adopt? Do the cords of her tent admit of no lengthening? Can her heart only fear, not be enlarged to the gathering of the abundance of the Sea? Idle fear! Union of sympathy, of feeling, of thought, of purpose will follow close on unity of national existence; and Hongkong may—we have but to will—prove the first link in the golden band to bind in one the vastest energies of the East and the West, China and England.”

These are golden words. We would but mar their effect by adding any reflections of our own. But we cannot refrain from adding the earnest hope that present and future rulers and legislators of Hongkong would always deal with the interests of the alien population of Hongkong in the spirit of this true Englishman, Mr. W. G. Palgrave.

環遊地球新錄. A New Record of a Voyage Round the World. In 4 vols. By Li Kwei, H. I. M. Maritime Customs. Shanghai, 1878.

A lady's letter is sometimes said to have its gist in its postscript. The gist of the book under review lies in its preface. Interesting as this book is, giving the shrewd observations of a Chinese gentleman who after travelling round the world writes to furnish his countrymen with a sort of Chinese Bradshaw or Murray, we suspect we have here after all but the leavings of the report he furnished confidentially to his Government. Nevertheless such as we have it here it is a *bona fide* attempt to encourage Chinese gentlemen, private or official, to

make themselves acquainted with foreign countries, and a powerful help to widen the mental horizon of the Chinese people.

But the real importance of this work lies in the fact that it is headed by a Preface from the pen of H. E. the Governor General of Chihli, Li Hung-chang, a member of the Cabinet, and the foremost leader of the party of progress among Chinese statesmen. We see in this Preface of Li Hung-chang not only a commendatory review of the book, encouraging its circulation and deepening its effects, but a political manifest defining the attitude which, in Li Hung-chang's opinion, the Chinese Government in self-defence is compelled to assume towards modern civilisation.

Instead of reviewing the book ourselves, we prefer, therefore, to let H. E. Li Hung-chang speak, merely premising that the italics of the passage containing, in our opinion, the keynote of Li Hung-chang's policy, are ours. The following is a literal translation of the Preface:

“The second year of Kwang-sui of the Ta Ts'ing dynasty, the year-star (Jupiter) being in the sign ping-tsz (1876), was the centenary of American Independence, wherefore the people of America established an Exhibition at the city of Philadelphia, collecting on a large scale, from all countries in the world, precious articles, ancient curios, articles of daily use, objects of natural history, fishes, animals and plants, and so forth. All these were systematically arranged in different classes, each having a separate space allotted. Apart from China, there were altogether thirty-six Empires taking part in this Exhibition, which is called the Great Centenary Exhibition, or the Competitive (International) Exhibition. The object was the study of natural objects, and the cultivation of friendly relations with neighbouring States. It was in accordance with the example set by Competitive (International) Exhibitions of Europe, that this present Exhibition was established.

“At the recommendation of Mr. Tsh

Te'ui-Hu, Collector of the Eastern Maritime Customs, Mr Li Kwei, a native of Kiang-ning, proceeded to attend this Exhibition. He started from Shanghai eastward, passed through Japan, crossed the Great Pacific and reached the American city of San Francisco. Travelling thence overland, a distance of over 10,000 *li*, he finally arrived at his place of destination. He visited the Exhibition and gave over four months to a detailed examination of it. During that time he also visited the capital, Washington, the cities of Hartford, and New York and so forth. When the Exhibition was over, he started from Philadelphia, crossed the Atlantic Ocean, and proceeding eastward visited in succession London, the capital of England, and Paris, the capital of France. Thence he crossed the Mediterranean, passed through the Suez Canal, traversed the Red Sea and returned (to China), having passed *en route* Ceylon, Singapore, Saigon and Hongkong. There is a detailed record of all that passed during his whole tour. The entire trip covered a distance, by land and sea, of over 82,300 *li* and occupied, going and coming, a little over eight months.

"We have here first one volume entitled 'Description of the American Exhibition,' two volumes of 'Tourist's Sketches,' and one volume forming the 'Itinerary of a trip to the East,' whilst there are appended to the work an Atlas of the Globe and a complete plan of the Exhibition, the whole work bearing the title 'A new record of a trip round the world.' To this work I have been requested to write a preface.

"Ever since international commercial relations were established, all the nations of the Far West continued from day to day, in mutual emulation, to display their mental cleverness and powerful talents. All the means of gaining wealth or power, as for instance rail-roads, telegraphs, carriages, ships, cannons, military weapons, and such like, are the result of mutual competition, each striving to the utmost to produce the very latest marvel. But in matters of com-

merce and trade the competition has been even keener. *Without this [competition] a nation cannot possibly maintain its position. It is not merely a matter of custom and preference, but it is really a necessity of the times.*

"In this work the abundance or scarcity of natural products, the ease or danger of means of conveyance, the success or failure of governmental measures, also the minuteness and dexterity in constructive mechanics, the coincidences and differences of individual disposition and local custom, are all here minutely recorded. Whatever did not come under the actual observation of eye and ear, the author has passed over and left it unrecorded. This journey of Mr Kwei was therefore by no means fruitless.

"China and foreign nations are at present in relations of amity, as if they were members of the same family. As to England, Germany, France and America the Chinese Government have already selected officers of high rank to reside in the capitals of these countries, and further a number of scholars have already been despatched to foreign countries to be educated there. The five continents may be interpreted to represent the several doors (of one family dwelling) opening into one courtyard, where the means of conveyance are unceasingly in motion on the lines of communication.

"If persevering students, really competent to investigate these subjects thoroughly, leave aside what comes short of the mark, and adopt as a pattern what is excellent, then indeed the benefits which will accrue (from these measures) to the State will be exceedingly great. Finally, who does not know that there is not merely one class of subjects or one mode of production that would suffice for comparative study and imitation?

"In the fourth year of the reign called Kwang-sui, in the sign Mui-yin, the third moon (April 1878).

"(Signed). Written by Li Hung-chang of Ho-shi, by special Imperial Appointment, Minister of Commerce for North China,

Senior Guardian of the Heir Apparent, Grand Secretary of the Wen-hwá Palace, Vice-roy of Chih-li, Earl of Suh-i of the first rank, with hereditary nobility of the seventh rank."

Texts from the Buddhist Canon, commonly known as Dhammapada, with accompanying narratives. Translated from the Chinese. By Samuel Beal, B.A. Trin. Coll. Camb., Professor of Chinese, University College, London. London, Trübner & Co., 1878.

It is perhaps difficult to define exactly, and impossible to lay down authoritatively what the word "translated" means. We always supposed the word "translate" to mean what in our youngish days our school-masters, when they set us to translate from Ovid, or Cicero, from Homer or Herodotus, impressed upon us with the use of red ink and rattan. What they meant by the word "translated" was somewhat like Hooker's saying "of translations, the better I acknowledge that which cometh nearer to the very letter of the very original verity." But at London University the word "translated" or at any rate the words "translated from the Chinese" mean something like the reverse of Hooker's ideal. On a former occasion (*China Review*, Vol. VI., p. 270) we gave an example of what Professor Douglas means by the words "translated from the Chinese." Here we have Professor Samuel Beal, putting identically the same words boldly on his title page, and sneakily adding a footnote to his preface (p. 2), "it may here be stated, in order to disarm unfriendly criticism, that I do not profess to have produced a literal translation of the Chinese text, but only such an abstract of it as seemed necessary for my purpose." We are not unfriendly critics, nor are we disarmed by such special pleading. But we put this practical question to our friends Professors Douglas and Beal, May we go up to a Greek and Sanskrit examination at London University and when asked to

"translate" from such and such a text give, instead of a literal translation, "such an abstract of it as seems necessary for our purposes"? If the words "abstract" and "translation" are identical, we have no more to say. But if they are not identical, we, though by no means unfriendly to Professors Douglas and Beal, for whom we have personally the highest respect, unhesitatingly maintain that by putting on their title pages the words "translated from the Chinese" when they in reality give only such an "abstract" of the Chinese text as seems necessary for their purpose, they are sailing under false colours. In the present instance Professor Beal himself acknowledges (Introductory Remarks, A.) that "we already possess two translations of this work." But the two translations he refers to, by Fanaböll and Max Müller,—he might have mentioned also Weber's German version—are really translations and not abstracts. Why then should Professor Beal put himself at their side and call his abstract a translation? Evidently there are "term questions" to be settled not only in China but also at London University. It was very ingenious too of Professor Beal to give, knowing that the Chinese text of his book is extremely rare even in China, four pages of the Chinese text (pp. 14-17), to add to it a translation by Max Müller made from the Pāli, but carefully omit giving the reader the benefit of his own translation. These three pages of Chinese text are nowhere translated in the whole book, nor is there even an abstract. Nevertheless the Editor of the *Celestial Empire*, Aug. 17, p. 168, is so taken in by this stratagem that he says "judging from the specimens of the original he (Professor Beal) gives us (pp. 14-21) we are are justified (?) in concluding that his renderings are generally trustworthy." What Beal gives on pp. 14-21 is the Chinese text and part of the corresponding version of Max Müller from the Pāli texts. There is indeed an "abstract" of the chapter from which the above text is taken (Chapter

XXXIV), but if the Editor of the *Celestial Empire* will compare that abstract with the above four pages of Chinese text he will find that they have nothing whatever in common. So much for the literary criticisms of the *Celestial Empire*. As to ourselves we cannot criticize Professor Rea's "abstracts" because we are not in possession of the Chinese text.

Bibliotheca Orientalis, or a complete list of books, papers, serials and essays published in 1877 in England and the Colonies, Germany and France, on the history, geography, religion, antiquities, literature and languages of the East. Compiled by Charles Friederici. Leipzig, Otto Schulze. London, Trübner & Co., 1878.

This is a useful handbook of bibliography. As far as China is concerned, it is, however, far from complete, as a comparison of the 4½ pages devoted to China with the successive instalments of our own *Collectanea Bibliographica* will show. Many also of the periodicals and books, here given, actually appeared in 1876. Nevertheless, whilst finding a large number of publications which we noted at the time in our *Collectanea Bibliographica* unrecorded in this useful list, we have also discovered in this list, a number of publications which escaped our notice at the time. Students interested in Chinese Bibliography will therefore be pleased to find below, under the heading "*Collectanea Bibliographica*,—Supplement for 1877," a list of publications for which we are entirely indebted to the compiler of the *Bibliotheca Orientalis*. We cordially invite Mr Friederici to make what use he likes of our *Collectanea* and to embody in his next volume a revised edition of our list, which we hope to be enabled to continue as before. Why America has been omitted on his title-page we do not understand, as many of the works he notices were published in the United States.

The Chinese Recorder and Missionary Journal, Vol. IX., No. 3. May-June, 1878.

The present number of this Missionary periodical is a pre-eminently dull one. We miss Hoinos' amusingly shrewd and lively sketches, and the term question's sterner seat of debate seems to have given way to inane exhaustion. The Missionary articles of this number are below mediocrity and the articles of general interest are extremely dry, viz. a geographical disquisition regarding the "Shang Jing of Kin," next "a few notes of a journey to Kwangsi," and finally an article on "Initiation of Buddhist priests." The latter is interesting in itself, but we are sure to have seen it long ago in daily journals and elsewhere, so that it must have been somewhat stale by the time it was copied into the *Missionary Recorder*.

Works on China in course of preparation.

—The Ven. Archimandrite Palladius in Peking has for years been engaged in the preparation of a Chinese-Russian Lexicon, which work is now approaching completion, and the printing is expected to begin at the end of the present year.—Mr. Playfair of H.B.M. Consular Service has in the press a large geographical dictionary comprising all towns and cities of China and giving latitude and longitude as well as ancient and modern names of each place.—Mr. Loercher of the Basel Mission has in the press, in Germany, a large wall-map of the Canton Province. Mr. Roeder of the Chinese Imperial Maritime Customs Service has prepared a map and description of the Yunnan province. Mr. A. Fauvel, of the same service, is printing, in Paris, a map of the Shantung Province.

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The Celestial Empire. Vol. XI, No. 1. Torture in China; the story of the Chehkiang Mission.—No. 2, Mensius on peace and war.—Nos. 2 and 3, Occasional notes on Chinese philosophy.—No. 4, China, a history of the laws, manners and customs of the people.—

No. 5, the Imperial trinity; Chinese Notes; Self-mutilation of a Buddhist priest.—No. 6, Chinese superstitions; Occasional papers on Chinese philosophy. No. 7, the horse in China; the Autumnal festival; Texts from the Buddhist Canon; Round the World.—No. 8, the Taoist paradise.—No. 9, Imperial bird's-nests; Chinese Notes.

North-China Daily News, Aug. 19, 1875. Review of Alabaster's Occasional papers on Chinese philosophy.

China Mail, July 3. A Buddhist sermon from Amoy.—July 11, Education in Hongkong.—July 16, Chinese Notes.—July 19, Cantonese Plants.—July 26, Diamonds in China, Mr. Fauvel.—July 27, Chinese Notes.—July 30, Chinese Notes.—Aug. 1, Chinese Notes. On the word for Arsenic.—Aug. 3, Canton Plants.—Aug. 10, Chinese Notes.—Aug. 15, Chinese Notes.—Aug. 20, Chinese Notes.—Aug. 24, On the word for Glass.—Aug. 27, Li Kwei on the education of women.—Sept. 3, Chinese Notes.—Sept. 4, The Camphor Tree in Formosa.—Sept. 7, Chinese Notes.

Das Ausland, Redig. von Fr. v. Hellwells, No. 20. E. v. Barth, Prachewalski's Reise nach dem Lob-nor. Nach dem russischen Originalbericht.

Allgemeine Zeitung (Augsb.) Beilage. Nos. 167-173, H. v. Schlagintweit-Sakutinlinski, über die Reise Oberst Prachewalski's aus der Thian-Shan durch Ost-Turkistan.

Magazin für die Literatur des Auslandes, 47 Jahrg., No. 27. Die Philosophen Lieius und Mencius.

Die Grenzboten, Red. H. Blum. No. 28. Die Hungers-Noth in China.

Russische Revue, Hrgs. von C. Böttger, 7 Jahrg. 6 Heft. Die Reise des Obersten Prachewalskij zum Lob-Nor.

Unsere Zeit, Hrg. von Rud. v. Gutschall, N. F. 14 Jahrg. 11 Heft. H. Vámbéry die englisch-russische Rivalität in Central Asien.—China seit 1875.

Wiener Abendpost, Beilage No. 110-121. Franz Toula. Von China nach Indien.

Europa, Redig. von H. Kleinstenber, No. 28. Im Chinesenviertel in San Francisco.

Zeitschrift für die gesamte lutherische Theologie und Kirche, XXXIX., 3. Von der Gabelentz, Thai-kih-thu, des Tschou-tai Tafel des Urprincipes. Kritik von Von Strauss und Torney.

Zeitschrift der deutschen Morgenländischen Gesellschaft. Bibliographische Anzeigen, 1875. Bd. XXXII., p. 153.

Proben aus Victor von Strauss Schiking Uebersetzung mit Text und Analyse. Von Georg von der Gabelentz.

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Göttingische Gelehrte Anzeigen, Sttök 24, 12 Juni 1878. Review of Eitel's Chinese Dictionary in the Cantonese Dialect, by Professor Pott.

Trübner's American and Oriental Literary Record, No. 133 (Vol. XI., No. 11), 1878. The Fourth Oriental Congress at Florence (12-18 September, 1878).

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Friend of China, Vol. III. June, 1878. The China famine and Opium. Mr. Baber on Yunnan. July, 1878. The Chinese Opium revenue.

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Living Age, May 18, 1878 (Westminster Review, April 27) Popular Buddhism according to the Chinese Canon.

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Psychological Review, April 1878. Buddhism and Christianity.

The following are the latest publications on Chinese subjects:—

China. A History of the laws, manners and customs of the people. By John Henry Gray, M.A., LL.D., Archdeacon of Hongkong. Edited by William Gow Gregor. London, 1878.

Scriptural Texts from the Buddhist Canon, commonly known as Dhammapada, translated from the Chinese, by S. Beal, B.A., Professor of Chinese, University College. London, Trübner & Co., 1878.

A Retrospect of political and commercial events; in China and Japan, during 5 years, 1873-7. Edited by R. S. Gundry. Shanghai, 1878.

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COLLECTANEA BIBLIOGRAPHICA.

Supplement for 1877.

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II. BOOKS.

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L. de Rosny, L'Apologue à la Chine et dans l'Inde. (Extr. du Journ. des Orientalistes). Paris, 1877.

Gerspach, Notes sur la céramique Chinoise. (Extr. de la Gazette des beaux-arts). Paris, 1877.

E. M.—The Chinese, their mental and moral characteristics. London, 1877.

NOTES AND QUERIES.

NOTES.

DUTCH DOCTORS IN BORNEO.—Referring to the account given by Ong-tae-hae of the things he saw and noted in Borneo,—a correspondent says:—

Strange to say, amongst the advantages of the Archipelago he mentions the foreign doctors:—"Ong-choo-seng had an ulcer on his back which turned into a gangrene and he was about to die. Previous to this some one had recommended a Dutch doctor, but Choo-seng knowing that these gentlemen use the knife freely was afraid. Afterwards his pain becoming insupportable and when the Chinese surgeons had all given him up, having no resource he sent for a European

practitioner. The doctor said, This is dangerous, why did you not apply to me sooner? He took out a bottle of tincture and said, Drink this, it will render you insensible to pain." After describing the operation, our author proceeds, "He then applied some salve and desired the patient to refrain from indulgence and abstain from wine and flesh for a month. After three days the patient was improving. Our Chinese surgeons have no such contrivance as this; even Hwa-to and Theen-ek, those celebrated practitioners of antiquity, could not surpass this."

From the way I have seen the Chinese relish the King of Borneo fruit, I was not prepared for this criticism of Ong-tae-hae.

"The smell of the Lew-Leen (Durian) is very strong and to a stranger intolerable, though the native women are excessively fond of it. It is reported to be very strengthening: many of our countrymen, the Chinese, cannot touch it; but at the very sight of it stop their noses and try to escape."

THE GIRAFFE AND THE KI-LIN.—In a number of the last Volume, page 277, H. K. dropped a few hints about the identity of the so-called unicorn and the giraffe, supposing that the resemblance between the Arabic or Egyptian name of this animal and the Chinese name Ki-lin may perhaps give some elucidation about the question. Though unable to reply to his query, and anxious to see a satisfying answer, I insert here some quotations from Chinese authors to show that the identity between the ki-lin and the giraffe is not devoid of some probability at least.

孫子 who wrote in the sixth century before Christ, says:

"When the princes of antiquity during their reign revived virtue and did away with evil, then the Ki-lin appeared in the frontier-fields." There can be no objection to admit, that this quotation is an allusion to the mild and soft nature of the Ki-lin, and as such can as well be applied to the giraffe. This animal is not ferocious at all, nor ever displays any malignity, notwithstanding its bodily strength and its powerful size. It therefore deserves as well the title of 仁獸 the animal of benevolence, which the 說文 gives to the Ki-lin. And as such it may have been selected to be the symbol of a benevolent prince, for, as the latter is the chief of mankind, so "the Ki-lin was the chief of the 360 hairy animals" 毛蟲三百六十麟爲之長 (Vide 大戴禮 quoted by Khanghi in verbo 麟). The presumed appearance of the animal when a benevolent prince was seated on the throne is, when regarded as symbolic, as ought to be done, not so nonsensical

therefore. The philosopher 淮南子 in his 6th chapter says, that it appeared during the reign of 黃帝, that exemplary emperor, and since that time a lot of similar cases are recorded. Some authors even make mention of the appearance of white unicorns.

But there are more evidences that the ki-lin and the giraffe are identic, or at least nearly related. In the commentary on the works of 宋均, a high officer and Imperial Secretary, who lived in the first century, it is said that the colour of the ki-lin is between blue and yellow (青黃). The 京房 says that the animal is twelve feet high. In the works of 陸璣 the following description is given: "The animal has a tail like that of a cow, and feet like those of a horse, with round hoofs. It has a yellow colour, and one horn with a fleshy basis. Its voice resembles the sound of a bell, and it walks with regular steps." This last phrase perhaps alludes to the singular way in which the giraffe or ki-lin strides along, or may denote that it cannot move like a horse in so many different fashions. The animal is moreover so good natured that—as the book says: "it does not tread on any living animal, nor flock together on living herbs. It appears when a prince is extremely benevolent."

In the 廣雅 it is said that the horns of the ki lin are fleshy, and that its feet are like that of the "lang" (a.) And the 瑞麟圖, enumerating various species of lin, says that only the yellow kind is called

(a.) Although the character 狼 is generally translated by wolf, it may as well, and more correct perhaps denote the hyena, and then the comparison of its legs with those of the giraffe is not so very revolting, for both have short hinderlegs and longer forelegs. The description which the 本草 gives of the lang bears great evidence that the hyena is understood. "It has the size of a dog and yellow-and-black spots and stripes, or a grayish, ashy skin. Its voice affects every animal. It occurs everywhere in the North and the South, and lives in dens. It has a pointed mouth and white cheeks, and is high and broad in front, but its hind-legs are short. It can howl in a very soft tone as the grunting

ki-lin. "Another strong proof for the identity is to be found in a citation from a work called 五雜俎, quoted in the 格致鏡原 chapter 82: "In the period 永樂 of the Ming dynasty (1403-1425) a ki-lin was caught, and a painter was ordered to make a sketch and hand it up to the high magistrates. According to the picture the body was perfectly shaped like that of a deer, *but the neck was very long, perhaps three or four feet.*"—It cannot be denied that probability is rather in favour of the identity, and that more investigations could perhaps solve the question if the giraffe has really lived or still occurs in Asia. In ancient times the animal was found by the Romans depicted at Carthage, and for centuries it has been considered to be fabulous, until at last bold travellers discovered the reality:—Could not the giraffe in Asia share the same fate?

Has anybody met with some authors who describe the unicorn as having two horns?

D. G.

ON THE SYLLABIC SPELLING.—The Hindoo Buddhists taught the Chinese to spell. The Syllabic Spelling is the result of their instructions. It is known by more than one name. The word Fan 反 was used in the Kwang Ya in the Wei dynasty, by Sun Yen, in the T'si dynasty, A.D. 500, by Cheu Yü, and in the T'ang dynasty by Lu Te-ming in the King-tien-shi-wen.

In the edition of the Shi-ki with comments by Si Zua-cheng and by Chang Sheu-feie, as also in the comments on Pan Ku's history by Yen Shi-ku, and other comments on the earlier dynastic histories, the word Fan was still used for the syllabic spelling.

But in the reign of T'ang-ming-hwang of a child, and thus delude people."—Everybody with us knows our story of the laughing hyena. The last phrase about its crying is also repeated in the 爾雅 as an extract from the works of Luh-ki 陸璣疏. The Urb-yah adds that it is impossible to resist its ferocity, not even when skilled in arms.

A.D. 700, the word Fan became on account of rebellious objectionable, and the method of Syllabic Spelling was called Ts'ie 切. This word continued in use through the Sung dynasty in various works then published, and subsequently in the dictionaries of the Ming and Ts'ing dynasties. A few writers however have still used Fan.

I have lately become acquainted with a writer on sounds named Wang Lin-ts'ang 王霖蒼, who in the year A.D. 1776 published a work called Yün-fa-chun-shwo 韻法準說 treating on the old Chinese pronunciation. He was a native of Chi-li and belonged to Gen-k'ien.

At one time he was in office in the province of Fukien. While there he noticed that many words in *ch* are pronounced as with *t*. This gave him a clue to the place assigned in the older books on sounds to such words. He concluded that old sounds are preserved in certain dialects and that this is an instance of a large immigration of words in *t* into the sibilant group where the initial is *s*, or *ch*. He quotes from Sing-li-tsing-yi 性理精義 the statement that *ch*, *c'h*, *j* in K'anghi's third group of initial consonants, took the sound *t*, *t'*, *d*, down to the Sung dynasty.* Thus Chang, 長 "Elder," is in the Fan-ts'ie spelling 丁丈 Tung. So also Ch' 池, *c*, is in the Fan-ts'ie 唐柯 Da. To this doctrine of change from *t* to *ch* Wang Lin-ts'ang gives his full assent, page 2.

He also takes up the consideration of K'ang-hi's group, *f*, *f'*, *v*, *w*, and shews that all words in *w* belonging to this class were formerly sounded with *m* or *b*. The other words in *w* always had a vowel for their initial. He shews that the modern *f* was formerly *p* or *p'* according as it was the first or the second *f* in the tables, that *v* was *b* and that *w* was *b* or *m*, page 2. This at least is what his investigation amounts to

* He seems to believe that *t* changed to *ch* after the Sung. Here he is wrong: Sung writers quoted old spelling with *t*, but probably pronounced *ch* themselves unless they were southern men.

though from the want of alphabetic symbols he cannot express himself quite clearly. Our author complains that a Ming dynasty philologist Mei T'ing-sheng did not understand this.

In fact it is only in the present dynasty that the history of the changes in sounds has been correctly worked out by native scholars, and that too only in the latter half of last century. Kanghi's dictionary, valuable as it is, was compiled half a century or more too soon to contain clear views on the ancient sounds. In the reign of Ch'ien-lung authors found their way out of the forest into open ground.

I have recently brought my own views before a native scholar well skilled in this branch of study and also acquainted with English. He fully accepts the view that *m* final has changed to *n*, and that the finals *k*, *t*, *p*, have all been dropped. He also admits the opinion that *g*, *d*, *b*, *j*, *z*, *ç*, as initials existed in the language in the T'ang dynasty and were afterwards changed to the corresponding surds, *k*, *t*, *p*, etc. He allows that this is the true key to the problem of the ancient pronunciation. For this belief he is well prepared because in his own dialect near Ch'ang-sha in Hu-nan these old initials are very well preserved.

I could have wished that Mr. Chalmers had in his valuable abridgement and rearrangement of Kanghi recognized this fact, perfectly patent to my native friend and to me, that the Syllabic Spelling of a thousand years ago registers the language at a time when *g*, *d*, *b*, and the other sonants had full prevalence in the ordinary speech of China.

My friend in learning English was delighted to find in our *ch* a letter which he thinks can be used to explain the first *ch* group in the 36 initials. This he prefers to the view held by other native scholars holding that this *ch* has come from *t*. I represented to him that the English *ch* is entirely without example in the cognate languages, or in the modern dialects of China. But in vain. He prefers to retain this as a special

doctrine of his own in regard to the ancient Chinese pronunciation.

He would not have become so readily a believer in my theory of the old pronunciation, but for the following circumstances,—1. That he was well acquainted with the literature of the subject and has been familiar with it for many years; 2. That he has been in a region where the sonant initials are still used; 3. That he consulted the late Mr. Mayers who gave him the same advice that I had done in regard to the application of English letters to represent Chinese sounds, viz. that *t* for instance should be made the standard and *t'* and *d* its modifications.

Some examples of the change from *m* to *w* are here given. *Me* 夢 is written with 亡角 *mong k'ik*, *mak* and sometimes with 武卓 *mo tak*, *mak*. "Dream" 夢 *mong* is written 武仲 *mo tong*, *mong* or 鳳 *muk bong*, *mong*. The spelling is by T'ang dynasty authors in these cases.

JOSEPH EDKINS.

Peking, April 20, 1878.

LOCUS OPERANDI IN FLOGGING.—There is a Cyclopaedia compiled by order of the Emperor T'ai-tsung (A. D. 976-995) of the Sung dynasty, and called 太平御覽 "Imperial Revision of T'ai-p'ing," T'ai-p'ing being the title of the reign of T'ai-tsung from 976-984. It was called an "Imperial Revision" because the Emperor personally revised the whole work in the course of a year (983 A.D.) finishing three chapters every day. The book contains 55 sections in 1000 chapters. It was republished in A.D. 1668 and again in 1812. In this work the following passages occur:—

1. Chapter (kuen) 149, leaf 3 and 4, we read, literally translating, as follows:—

"In a work of the T'ang dynasty (A. D. 618-905) it is said, the Emperor T'ai-tsung (A.D. 267-650) employed his leisure time in examining the whole range of literature, and when he accordingly happened to read a passage in [a medical work called] Ming T'ang K'ung Hsueh to the effect that 'the five

viscera of man are by their connecting ligaments all joined into the back [upper part of the spine] so that when the needle used in branding misses the proper place serious injury [to life] is caused,' he flung the book away and said with a deep sigh, 'our modern law books on the use of the bamboo in flogging say, if the flogging is distributed over the hip and [upper part of] the back death may unexpectedly result therefrom,' and naturally it must be so if people are flogged on the [upper part of the] back; now flogging with the bamboo is the lightest of the five punishments, whilst a question of life and death is the most serious thing for man; how then can it be permitted in the case of the lightest punishment to run the risk of causing death by flogging? From of old the Emperors and princes have never thought of this; is this not to be deplored?' Thereupon he immediately issued orders to the effect that criminals should not be flogged on the [upper part of the] back."

2. The same chapter, leaf 5, contains the following passage referring to the Emperor King-ti (B.C. 156-140) of the Han dynasty (B.C. 206-A.D. 23):—

"Again it is said [in the records of the Han dynasty], flogging with the bamboo is a means of correction [teaching], and he [the Emperor King-ti] fixed the rules of administering flogging with the bamboo; for the Prime Minister Liu-sha and the Imperial Historiographer Wei-kwan were, on application, instructed by him regarding flogging as follows, 'the instrument should be five feet long, and in its main portion one inch broad,—it should be half an inch thick, and the joints should be planed smooth; the criminal undergoing the flogging should receive it on the buttocks only; no relay of men should be used (i.e. one and the same man should administer the flogging ordered); only when one sentence is carried out, then another man can be used.' From after this order regarding flogging being issued, flogging became safe [did not cause death]."

Both these passages are quoted in K'ang-

hi's Imperial Dictionary, under the article 笞, ch'i "flogging," and the same passages are again quoted in the "Constitutions of the Chinese Empire" 通典, chapter 170, leaf 7, as a comment on the words "In the 4th year of T'ai-tsung (A.D. 630), in the eleventh moon, an ordinance was issued regarding the dealing with criminals, forbidding flogging on the upper part of the back."

E. J. RITEL.

EARLY FROST IN CANTON, IN 1877-8.—One effect of the severe cold of last winter, or at least of unusually early cold weather, is seen in three kinds of trees growing on Shamen the *Plumieria acuminata* (the 桃花 or egg-flower of the Chinese), *Cassalpinia pulcherrima* Poinciana, and *regin*.

These are deciduous trees. The first named, after the leaves have fallen off, presents thick stumpy branches, the extremities of which usually swell in the following spring, and form the starting point of the new year's growth. But this year most of the branches of last year's growth, having been killed by the cold, decayed and fell off; the new growth however sprung from beneath the decayed portion.

Of *Cassalpinia pulcherrima* every tree known to me on Shamen died during the winter, and every tree of the *Poinciana* was either killed outright, or made but a feeble and sickly attempt at coming into leaf in the spring.

That it was an early frost rather than a generally severe winter that did the above injury, appears probable from the fact that the leaves of not one of these trees fell in the usual manner; they appeared to hang longer on their footstalks, and had a blighted appearance, as though they had met with a sudden death. Botanical collectors are familiar with the fact that a sudden death (by scalding, for instance) is generally effectual in preventing the falling off of the

leaflets of acacia-like leaves, during the process of drying.

THEOS. SAMPSON.

A CHINESE COIN.—The Chinese coin figured in Vol. VI. p. 212 is figured in the *Chi-chin-so-chien-lu* 吉金所見錄 (k. 13, f. 15) among the rebel coins of the Yuan dynasty, being referred by the author to Hsü Shou-hui who declared himself Emperor in the eleventh year A.D. 1851 of the reign of Shun-ti the last sovereign of the Yuan, with the title T'ien-tsung, and adopted Chih-p'ing as the style of his reign.

In the *Ku-ch'uan-lu* 古泉匯 however, in which two specimens with this inscription are figured with square and round hole respectively, they are included in the unknown class (Book IV. k. 1, f. 9). The author doubts whether Hsü Shou-hui ever issued money, in that his confederate, Ch'ên Yu-liang, the more famous insurgent chieftain who struggled for the mastery of the empire with the founder of the Ming dynasty by whom he was slain in 1363, while still in alliance with Hsü Shou-hui, cast coins with the inscriptions 天啟, 天定 and 大義 (1358-59) of which specimens are still extant; and, moreover, because the coin in question differs in form and alloy from the coins of the Yuan, he considers that it belongs to a different period.

In addition to the coins of the T'ai-p'ing rebels, there are several others with the inscription Shêng-pao, e.g.

太平聖寶,
天元聖寶,
熙元聖寶,
and 漢元聖寶.

They are all referred to the unknown class, many of which have inscriptions similar to the money of the T'ang and Sung dynasties, from which they differ in their comparative smallness and thinness and in the quality of the alloy. They are supposed either to have been issued by bordering states or to be counterfeit.

S. W. BUSHNELL.

ANNAMITE SOVEREIGNS.—In answer to P. in No. 4, Vol. 6, I give names, &c., in chronological of the Annamese Sovereigns from A.D. 1802 to 1848. Dates and names of the Emperors for the other coins will oblige.

嘉隆 Chia-lung, A.D. 1802 to 1820.
明命 Ming-meng, A.D. 1820 to 1840.
紹治 Chao-chih, A.D. 1840 to 1847.
嗣德 Sui-tê, A.D. 1847.

J. KIRKWOOD.

QUERIES.

CHINESE BANK-NOTES.—Can any of the readers of the *China Review* give me some particulars as to when Paper-money was first used by the Chinese.

J. K.

Is this coin a Manchurian coin or only a charm? Any information about it will oblige.

J. K.



OBVERSE.



REVERSE.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review*.)

BOOKS WANTED.

The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 83. He would feel greatly obliged if any readers of the *China Review* would assist him in procuring these works.

W. P. G.

Li-ki or Mémorial des Rites, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

FOR SALE.

A set of Dr. Legge's *Classics*.

Address, D. E. R.

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THE CHINA REVIEW.

BRIEF SKETCHES FROM THE LIFE OF K'UNG-MING.

(Continued from page 38.)

BEHEADING OF MA SU.

Shortly after K'ung-ming arrived at Hanchung, Ma Su and Wang Ping also arrived, the former very much crest-fallen at his recent bad generalship and defeat.

K'ung-ming first ordered Wang Ping to appear before him; when he entered the tent, K'ung-ming demanded an account of his portion of the recent events. Wang Ping narrated everything as has been already described, whereupon he was sharply dismissed by K'ung-ming, who then ordered Ma Su into his presence, and reproached him bitterly for his stupidity in not following the advice of Wang Ping, whereby he had lost Chieh-ting. He concluded by bidding Ma Su prepare for death, but told him at the same time that he would look after his family.

Ma Su acknowledged his error, owned that he deserved his fate, and declared that he should die without any feeling of animosity against K'ung-ming for sentencing him to death. He begged K'ung-ming to be a father to his children, and to act as kindly towards them as he had always done to him. Ma Su all this time was weeping bitterly, and K'ung-ming was also deeply affected,

being unable to restrain his tears which flowed plentifully; wiping them from his eyes, he told Ma Su that he had always regarded him as a brother; that he need not be uneasy about his children, as he would treat them as if they were his own.

This display of natural feeling being over, K'ung-ming again ordered Ma Su to be beheaded,* and he was at once dragged off to the execution ground. When the executioner was in the act of striking the fatal blow, an officer begged him to stay his hand till he had interceded with K'ung-ming for his life. On the executioner acceding to his request, the officer hastily entered the tent and entreated K'ung-ming to spare Ma Su's life, but K'ung-ming remained inexorable, although he bitterly wept at the time he refused the entreaty.

* In the play, which bears the same title as this chapter, the scene between K'ung-ming and Ma Su is peculiarly affecting; and the sentence of death, uttered as it is by K'ung-ming, invariably "brings down the house." This sentence consists of but one word, Chan, 斬, "behead," yet even a foreigner is struck with the indescribable amount of expression conveyed in the tone in which that word is uttered, embodying as it does, disgust, friendship, sorrow, yet determination to do his duty in spite of everything.

Ma Su was accordingly beheaded and his head was brought to K'ung-ming, who wept bitterly at the sight of it. One of his officers observing this, asked him why he wept at the death of Ma Su, since he, himself, had sentenced him to that fate.

K'ung-ming replied, that he did not weep for the death of Ma Su, but that Liu Pai, on his death-bed, had advised him not to trust too much to Ma Su, or he would lead him into trouble. Now, he found how true those words were, and he hated himself for being so much deceived in the man and not following Liu Pai's advice—that was the reason he wept.

Ma Su was 39 years of age when he died; he was beheaded in the 5th moon of the 6th year of Chien-hsing, 建興 (A-tou).

The head was ordered to be carried through the different camps, with a proclamation announcing the reason why he had been beheaded. When this was done, the head was sewn on the body, which was then placed in a coffin and buried.

K'ung-ming afterwards made a liberal allowance to the family of the deceased. He also wrote a report of his own proceedings, which he forwarded to his sovereign, taking blame to himself for selecting Ma Su, thereby causing the loss of Chieh-t'ing; he furthermore desired that he might be deprived of his rank as a punishment for his want of discrimination. A-tou, knowing well the importance of K'ung-ming's assistance to him, did not notice the report, and he continued, as heretofore, the main support of his empire.

DEFEAT OF THE TROOPS OF WEI BY K'UNG-MING.

In the 4th moon of the 7th year of the reign of A-tou, the son of Liu Pai—the reign being designated as Chien-hsing, 建興, an army headed by K'ung-ming was at a place named Chi-shan, 祁山,* distributed in

* K'ung-ming had on six different occasions led his army through these hills and attacked the Wei country. This was the first time, however, that the two opposing armies met there.

three camps, and lying in wait for the troop of Wei.

Sau-ma I, the Wei general, led an army to Chang-an, 長安, and likewise despatched a force to Wei-shui,* 渭水, a small place to the south of Chi-shan, with directions to pitch their camp there and engage K'ung-ming's army. He also despatched troops to save Wu-chün, 武郡, and Yin-p'ing, 陰平, two towns on the road, but they were informed by scouts that these two places were already in the hands of K'ung-ming.

On receiving this intelligence the generals consulted together and came to the conclusion that it was advisable to retreat. They were about doing so, when suddenly a signal gun was heard, and a body of troops dashed out from behind a hill, headed by K'ung-ming, who rode in a four-wheeled chariot; troops also appeared in other directions, and the enemy found themselves surrounded and attacked on all sides. The troops of Wei were speedily routed, and the two generals, abandoning their horses, fled on foot up the hill.

One of K'ung-ming's generals Chang Pao, 張苞, the son of Chang Fei, started in pursuit of them, and in his eagerness to overtake them fell down a ravine, and injured himself very severely; he was however quickly resoused and borne back to camp so that his injuries might be attended to.

When Sau-ma I heard the news of the defeat of his troops he did not blame his generals, but rather imputed their defeat to K'ung-ming's superior intelligence; he was however still bent on having revenge. He, therefore, sent for his generals, and informed them that Wu-chün and Yin-p'ing were taken by the troops of K'ung-ming, and that he (K'ung-ming) would naturally proceed thither at once to pacify the inhabitants. At night taking advantage of his absence from camp they were to attack it in rear, while he would have troops ready in front,

* Wei-shui, was in reality the name of a river. On one occasion K'ung-ming had lost several thousand men in forcing its passage, during an engagement with Sau-ma I.

and when they were in confusion he would enter, and by their united strength they would capture the camp.

At midnight the troops of Wei were proceeding to the rear of K'ung-ming's camp, when they found a large number of forage carts drawn across the road in front of them, barricading the way. The general, suspecting a trap, at once ordered his men to retire. Scarcely was the word given when he found himself surrounded. K'ung-ming, who had anticipated this night attack and prepared for it, now appeared, and ordered them to dismount and surrender, and he would spare them.

Chang Ko, 張郃, the general in command of them, instead of doing so, attempted to capture K'ung-ming, but he was beaten off by his guards and had much difficulty in escaping. Seeing the bravery of this general, K'ung-ming remarked to those about him, that he had often heard, when Chang Fei fought with this man, every one was alarmed for his safety; *now* he could see for himself that he was a brave man, and if he was not cut off he would do great injury to the Shu country.* On the retreat of the enemy K'ung-ming drew off his troops to a distance.

Ssu-ma I in the meantime was bringing up his force to attack the front of the camp, when he was met by the retreating generals who were to have attacked the camp in rear, and who told him how K'ung-ming had been prepared for them, and of their defeat at his hands. Ssu-ma I was startled at this information and immediately ordered the troops to retire back to camp.

K'ung-ming's force being so much inferior to that of the enemy, he avoided following up his victory. After this there were several shifts of camp on the part of K'ung-ming—he gradually getting more distant from the enemy—and alarm or suspicion on the part

of Ssu-ma I, who was at a loss to comprehend his motives. This continued for a month, till finally, Ssu-ma I was persuaded to follow K'ung-ming's army.

K'ung-ming had not been inactive, but kept himself well informed of the movements of the enemy, by his scouts, who told him that Ssu-ma I's army was half-way on the road, resting. Although it was night when the scout arrived, K'ung-ming at once assembled his generals for consultation; informing them that the enemy were in pursuit, and that *they must* fight to the death; each man by his prowess must act as ten. He then ordered two generals to take their men, and giving them full instructions, bade them to do their duty manfully, and that he had another stratagem to help them, which they would see in due course. These two accordingly departed.

K'ung-ming now called two other generals, and giving them an embroidered bag, bade them take 3,000 men and place them in ambush in front of a certain hill; if they saw the enemy surrounding the other two generals, they were *not* to render them any assistance, but open the bag at once, when they would find instructions in it what to do, and a means of extrication. These two also departed.

He now called four other generals, and bade them assist Kuan Hsing, Kuan Yu's son, when he attacked the enemy. These having received their orders retired to carry them out.

Ssu-ma I's generals led their troops to the front and were encountered by those of K'ung-ming; these after some desultory fighting retreated, followed up by the enemy for upwards of 20 li. It was midsummer, the weather was intensely hot, and the troops of Wei were sweltering with heat and tired with the pursuit.

K'ung-ming who was on a hill in the neighbourhood, waved a red flag, and Kuan Hsing rushed out on them with his men from where they had been ambushed; the

* This general was afterwards shot to death by arrows—K'ung-ming having so great a dread of his prowess had him waylaid in a narrow pass.

retreating generals also turned back and charged their pursuers, who fought with desperation and would not retreat. Suddenly a great shout arose, and another body of troops, led by Wang Ping and Chang I attacked the enemy in flank.

Chang Ko, the leader of the enemy, stimulated his men on both by voice and example, and they fought with the utmost bravery, but hemmed in on all sides as they were by overwhelming numbers, could not force a passage through them and escape. At this critical moment Ssu-ma I came up with strong reinforcements, and, in turn, surrounded Wang Ping and Chang I. The latter, in obedience to K'ung-ming's instructions, extricated himself as well as he could, and attacked Ssu-ma I, while Wang Ping opposed Chang Ko and Tai Ling, so that there was much confused fighting on both sides.

The two generals who had been entrusted with the "bag," seeing the difficulty the troops were in, thought now was the time to open it, and did so accordingly, when they found it contained instructions to the following effect:—"If Ssu-ma I's troops surround Wang Ping and Chang I, and they are in danger, divide your troops into two parties and go and seize Ssu-ma I's camp; he will then be compelled to retire. Taking advantage of the confusion you must attack him; and even if you should not be successful in that, you will gain a complete victory." The two generals at once divided their force and went off straight in the direction of Ssu-ma I's camp, to seize it.

Ssu-ma I, fearful of falling into some trap of K'ung-ming's, had previously posted scouts in all directions, and one of them came galloping in with the information of the forces proceeding towards his camp. He was much alarmed at this, and hastily ordered a retreat. Chang I, taking advantage of this, harassed them so in rear, that they were beaten by their own tactics, and K'ung-ming's troops gained a decided victory.

When Ssu-ma I arrived at his camp, he was surprised to find that the troops sent to

capture it had retired without making an attack. They had however performed the duty which K'ung-ming had entrusted them with; having drawn Ssu-ma I and his troops away, thus saving the forces of K'ung-ming from being defeated and giving them a decided victory instead.

After this memorable battle, or rather series of fights, K'ung-ming returned with his forces to camp. Ere he had reached it, news was brought to him from the city of the death of Chang Pao. When K'ung-ming received this intelligence he wept bitterly, and gave way to grief so violently that he broke a blood-vessel and became senseless. He was revived, however, but from this time he became so ill that he could not rise from his couch. The whole army was deeply impressed with this display of feeling on the part of K'ung-ming for the death of one of his generals.

At the end of ten days K'ung-ming sent for two of his generals, Tung Chueh, 董厥, and Fan Chien, 樊建, and told them that he was unable through illness to attend to his duties, and that he would return to 'Han-chung 漢中, so that he might recover by proper care and attention; in the meantime he would arrange other stratagems; but that his illness was to be kept a profound secret, lest, if Ssu-ma I knew of it, he should attack them.

He at once issued orders to return to Han-chung. When he reached the capital, he was honoured by a visit from A-tou, who ordered physicians to attend on him, and under their treatment he gradually recovered.

MECHANICAL CATTLE.

In one of his reconnoitering expeditions in the neighbourhood of Chi-shan, 祁山, and while his troops were engaged in the capture of Wei-nan, 渭南, K'ung-ming came across a gully, very similar in shape to a calabash, 瓠, forming a *cul-de-sac*, which was capable of concealing upwards of a thousand men. He enquired of his guide the name of the place, to which he received

a reply that it was called 'Hu-lu-ku, 葫蘆谷, "Calabash Gap."

On the next day K'ung-ming sent 1,000 men there, under two overseers or leaders, to make wooden oxen and mechanical horses, in the manufacture of which he gave them full directions; these, when finished, were to be kept in reserve till they were required. He also directed another officer to take 500 men and guard the approaches to the gap, and neither allow any of the workmen to go out, nor stragglers to enter on any pretence whatever. He also informed the leader of these that he should constantly come and inspect the work going on; that this was a plan to circumvent Seti-ma I, and on that account it was very important that no intimation of what was going on should come out. The other officers superintended the workmen at their labour, and K'ung-ming daily arrived and directed their operations.

One day Yang I, 楊儀, an old and faithful minister, informed K'ung-ming that some provisions which had long been expected were now at a place, named Chien-ko, 劍閣, but that there was no means of transport for it; he therefore enquired what was to be done.

K'ung-ming laughingly replied, that he had long arranged everything for such an emergency, by having had some mechanical cattle made for the conveyance of provisions, which would be very convenient and saving, that these cattle would neither require feeding nor water, and that they would travel day and night without intermission. He here entered into a long explanation of their mechanical formation and powers, and shewed the diagrams to Yang I's wonder and admiration.

In the course of a few days the whole were completed, and looked as natural both in appearance and movements as if they were alive. K'ung-ming now ordered an officer with 1,000 men to take a number of the mechanical oxen and horses to convey the provisions from Chien-ko to the camp at Chi-ahan, for the use of the troops.

Meanwhile a spy came in and informed Seti-ma I of K'ung-ming's wonderful invention. Seti-ma I was startled at this extraordinary intelligence, and exclaimed, that he had not attacked K'ung-ming's army because he thought it would not be able to obtain provisions, and he could wait till they died of hunger; but that K'ung-ming's invention had rendered his plans utterly abortive, and he might now have to wait for ever. Hastily summoning two officers, he ordered each of them to take 500 men and waylay the provision convoy; wait till it had passed, and then rush out and cut up the escort. This done, they were not to plunder, but simply seize some of the mechanical cattle and return with them to camp.

Following out their instructions, the officers and their men disguised themselves like the soldiers of K'ung-ming, and at night posted themselves in a ravine, where they waited till the provision convoy arrived and passed, when they rushed out and cut up the escort, who were so taken by surprise that they were helpless and allowed the enemy to seize several oxen and horses and bear them off.

When the waylaying party reached the camp with the mechanical cattle, and Seti-ma I saw them walking backwards and forwards as if they were really living animals, he exclaimed, "If you (K'ung-ming) can use this method, I can also employ workmen to take them to pieces, and make more according to the same pattern." * He did so, and in a fortnight there were over two thousand made exactly like those of K'ung-ming's, and which could also travel in the same manner. These he employed in conveying provisions from Lung-hsi, 隴西, to his camp; and there was not a man in the army who was not highly delighted at this success.

The news of the enemy's attack on the convoy, and their capture of some of the mechanical cattle, was soon carried to

* Probably the first time in history of "stealing a patent."

K'ung-ming, who replied, that this was just what he had expected and wished; that although some few were lost, before long it would result in great benefit to themselves. To enquiries as to how this could possibly be, he replied, that Ssi-ma I, on seeing the invention, would necessarily want to make some similar to them for his own use, and then he had another plan in store.

In a few days a scout came in with the news that the enemy were also able to make mechanical cattle and were already using them to convey their provisions. This was exactly what K'ung-ming had calculated on; he at once sent for Wang Ping and ordered him to take a thousand men disguised as the enemy, and at night stealthily cross over to Pei-yüan, 北原, and mingle with the provision escort as if they belonged to their number; watching their opportunity, they were to slay all of them and drive the cattle homewards, passing near Pei-yüan on their way for at this place the enemy would needs pursue them. When this took place they were to twist the tongues of the cattle, which would incapacitate them from travelling; they were then to abandon the cattle and flee, when the enemy would again pursue them, but would be compelled to leave the cattle behind them, as they would be immovable. At this time he, K'ung-ming, and his troops would arrive, when they could return to the cattle, re-twist their tongues, and travel off with them; this would cause the enemy to think it somewhat strange that the cattle refused to move for them but would for their enemies. Having received his instructions Wang Ping departed.

K'ung-ming next called another officer and ordered him to take 500 men, disguised in a grotesque manner to represent spirits, animals, &c. and be ready and in waiting at the side of a certain hill, to assist in bringing the cattle off safely, and to frighten the enemy so that they would not dare pursue. This officer also departed after receiving his instructions.

K'ung-ming now called two other officers and ordered them to take 10,000 men towards Pei-yüan to meet the cattle and to be prepared for an engagement with the enemy. He also directed two others to take 5,000 men and obstruct Ssi-ma I on his line of march; and two others to take 2,000 men to Wei-nan, 渭南, to bring on an engagement. These six officers having received their instructions, departed their several ways to carry them out.

Wang Ping carried out his instructions to the letter; he managed to get into the centre of the convoy without suspicion, killed greater part of the escort, captured the cattle, and went off with them, but was shortly after pursued by one of Ssi-ma I's generals, to whom the news of the capture had been carried. Wang Ping, on discovering that he was pursued, immediately caused the tongues of the cattle to be twisted, when they became motionless, and he, leaving them to the enemy, retreated.

When the enemy arrived and retook the cattle, they wanted to continue the pursuit taking the mechanical animals with them; to their great surprise, however, none of them would move. The general was in this strait when the troops of K'ung-ming arrived, led by Wei Yen and Chang Wei, and attacked him. Wang Ping also turned and attacked the enemy on his side, at the same time. After some severe fighting the enemy were beaten and fled, while the victorious troops of K'ung-ming recaptured the cattle, retwisted their tongues, and went in triumph on their way.

The retreating enemy were next set upon by the disguised body of troops sent by K'ung-ming, and routed. The other officers of K'ung-ming were equally successful in their attack on Ssi-ma I, who with difficulty escaped to his camp.

The mechanical cattle, with the provisions they were bearing, all eventually reached the camp of K'ung-ming in safety.

G. C. S.

(To be continued.)

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from page 46.)

Section 28—Confucius Interrogated.

CHAPTER IV.

Confucius said, "that Kung-yay Ch'ang might be wived; although he was put in bonds, he had not been guilty of any crime. Accordingly he gave him his own daughter to wife." [Anal. p. 36].

My question is this. The fact of Confucius giving a wife to Kung-yay Ch'ang proves what, as to the way in which he regarded him? Does it prove that he considered a man of 30 years of age should be married, or, that he considered his actions as worthy and therefore he ought to be married? If it proves the former, then it was not necessary to speak of "bonds;" if the latter, it likewise was not proper to mention them. How is this? I say that all who became disciples of Confucius were well-conducted men. Therefore they are spoken of as "thoroughly prepared scholars and servitors."*

If amongst these servitor scholars there chanced to be one unmarried, then the getting him married was not necessarily a commendation of him.

* "Servitors" 徒役. The Li-Ki contains a large number of directions as to the conduct of pupils towards their master, who seems to have stood in loco parentis to them. The greatest subservience is inculcated, and certain menial duties fall to the scholars, e.g. sweeping the room &c. See 曲禮上.

If amongst these there were many unmarried, then Kung-yay Ch'ang was the most worthy because Confucius only married him.

In thus commending him, he ought to clear up Kung's conduct, and not merely say "although he was put in bonds." Why so? In this world a great many are obliged to endure being held guilty unjustly, but these are surely not all of them worthy men. Amongst the oppressed, the unjustly accused are not one but many. Certainly if we regard the 'unjustly condemned' as those to whom Confucius would have given a wife, then this is as if Confucius did not wive the worthy, but the unjustly accused.

When we examine the words of Confucius which commend Kung-yay Ch'ang as having been unjustly condemned, there is nothing about the nature of his conduct or ability.

If he were really unworthy, Confucius giving him a wife was not right; if he were really worthy, Confucius commending him in a merely negative way was likewise not right. It is just like his giving a wife to Nan Yung,* saying, "If the country were well governed, he would not be out of office, and if it were ill governed he would escape

* See Analects, p. 37. The former would have been the case because the ruler would have required the help of so talented a man; the latter because he was so good there was nothing to give ground for an accusation.

punishment and disgrace." This was a thorough commendation.

CHAPTER V.

(Anal. p. 40). The Master said to Tze-kung, "Which do you consider superior, yourself or Hwuy?" Tze-kung replied, "How dare I compare myself with Hwuy? Hwuy hears one point and knows all about a subject; I hear one point and know a second." The Master said, "You are not equal to him.* I and you are both not equal to him."

This is putting a question about the praise of Yen Yuen (Hwuy) in order to test Tze-kung. Let us enquire into this. Confucius in that which he used for instruction displayed propriety and humility. Tze-loo used propriety in governing a State, but his language was not humble and Confucius censured it. Supposing Tze-kung to have been really superior to Yen Yuen, on Confucius asking him, he would still have replied, "Not equal;" or supposing him really to have been inferior he would likewise have said, "Not equal." There is nothing wrong in answering a Master evasively. The speech of propriety and courtesy ought to be humble. Now when Confucius put his question what was his idea? Supposing him to have known that Yen Yuen was superior to Tze-kung, he ought not to have put such a question to the latter. Supposing Confucius to have been really ignorant when he asked Tze-kung, Tze-kung being both humble and courteous likewise could not know. Supposing that Confucius only wished to manifest Yen Yuen's goodness; he would commend him as a worthy, to whom no disciple was equal, and so extend his fame; what need was there to ask Tze-kung? The Master said (Anal. p. 52) "Admirable indeed was the virtue of Hwuy." He also said (p. 13) "I have talked with

* Dr. Legge in his note says "Ho An gives here the comment of Pau Ham (about A.D. 50) who interprets strangely," as above. It appears that this was the current reading at that time.

Hwuy for a whole day and he has not made any objection; as if he were stupid," again (p. 50). "Such was Hwuy that for three months there would be nothing in his mind contrary to perfect virtue." These three passages together are a direct commendation, without using some one else to call it forth. There is only this one place where Tze-kung is used to call it forth. How is this? Some say that he wished to keep down Tze-kung, whose name at that time was becoming more famous than Yen Yuen's; Confucius feared Tze-kung's heart becoming inflated with pride, and therefore put him down. Now his fame exceeding Yen Yuen's was the verdict of that day. It was not that Tze-kung sought the pre-eminence. How would Tze-kung's knowledge really have affected the case? Supposing Yen Yuen's talents were superior to his own, he would himself have readily admitted it, there was no need to put him down. Supposing Tze-kung were unable himself to form an opinion, yet on Confucius speaking he would say Confucius only wishes to put me down. From this it is evident that whether the question were put or not, it could neither lower nor exalt him.

CHAPTER VI.

(Analects, p. 40) Tseu Go (Yu) being asleep during the day-time, the Master said "Rotten wood cannot be carved, a wall of dirty earth will not receive the trowel. This Yu! what is the use of my reproving him?" That is to say he hated Tseu Yu's sleeping in the day-time. Enquiring into this I say, The evil of sleeping in the day-time is but a trifling evil; rotten wood and foul clay, corruption that cannot again be used to make anything, this is a great evil.

If you censure a trifling fault in the same way as a great transgression, how can you secure loyal obedience.

Supposing Tseu Go's nature, like rotten

* Wang here has 於子子何誅—"This Yu, how shall I reprove him?"

wood or foul clay, not to have been good, he ought not to have been admitted into the number of the disciples of Confucius; but he is placed in his order amongst the four classes.* Supposing his nature to have been good, Confucius must have disliked him, and have carried this dislike to the very extreme, which is very wrong. (Anal. p. 75) "The man who is not virtuous, when you carry your dislike of him to an extreme, will become insubordinate." Confucius carried his dislike of Tsae Yu so to speak, to extremes. Supposing a very foolish man to deserve a slight imprisonment, as punishment, and the Magistrate were to order the punishment of decapitation. Is it not certain that he would feel unjustly treated and entertain hatred? or would he loyally submit and so convict himself?

If on the one hand Tsae Go were a stupid man, like the one deserving a slight imprisonment as punishment, his feeling would be identical, but on the other hand if he were a worthy, he would know that Confucius reproving any one so severely left no room for reformation. The passage clearly states this; the language employed conveys this meaning. If he had by his words led him to see the principle involved, reformation would have followed. Self-reformation did not depend upon the gentleness or force of language, but upon Tsae Go's ability to reform himself or the reverse. The idea of the Ch'un Ts'ew† is to gather up the smallest atom of good and to censure the most minute particle of evil. To commend the

smallest atom in the same way as the most magnificent, or to use the greatest to censure the most minute, having in view the idea of the Ch'un Ts'ew, would you call this right or not? If not right then Tsae Go would not accept the words of Confucius, and so rejecting them they would be ineffectual.

The sayings and the compositions of a Sage should mutually harmonize, his words come from his lips, his compositions he inscribes on his tablets. Both proceed from the heart, both are surely identical. Confucius when composing the Ch'un Ts'ew did not use great things to censure the little ones, but when censuring Tsae Go he employed a great matter to express his hatred of a trifling fault. His writings and his speech contradicting one another how could he bring men into loyal submission? (Analects, p. 40) The master said, "At first my way with men was to hear their words and give them credit for their conduct. Now my way is to hear their words and look at their conduct. It is from Yu that I have learned to make this change."

Because Tsae Yu slept at noon, Confucius changed his manner of estimating men. Now I ask how does a man's sleeping at noon suffice to corrupt his whole conduct? How can a dissolute man's not getting rest either by day or night suffice to make him a righteous man? If you use a man's sleeping in the day-time as a criterion of his being good or bad, how can you decide what he is accurately?

Considering that Tsae Yu was numbered amongst the disciples of Confucius, and included in the four classes, and ranked above Tse-kung, if the characteristic of his nature were idleness how could he be "trained to excellence,"* how could he have attained to the position he held? Supposing it were

* See Analects, p. 101. These 4 classes (四科) comprehended ten disciples (十哲). Distinguished for virtuous principles and practices there were Yen Yuan, Min Tse Koen, Yen Pih New, and Chung Kung; for ability in speech Tsae Go and Tse Kung; for administrative talents Yen Yew and Ke Loo; for literary acquirements Tse Yew and Tse Hsa.

† 春秋 Spring and Autumn Annals. Compiled by Confucius B.C. 481.—The only original work we have from his pen. It commences with the history of his native State,

Loo, B.C. 722, and extends over 242 years. It consists of nothing but a dry detail of facts without a single practical observation. See Legge's Classics, Vol. V., pt. 1. Proleg.; Mayers' Manual, p. 104.

* Mencius, p. 44, "Cut and polished."

the custom of Tsae Go to sleep in the day he must intuitively have attained to it, with such talents he must have far transcended others. If he had not perfected his abilities but pronounced them sufficient he did not 'know himself,' nor clearly understand his position; it was not that his conduct was evil. You may plainly notify and warn a man, but need not change your customary way. If he himself knew that he was not sufficiently cultivated, yet being tired out slept at noon, this simply shows that his animal spirits were exhausted (參 see Shoo-king, p. 302). If his animal spirits were so exhausted he would not merely sleep at noon, but would be ready to die.

Moreover discussing men's ways in general, of some we must select their actions and reject their words, of some select the words and reject the actions. Now although Tsae Yu had no energy he had eloquence, if you use his words to make good his actions the whole will be defective.

Now from the time when Confucius first saw Tsae Yu sleep at noon, he listened to men's words and looked at their conduct. If these answered to each other, he would pronounce him a worthy, that is Confucius in selecting a man requires in him a capacity for everything.

He himself said (Ana. p. 202) "He does not seek in one man talents for every employment." How did he apply this idea in practice?

CHAPTER VII.

(Analects, p. 43) Tze-chang asked, "The minister Tze-wan thrice took office and manifested no joy in his countenance. Thrice he retired from office and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government; what do you say of him?" The master replied, "He was loyal, (忠 loyal)." "Was he (仁 virtuous)

* 仁 This character seems to be the crux of translators. Dr. Legge says (p. 3) 仁 is ex-

ous) perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?" Tze-wan* had already recommended Tze-yuh to the State of Ts'oo to be his substitute and to fight against Sung; he used a hundred chariots and was beaten and many of his soldiers killed. There was no wisdom in this; how could it be deemed perfect virtue? I state the case thus,—Tze-wan, when he recommended Tze-yuh, did not understand the man; wisdom has no necessary connection with perfect virtue. If one has an unwise nature, how does this interfere with his actions being perfectly virtuous? The doctrine of the five constant Virtues, Benevolence (仁); Uprightness of mind; Propriety; Knowledge; and Good Faith, is that these five are quite distinct and not necessarily all co-existent. Therefore we have men of knowledge, of benevolence, of propriety, of uprightness; a man has good faith without necessarily having knowledge; another has wisdom without benevolence; another benevolence without propriety; another propriety with-

plained here as the 'principle of love' the 'virtue of the heart.' Julian translates it *humanitas*. *Benevolence* often comes near it, but we cannot give a uniform rendering to it (p. 29). *Benevolence* would by no means suit many of the chapters. *Virtue* as a general term would answer better."

The great difficulty arises when 德 has also to be considered; this is *Virtue par excellence*, and so it is constantly translated.

Mr. Faber in 'Digest of Doctrines of Confucius,' pp. 71-75, says of 仁, *Humanity*, the real human virtue. We cannot translate the word with love, as it excludes the love of wisdom &c. Likewise 'perfect virtue' is inadequate, as this would be 至德. It is the virtue of man to

man including everything relating to 德 and excluding everything relating to the individual &c., &c. To this rendering Mr. Faber adheres also in his 'Digest of Mencius.'

Mr. Mayers, as we shall see, translates it by *Benevolence*. The Dictionaries include all these. I have indicated the variations of translation in the text by inserting the character. Whichever rendering is preferred should be read throughout.

† See Legge's Classics, Vol. V. Part I. p. 201. Par 5. for the Recommendation and pp. 209-210 for the result. After the defeat Tze Yuh committed suicide.

‡ Mayers' C. R. Manual, p. 311, Par. 118.

out uprightness; Tze-wan's wisdom was deceived in Tze-yuh, but how was his virtue injured? Speaking of his (仁) perfect virtue, how is it that this cannot be affirmed of him?

Moreover loyalty is munificence, (厚) the munificent man is (仁) perfectly virtuous. Confucius* said, "By observing a man's faults it may be known that he is virtuous." (仁) Tze-wan possessed the very reality of virtue; Confucius pronounced him loyal, but not virtuous. That is as much as to say, one's father and mother are not one's parents or that a married couple are not husband and wife. The duke Gae† asked which of the disciples loved to learn. Confucius replied to him, "There was Yen Hwuy. He did not transfer his anger; he did not repeat a fault. Unfortunately his appointed time was short and he died; and now there is not such another. I have not yet heard of any one who loves to learn as he did."

Now as to the cause of Yen Yuen's death on enquiry, what was the reason?

If the cause was Heaven appointing an early death, it was the same as in the case of Peh-new's‡ sickness. Every living man receiving the appointment of heaven, ought to be altogether pure; in this case (Peh-new) had an evil disease, therefore I say there was no decree. All living men ought to receive the decree of a long life from heaven.§ Now when an early death befalls any one it is also reasonable to say there was no decree. If heaven has decrees for both an untimely death and a long life, it must also have good and evil decrees. If we say that Yen Yuen received the decree of an untimely death we ought to say that Peh-new received an evil decree. If we say

that Peh-new received no decree then it is just to say that Yen Yuen also received no decree. One died, the other was diseased; he was grieved for both, saying, it is Heaven's appointment. There is nothing contradictory in the decrees of heaven. Confucius's style of speech is inconsistent. I cannot make out his reason for this.

CHAPTER VIII.

(Analects p. 49). Duke Gae asked which of the disciples loved to learn. Confucius replied to him: "There was Yen Hwuy. He loved to learn: and now there is not such another. He did not transfer* his anger; he did not repeat a fault." How is this explained? I say it is a *double entendre* in opposition to Duke Gae's disposition to transfer anger and to repeat faults; this was the reason. Because he put the question, a *double entendre* was used in reply, which served to oppose the defects of a superior without incurring his resentment. Now enquiring into this, I say K'ang-tze† also asked which of the disciples loved to learn. Confucius likewise in reply to him adduced Yen Yuen. This K'ang-tze also had his shortcomings. Why was no *double entendre* used in reply to K'ang-tze? K'ang-tze was not a sage, his conduct was marked by moderation, but beyond this he had some faults. On a subsequent occasion K'ang-tze being distressed about the number of thieves in the state, Confucius said to him, "If you, sir, were not covetous although you should reward them for doing it, they would not steal," (Anal. p. 122). From this speech it is evident that K'ang-tze's fault was ambition. Why did not Confucius oppose this before?

(Anal. p. 57) "Confucius having visited Nan-tze,‡ Tze-loo was displeased. The

* Analects, p. 81.

† Analects, p. 49.

‡ Analects, p. 52. His disease seems to have been leprosy.

§ Cf. here the notes to Mencius, Bk. VII, p. 335. 正命 is that which is directly the will of Heaven. No consequence of bad conduct is to be understood as being predestinated by Heaven.

* The idea of transferring anger seems to be, treating many persons in succession angrily because one has previously excited our wrath.

† Analects, p. 103, Ke K'ang 季康.

‡ 南子 Sister of 朝 Ch'ao, a noble of the State of Sung, and wife of Ling 靈, duke of Wei.

Master said, wherein I have acted contemptibly (or improperly) may Heaven reject me! may Heaven reject me!" Nan-tze, the wife of Ling, duke of Wei, sent a present inviting Confucius to an interview. Tze-loo was displeased and accused Confucius of adultery. Confucius explained the matter saying, "Wherein I have acted vilely or despicably may Heaven destroy me!" In all sincerity uttering imprecations on himself, he sought to vindicate his conduct to Tze-loo. My question is as follows,—Confucius sought to clear himself, but how could he explain it away? Suppose a man of the world had done something vile or despicable, and Heaven had destroyed him. How could he use this as the basis of his imprecation? Tze-loo hearing him so speak believed and dismissed his doubts.

Now it has never yet been known that any one suffered Heaven's rejection. When he said "May Heaven reject me!" Tze-loo was quite willing to believe him. Such things have been as thunder suddenly killing a man; water or fire, burning or drowning a man; walls and houses crushing men to death. If he had said may the thunderbolt strike me dead! may fire or water, burn or drown me! may a falling wall or house crush me! Tze-loo might have believed him. Now as he invoked a calamity such as had never happened, to make an oath to Tze-loo about his conduct, could Tze-loo have been willing so to understand his explanation as to believe in him? (No.) There have been occasionally cases in which men have slept on tranquilly never waking again, do you call this the same as "Heaven destroying?" Enquire into every such case of sleeping on without awaking, they are not all of them cases of vile and despicable conduct. Although Tze-loo had but a

shallow knowledge of doctrine, he understood the truth of things. If a matter were not genuine, and Confucius used an oath about it, Tze-loo certainly would not dismiss his doubts on the subject. Confucius has said (Anal. p. 117) "Death and life have their determined appointment; riches and honours depend upon heaven." If this be so, if the death and life of man contain in themselves length or brevity, these do not depend upon the good or evil of man's conduct. On another occasion when Yen Yuen met with an untimely death Confucius pronounced it heaven's appointed time (Anal. p. 49); hence we learn that the man who dies out off at the appointed time must have been an evil liver. Tze-loo, although not profoundly versed in doctrine, heard the words of Confucius and understood the truth about death and life; Confucius made oath saying "Wherein I have done improperly may heaven destroy me!" Tze-loo might have said instead, Master supposing the decree is that you ought not yet to die, how then can heaven destroy you? If it were so, swearing to Tze-loo saying, "Heaven destroy me!" could never obtain credence; if it could not obtain credence, then Confucius thus explaining his conduct, could never entirely clear it up.

The Shang Shoo* says "Do not be like the haughty Choo of Tan, who found his pleasure only in indolence and dissipation and pursued a proud oppression." That is to say the Emperor Shun† warned Yaou not to show kindness to a bad son and to attach importance to Heaven's decrees. He feared Yaou would show too much affection towards his son, and therefore adduced Choo of Tan to caution and prevent him. Yaou replied, "After I was married I remained with my wife only the days *sin yin kwei*

* See Legge's Classics, Vol. III. Pt. I. p. 84.

† It appears (c.p. Legge, p. 84. note) that Wang here follows the reading of Sze Ma Tseu's Sze Ki 史記 (B.C. 100), which became current in the reign of Seuen, B.C. 84-48 (Proleg. p. 5).

魏. A lewd and incestuous woman, who invited Confucius with a present, to come and see her. Tze Loo thought the interview a disgrace. Wang writes 魏 instead of 否.

and *kaa*; again, when my son K'e was weeping and weeping, I did not regard him." He showed plainly all that he had done, he used the past to forecast the future, and used the manifest to disclose the hidden, to prove that he dared not love excessively a bad son.

He did not say "may Heaven destroy me!" knowing that the masses swear desiring the attestation of Heaven! Confucius

because Tze-loo's suspicions were excited, did not bring forward what he had done, to witness that there was nothing dishonourable in it, but went on saying "may Heaven destroy me!" In what respect does this differ from the way of the masses, who explain suspicious occurrences by invoking the curse of Heaven!

A. B. HUTCHINSON.

(*To be continued.*)

THE IDOL KWOH SHING WANG.

Among the moral traits of Chinese character their idolatry has always been a favorite topic to observers, chiefly to those who are engaged in missionary labours. Though indifferentism on the point of religion may be said to possess the mind of the more instructed classes; though faith and dogma are wisely rejected by the mass—yet an idol worship of incredible extension occurs throughout the whole empire. This may seem contradictory to that general religious apathy; but contrariness is such a prominent feature in Chinese character, that it rather must seem curious if one trait is not contrasted with another.

A Chinese, even among the lower classes, laughs and mocks at his idols. He has not the least respect for them and treats them like a simple piece of wood, but nevertheless he worships them with candles, incense and eatables if he thinks that he wants their aid. "If it brings no advantage, it does no damage," he says. He has not our ideas about a Superior God, and therefore no religious sentiment in the sense we are accustomed to attach to it. He does not worship his idols in accordance with faith or dogma, but merely by his credulous instinct, which tells him that they may perhaps work a wonder on his behalf. Some vague notions

about future life, chiefly borrowed from Buddhism, create in him the belief in living gods, who inhabit the air and the heavens. They enjoy there a different degree of power, and can be bribed by presents and worship, and their protection can be bought by the same means. Hence the Chinese fervently kneel down and bow before the gods, or rather before their images, for the majority of people do not distinguish clearly of course. And it may not be forgotten that imitation is a great agent of their conduct, for millions of Chinese, though sceptical and impious to the utmost, only worship because their fathers and their grandfathers did so.

Although such an extensive idolatry may seem deplorable in the eyes of many a fervent foreigner, yet it cannot be denied that it does not work very depravely upon the national mind. The worship of their divinities does not prescribe to the Chinese that wrong principle, that highest love shall be cherished towards a perhaps visionary superior being, and only a subordinate place be granted to their fellow creatures. Nor does it attack the principle of self-help or kill the national energy as the Mohammedan cult does:—their idolatry is quite harmless, and being destitute of dogma,

breeds no intolerance, nor persecution. It has likewise never degenerated into deification of vice or into human sacrifices. Therefore it may perhaps be suggested that the idol-worship of the Chinese is even more innocent than any of the dogmatic religions of the West, for it has cost little, nay no blood and tears to the nation, which can, alas, not be said of the prominent religions of Europe and Western Asia.

Among the myriads of idols that are worshipped by the Chinese, and of which the mythology is yet to be written, I beg to draw attention specially to one, who takes a prominent place among all his confratres in the province of Fuh-kien. In regard to worship paid to him he may be placed on the same line with the famous Kitchen God, whom Doolittle rightly styles to be "One of the peculiar institutions of China." I mean the famous Keh-sing-ong 郭聖王 or the Holy Prince of the family surname Kwoh, pronounced Keh and Koeh in the southern language of the province.

Among the four household divinities that are generally worshipped in Fuh-kien, this deity will scarcely anywhere be vainly looked for. He is nearly always placed in the shrine in front of the Goddess of Mercy 觀音佛祖, and between the God of Wealth 土地公 and that of the Kitchen 灶君公. This image is of smaller size than that of the Goddess of Mercy, and always represented with one leg raised, and bent over the front of the seat. In the following lines I will venture to drop a few hints about the history and the popular notions concerning this deity, who, though perhaps the most famous of Fuh-kien, seems to have till yet not been deemed worthy of the attention of European writers. And a short account of the great pilgrimages which resort to his temple every three years from all the corners of the province, and even from far beyond the frontiers, may illustrate again the striking conformity which exists between so many European and Asian cus-

toms, however different they may seem at the first. "The myriads of nations resemble each other"—say the Chinese.

I.

Outside the northern gate of the district-town Lám-oan 南安* at nearly a day's journey distance, is situated a temple of high antiquity, called 威鎮廟 or the temple of terror and protection. But among the people it is more generally known by the name of 郭廟 or temple of the idol Keh. We extract the following historical accounts, which are probably trustworthy to some extent, but rather intermixed with marvellous tales, from the 閩書 and the 泉州府志.

The name of the idol was 郭忠福, and his family had lived for many centuries at the foot of the mountain on which afterwards the temple was erected. Birth had endowed the young man with a mysterious and supernatural disposition, though he was nevertheless very skilful and intrepid. When a boy of sixteen he took along an earthen jar of wine, led his cow by a rope to the mountain, sat down there on the highest top upon some large rattan, and died with his legs hanging down. When found in that state the jar was entirely empty, and nothing had remained of the cow but the bones. Instigated by him in their dreams his fellow-villagers soon erected a temple to his honour, which received the name of "the general's temple" 將軍廟 and became very renowned on account of the reliable answers, which the idol gave to those who came to consult him.

In the fourth year of the period 建炎 of the Southern Sung dynasty (A.D. 1130) a certain Thang Khing 湯勅, a notorious robber, infested the neighbourhood. The people intended to flee and consulted the idol, but the blocks fell unpropitiously, and the fol-

* The little town Lám Oan is situated at a small hour's distance from Chin-chew-fa 泉州府, to the west.

lowing morning there fell such heavy rains, that the swollen waters of the brook made the passage impossible. Some body dressed in white clothes and mounted on a white steed led the robbers astray, so that their implements of war were lost in the water, and many of the headmen were drowned. In consequence of this the idol became the generally trusted patron of the district; the name of 威鎮, awe and protection, was given to his temple, and many honorary titles were bestowed upon him. (That of "Kóng-tik-tsun-óng," 廣德尊王 "honorable prince of wide extended favour" is now-a-days must in vague in the province).

During the period 紹興 (1131-1163) the idol was ennobled by the Emperor Kao-tsung 高宗 on account of another miracle, which is said to have been wrought by him. A certain 吳憲, a fervent worshipper of the deity, went up to the capital with a small bag of incense from the temple on his breast, when suddenly a fire broke out in the imperial palace; but almost instantly the idol appeared, and quenched it by simply waving with a white flag. This miracle was of course attributed to the incense which 吳憲 wore on his breast as an amulet. Not long afterwards the temple received the imperial sanction, the charters of which were kept in the house of a certain family Hwang 黃, in the neighbourhood.

During the reign of the Emperor Shi-tsung 世宗 of the Ming dynasty, in the years 1561 and 1562, the Japanese made a furious invasion in this part of the province. They were joined by the rebellious clan Li 呂 from Ing-chun 永春* and some other turbulent villages in the neighbourhood, and besieged the country people in their small fortresses at the north of the temple, into which they had retreated to the number of three to four hundred.† Closer and closer

harassed by the enemy, the besieged were soon in want of water, but three hundred armed people of a neighbouring fort rushed in the dead of night and in the deepest silence upon the Japanese, routed them completely, and enabled the besieged to provide themselves with water, and to kill more than ten of their enemies. The assailants considered their ill-success to be the work of the idol. They therefore set fire to the temple, entirely destroyed it, and returned to the fortress to besiege the villagers again. Great want of rice and victuals now began to be felt within the walls, but heavy showers fell during the night, and the gunpowder, which the enemy used to blow up mines, caught suddenly fire, and was completely turned into smoke. Now the Japanese began to fear the power of the idol, and hastily marched off; but first they fetched the imperial charters out of the house of the family Hwang, and destroyed them. The villagers returned to their dwellings, and restored within a short time the temple to its former glory.

So far the 閩書 and the 泉州府志. And at the end of his narrative the author of the latter work enters into a rather curious and sophistic discussion about the supernatural power of the idol. "Indeed," he says, "to quench a fire in the interior palace of the emperor at a distance of several thousand miles is surely a great miracle; but how is it that the deity could not extinguish it at some feet from his own seat?

village. They merely consist of a single stone wall of circular shape, into which males, females and children altogether retire with their movables, to defend themselves against plundering robbers or invading enemies. They are generally built on the top of a mountain, and known by the name of 寨, suan-tsai 山寨 or tsai-tsai

賊寨. The remembrance of the cruelties committed by the Japanese is, even up to the present day, so deeply ingrafted in the mind of people, that in Amoy the popular saying "Ok-kho-nán-e-nih 惡較愈倭呢 (惡如倭) bad as a Japanese" is still generally used to denote the highest degree of violence and wickedness.

* The arrondissement town 永春州 is situated in the centre of the province. Lat. 26°18'; Long. 116°08'.

† Such forts can be seen throughout the whole province, in the neighbourhood of nearly every

And he could induce the robbers of the Sung dynasty to retire, and thus deliver the villagers from distress, but he could not check those invaders of the Ming dynasty, who only marched off after having fulfilled their wishes. Nor could he prevent the villagers from joining them, when they became the accomplices of robbers, and seriously injured the reputation of the country people by that. How are these contradictions to be explained?"

And now the author settles the question by stating that the power of a deity only displays itself not by influencing the natural course of things, but in protecting the people who worship it. "Vile and eminent deeds," he says, "are, as well as prosperity and adversity, controlled by Heaven, and cannot by any means be influenced by the idols. But if it is necessary to have a rainfall of a night, or an explosion of gunpowder to save the lives of three or four hundred people; then this cannot be attributed but to the idol. Moreover, that the turbulent robbers of the clan Li and the villagers who made the mistake of joining them were destroyed within a short space of time:—who can prove that this was not the work of the idol?"

II.

Having thus shortly looked over the historical accounts concerning the idol, we desire to pay attention now to the legends and stories, which are circulating about it in the mouths of people. For it needs not to be said that these are of a far greater influence upon the worship and the pilgrimages than all the written records, unknown as they are of course to the majority of the people. A perusal of the popular traditions may also show that the tendency which is so characteristic with the Japanese, who use to turn their history into marvellous legends within a very short space of time, also exists in no small degree among the Chinese, and that their history would per-

haps soon be as worthless as the ballads of the Japanese, were it not that their excellent method of writing has always been a strong guardian against corruption. A comparison between the following lines and the preceding may illustrate this suggestion.

Keh-sing-ong is said to have been the son of a slave. One day his father's master received as a guest a geomancer in his house, and this man was so well served and treated by the slave, that before his departure he offered him a reward, and asked him what he would desire. "An incense-worship for my descendants a ten thousand generations long" (萬代香煙) was the answer, after long reflection. Now the geomancer went into the mountains, selected a lucky grove site, and told the slave to bury there the bones of his father. "Wait there until you see a passer by with an iron hat," he said, "and a buffalo riding on a child, for this is the proper moment to bury the bones, and to bring fame upon your family."*

The slave immediately dug up the remains of his father, put them into an earthen jar, and resorted to the indicated spot, to wait patiently until the riding buffalo and the man with the iron hat would make their appearance. After some hours it began to rain, and a man who happened to go by with an iron caldron, availed himself of it to put it over his head, using it as an umbrella. At the same time a young child who grazed a buffalo crept underneath to seek a shelter against the rain, so that it now seemed clear to the slave that the right moment which the geomancer had alluded to, had arrived. He now buried the bones, and oh, wonder, the ground closed itself, making it unnecessary to throw earth into the pit. Overjoyed the slave returned to his house to await how fate would dispose of him and his family.

* It is generally known that the geomantic position of the grave is believed to exercise great, nay, even absolute influence upon the fate of the descendants of the dead.

Indeed, his wife soon gave birth to a son, who became afterwards the famous idol of the province. His parents being very poor the boy passed his juvenile years chiefly in reaping fuel and grazing cows, but attracted the attention of everybody by his pensive and abstruse character. When sixteen years old he dreamt that he was to become a saint, and told this to his mother. Thereupon he washed and dressed himself, sat down upon a chair, and died with both his legs drawn up in the common Chinese fashion. Suddenly he moved upwards with his seat as if to ascend to heaven, but his mother hastily ran up, and pulled the body down by one of the legs; thus bringing this into a hanging position. It is in this way that the Chinese explain the strange attitude of the idol, who is always represented with one leg drawn up, and the other hanging down. Others say that he did not die in his chair, but was found dead in a tree, and that his mother being informed of the fact, hastily went on, and in her despair pulled him down by one of his feet.

According to some, the body of Keh-sing-ong was immediately after his death buried in a heap of lime, which was moulded up on the outside into a human shape; and thus the image should have been made which, up to now-a-days is seen in the temple. But others deny it, and declare that the corpse is not in the idol, though the priests seem rather inclined to answer in the affirmative.

Pieh-sing-ong has not remained a bachelor after his death, but has forcibly taken the daughter of a Taoist priest in marriage. One day the girl was washing clothes in the brook and saw a bracelet floating towards her. She took it out of the water and threw it away again, but the ring floated towards her a second time. Thereupon she put it on her arm, but could not withdraw it, so that she was compelled to accept a forced betrothal.* Her father, a sorcerer,

* Armlets are used in many parts of China with nearly the same meaning as the wedding-

at once penetrated into the whole affair, and hastened to marry his daughter to a young man, in order to prevent her being ravished by the idol. But the power of the god proved to be greater than he had expected. When, in accordance with Chinese custom, the girl was placed into a sedan-chair to be carried to the house of her future husband, and passed by the temple-door, the bearers suddenly felt that the chair lost its weight for a moment, but immediately was again as heavy as before. Now, they did not mind this trifling accident, but as soon as they arrived at the house of the bridegroom they saw that the bride had vanished, and that a stone was put in her place. Since that time a room is shown in the temple, containing a bed, a wash-stand and other furniture for the use of Keh-sing-ong and his consort. Every day the priests must make up the bed and cleanse out the washing-bowls, and every morning the bed is in disorder again, as if two persons had been sleeping in it. The basins are also every morning found filled with dirty water.

But the ridiculous stories are not yet at their end. Now and then, say the priests, the crying of a just-born infant is heard in the room. This is a sure intimation that a new heir has been born to the divine couple. After such a night there is always found a piece of clay in the bed, which is immediately moulded up into the shape of a small idol, to be placed in the temple and to be worshipped as a son of the god.

The father-in-law *malgré-lui* did not, however, acquiesce in this ravishment of his daughter. He contrived revenge, day and night, and by his incantations and sorceries he caused the water of the brook to rise by simply ordering his wife to turn her spinning-wheel. The stream being thus turned up by witchcraft, and fed by incessant

ring with us. It is sent by the bridegroom to the bride at her betrothal together with other presents. Among richer people a finger-ring is often used instead.

showers, menaced the temple with a total destruction, but at the critical moment the power of the god manifested itself again. By accident a pedlar in crockery-ware had entered the building to shelter himself from the rain. He suddenly saw a young child spring forth from the idol and approach him, telling him to throw his wares one by one against the rising water. The man obeyed, and indeed, at every piece that was thrown out, the waters retired for a moment, but immediately came up again. In the meantime the child hastened out of the temple and hurried towards the wife, who, unaware that she was turning up the water, continually kept spinning with all her zeal. Having informed her that she in her innocence was bringing great mischief over the country, the child told her to reverse her wheel. She obeyed; the witchcraft began to work in the opposite direction; the waters retired, and the temple was for this time saved.

Convinced that his attempts to take revenge would be of no use during his life, and that the idol would watch all his actions, the priest contrived a new stratagem to destroy the temple after his death. Being about to draw his last breath, he ordered his wife to put burning charcoal into the four corners of his coffin before nailing down the lid. But at the moment that she had just fulfilled the wish of the deceased and was about to shut the coffin, the same child appeared again to dissuade her. She was easily persuaded that she might not expose the corpse of her husband to destruction, even not by his own desire, and took away the coals again; but by accident she left a small piece in one of the corners. Some say that this is the reason why one of the corners of the temple is continually rotting away now-a-days as if carbonising, but according to others there has been once a slight conflagration there. Had the wife fulfilled the wish of her husband, no doubt the temple should have been entirely destroyed by fire, say the people.

III.

It is clear that in the course of years the confidence in the supernatural power of the idol must have been continually growing instead of diminishing. For, many of those who came to consult him by casting lots and throwing up the blocks received an answer which, being followed, proved afterwards to bring profit to the inquirer, and no wonder, for the chance is always one to two of course. In such a case the success will always be attributed to the idol; and everybody will praise his power and proclaim the miracle. But on the other hand, suppose the answer happens to bring ill-success, one may be sure that the case will not draw the attention at all, or that the disappointment of the person concerned will be ascribed to his own fault. So it is in our Christian lands with respect to the saints:—so it is with the Chinese with respect to their idols. The 萬代香煙 seems to be secured for ever to the idol now, for every three years crowds of pilgrims in no decreasing numbers resort to his temple to consult him, and to ask for his favours. Moreover, a regular semi-annual worship is observed to his honour in nearly every house, while a daily incense-offering is paid to him in company with the other lares in almost every family.

The period devoted to the pilgrimage is the eighth month, once every three years. The last took place in 1877. A traveler roaming about in the province during that time, will find the roads filled up with persons, who with a small flag stuck on their shoulders, an idol-image in a small box on their breasts, and a bundle on their backs, resort to the temple and the wonderful tomb, or return from thence. They are generally in bands of three, four or more, and probably agree beforehand in their native place to make the voyage together for sociableness' sake. The little flag is square or triliteral; and is carried as a kind of insignia. It most generally bears the inscription 卍, denoting that the pilgrim

feels himself obliged to resort to the idol; or 關祖 "we go to visit the grandfather" (of keh sing ong), with the name of the pilgrim besides. The image on his breast is that which usually stands at home in the niche for worship. If a pilgrim has already once visited the temple with his own idol, he not seldom carries along that which belongs to one of his friends or kinsmen, who is unable to go on pilgrimage himself.

The masses of idolatrous paper that are burned in the temple to the honour of the idol, are indeed immeasurable. The ashes are carefully gathered by the priests, and sold to those who are engaged in the manufacture of mock-money, and who by heating collect the metal together, and repaste it upon paper. And many a more wealthy pilgrim, who wishes to buy the favour of the idol, or to express his gratitude for a former good advice in an undertaking just crowned with success, throws handfuls of broken silver into the paper-furnace. The pocket of the priests, always opened like everywhere else, is in that way preserved from exhaustion, as the molten metal is of course afterwards gathered up out of the ashes again. Some pilgrims offer money in that way for friends or relatives at home, and nearly every one takes away some incense-ashes from the temple, to wear it in a small square pocket on the breast as an amulet, or to put it into the censer at home.

After having worshipped and consulted the idol, most of the pilgrims resort to the miraculous tomb of the grandfather and burn incense there, in order to get his favour and thereby that of the grandson—not unlike the Catholics, who throw themselves into the arms of Holy Mother Mary to obtain by her intermedialcy the favour of her son. So deeply ingrafted is this idea of the influence of a deceased upon his descendants, even when alive, that "Chinese wishing to get into the good graces of foreigners will actually go out to the Hongkong cemeteries in the Happy Valley, and worship there at the tombs of foreigners, supposing that the

spirits of the dead there, pleased with their offerings and worship, would influence the spirits of the living, and thus produce a mutual good understanding between all the parties concerned."

Many a pilgrim on the road can be seen leading a goat by a rope, to bring it as a sacrifice to the idol. I have not been able, however, to find out the reason of that. The animal has the horns and feet generally dyed red, and is adorned with a cloth of the same colour over its back, and little bells on its neck. Arrived in the temple the divining-blocks are thrown up, to know if his godship wishes to have the animal killed on the spot, or not; but in most cases it is led home again, and sacrificed there on one of the semi-annual days of worship to the idol. And not seldom it is kept alive until it dies by a natural death.

It is because the eighth month contains the birthday of the idol, or that on which he became a saint, that this period is selected for the pilgrimages. There are, however, two days of the year especially assigned for his worship: the 22nd of the second, and the 22nd of the eighth month, one day being the date of his birth, and the other that on which he became a Buddha; but the Chinese always confound those dates and do not know to distinguish them. Now, on the 22nd of the eighth month, or on a day not far from that date, the priests of the temple resort to the famous grave carrying along the image, and lay it down there in front on its belly. This is done because they think it necessary to give an opportunity to the idol for making his due prostrations towards his grandfather. This ceremony is performed with much pomp and splendour although, according to Chinese fashion, most of the assistants appear in ragged and dirty garments.

When the temple requires some repairs then one of the idols of the building is carried in a sedan-chair far and wide throughout the whole province to collect

* Hital, Feng-Shui, page 21.

money. And that such appeals on the charity of people are in general not in vain, is evident enough from the fact, that they are so frequently repeated.

It is remarkable that the veneration towards the idol is not so strong in Chinehow and the environs as it is anywhere else in the province. We know that the best Christians do not live in Rome, but Chinese say that "those who live near the temple rail at the gods" 近廟欺神. They seem also convinced that in his zeal our idol often neglects the people who dwell in his immediate neighbourhood, and favours those who live afar, and they found this conviction probably upon the strength of the conflagration in the imperial palace and that in his own temple. They call him 白目佛 on account of his white, immovable eyes, which sternly look straight forward, and cannot behold what happens near; and they rail at the idol, saying: "the idol with his white eyes benefits the country beyond the frontiers" 白目佛益外境.

As to the worship of Keh-sing-ong in the household on the two days above alluded to—it is observed at Amoy in nearly the following way. The three sacrificial articles called 三牲: a roasted duck, a hen or cock and a swine's head, to which oftentimes more eatables are added by the wealthy, are placed in front of the shrine upon a table. One or more members of the

family according to devotion advance one by one, take in hands one or three incense sticks, and alightly bow several successive times. Thereupon the sticks are planted into the ashes of the censer, and the worshipper kneels down on the ground and knocks his head. Three little cups on the table are now filled with wine in three tempos, every time for a third, an action which is called sam hiên tsü 三獻酒 to offer wine thrice,—mock-money is burned, and at the moment that it will be nearly turned into ashes, the worshipper pours the middlemost cup with some circular motions out upon the ashes, or upon the floor around the furnace. This libation is called "koän tsü" 灌地 and "tsün tsü" 奠酒, or, more politely, "koän tsün" 灌奠. The cup being placed upon the table is filled up again, and thereupon the sacrificial articles are removed, prepared and eaten by the family. The worshipping is closed with a firing of crackers.

Last, let it be noted that the common name by which the idol is known among the population of Amoy is Sing-Ong-Kong 聖王公 or Holy-Prince-Duke. A few years since he has also been endowed with the title of 保安尊王 Honorable Prince-Securer of Peace, which seems to have been bestowed upon him by one of the emperors of the present dynasty.

Charibon.

J. J. M. DE GROOT.

GEOGRAPHICAL NOTES ON THE PROVINCE OF KIANGSI.

(Continued from page 51.)

The Han dynasty.—Of the learned men of the Han dynasty B.C. 202 to A.D. 190, the work just quoted names but two, as being natives of this province.

The first named is that of Hsi Chih (徐

穉) who was a native of Nan-chiang, of which place he became prefect. He was brought into notice by Chen Fan (陳蕃) a minister of state who recommended him for office to the Emperor Huan-ti (桓帝)

A.D. 147, who most condescendingly despatched messengers to invite the great scholar to court, but he declined to come. At that time he was known by the name of the "eminent scholar of Nan-chow."

Another great man of the period was Lui I (雷義) a native of Poyang hsien, in Jao-chow-fu. Besides being a scholar of merit, he made himself known in his youth for his generosity in relinquishing his right to the grade of *Mow-tai* in favour of one Chen who, he avowed, possessed superior talents to himself. The donors of the grade would not allow him to give it up, so he left his home. Finally rank was conferred on his friend Chen.

Tsin.—T'ao K'an (陶侃) was a native of Poyang, but after the peace of Wu, he came to Kiu Kiang. He was a distinguished official, and after serving as Prefect (a high rank in those days) of King-chow in Hupel, he was created honorary duke of Ch'ang Sha and commander-in-chief of the forces. His sacrificial title was Huan (桓).

T'ao Kan's grandson named Tan (談), whose father's name was Hea, was of an eccentric turn of mind. He was ever imitating the mystifications practised by the Taoists, and finally, after graduating as a Hsiu-t'ai, he absconded to the mountains and was lost sight of.

The grandson of T'ao K'an named Chien (潛), who flourished during the reign of the Emperor Min, A.D. 313 to 318, rose to the rank of Tai shou of Wu-ch'ang. In his younger days he was of a proud and haughty disposition, but was, withal, an accomplished and erudite scholar. The *Tseng pu hui yay* only assigns to him the authorship of the autobiography of Wu-liu hsien-sheng, but in Mr. Wylie's remarks on Cyclopaedias in his "Notes on Chinese Literature" we read:—"One of the earliest specimens of this class is a small work with the title *K'uen foo k'ia* 陶侃錄, the ancient copies of which bear the name of T'ao tsen (陶潛) of the Tsin dynasty as the author; but recent criticism has determined that it

was written about the 5th or 6th century." It would therefore appear that he was a man of repute to have his name thus pirated. The people of that day called him *Shih Lu*, — Truthful Recorder. Various stories are told regarding T'ao's inattention to the conventionalities of social life. It is recorded that during his tenure of office at P'eng-tai, the literary chancellor arrived at the chief town of which P'eng-tai was a dependency. It was of course T'ao's duty to call upon his superior officer, but he took it so leisurely that people began to think he had forgotten all about it. His friends, however, reminded him that it was imperative on his part to call, and after much persuasion he made up his mind to go, and was on the point of starting, when some one asked him whether he had his robes of ceremony with him. "What!" enquired Tao, "am I to be bothered with such encumbrances, and to load myself with a heap of clothes? Why, it is a disgrace for an honest man, and above all for one striving to learn wisdom, to be such a slave to custom." He accordingly kept to his original idea, and would not go, giving as an excuse the death of one of his sisters to dispense with the visit and to resign his mandarinship.

When again by himself, his first care was to laud in beautiful verse the advantages of independence, as compared with the cares of life, which attach themselves to all human magnates. He took up his abode at *Chai-sang*, and passed days in studying composition and conviviality.

He planted five willow trees to shade the front of his house, under which he taught, studied and took exercise. This arbor was his lyceum, hence he was known under the sobriquet of "Doctor Five Willows" or *Wu Liu hsien-sheng*. He was a great lover of flowers, but was too indolent to cultivate them, so was content to have a few mother-worts, which, while pleasing to the eye, require no care or attention. In fact, he was a thorough *sans souci*. He wrote many



Beautiful pieces of poetry which gained him a certain reputation, but his eccentric mode of living appears to have done as much to render his name celebrated as his writings.

During the Nan-chao period, A.D. 420 to 77, Chow Su-chih (周續之) a native of Hsing-tang (but who lived at Kien-chang) was reckoned a great astronomer and mathematician. He sequestered himself with Liu I-miu and Tao Yuen-ming (Tao-chien) in the Lti shan (mountains), and these were afterwards known by the name of the "Three Hermits of Hsiu-yang,"—the classical name of Kiukiang. The emperor Wu-ti of the Northern Sung, erected a college for Chow, and sent pupils for him to instruct, and honored this worthy with personal visits.

Tang.—Amongst the writers of poetry during the Tang dynasty, Liu Shên-hsi (劉希虛) a native of Hsin-wu (新吳) in Nan-chang, took a prominent place, and finally rose to the presidentship of the *Ch'ung wen kuan* (崇文館). Another celebrated poet of the period was Chi Chung-fu (吉中孚) native of Poyang hsien. He was a contemporary and rival of Lu Lun 盧綸, Han Hung 韓翃, Tsien Chi 錢起, Sze-kung Shu 司空曙, Miao Fa 苗發, Tsui Tung 崔峒, Keng Wei 耿漳, Hia-how Shen 夏侯審, Li Twan 李端, who were styled the ten worthies of the reign of Ta Li (A.D. 766.)

Hsuey Hsiao-ngo (謝小娥) a lady of Yen Ch'ang, appears amongst the immortalized of this dynasty; but it is only stated that she was married to Twan Chü-chêng (段居貞) who lost his life by bandits. Madame Hsuey was avenged by slaying the robbers. A life of this heroine will be found in the biography of the "Celebrated women of the T'ang dynasty."

Sung.—Kiangsi has contributed her full share of eminent writers to the "Augustan age of Chinese literature."

One of the poets of the age, born in this province at Fen-ning in Nan-ah'ang, was

Huang Ting-ohien (黃庭堅), a contemporary and associate of Chang Lû (張耒), Ch'ao Pu-chi (晁補之) and Ts'in Kwan (秦觀), who were all pupils of the immortal Su Tung-p'o. These four were designated and known by the name of the "Four scholars" (四學士), but Ting-chien excelled his associates in verse, and was even considered equal to Su; hence they are always spoken of jointly as Su Huang. They styled themselves "Metaphysicians of the Hills and Dales."

Hwang Ting-ohien* turned his attention at an early age to literature, and the study of the classics, history, rhetoric and poetry occupied the first few years of his literary career, but as his tastes naturally inclined to poetry, he confined himself to writing verse. He composed on a variety of subjects, but upon whatever he treated, he left nothing to be desired either as regards his mode of reasoning or arrangement of subjects.

In the works of this eminent scholar, one never finds that barren verbiage, which, even in the writings of the most renowned poets, nearly always chokes the fertility of the theme. He filled his works imperceptibly with a galaxy of genuine specimens of erudition, but so appropriately placed, as to appear to form part of the subject itself, to which they alike served as arguments or embellishments. His rare and ready genius enabled him to acquire, without effort, that exquisite power of discernment in the choice of expressions, which only comes concomitantly with the most refined good taste, and that sweet harmony of style which enchants *malgré qu'on en dit*. As his talent was thus adorned by an intimate acquaintance of all subjects appertaining to the liberal arts, the most brilliant flowers seemed to burst forth of their own accord with each touch of his pencil. I would fain gather some of these flowers to present to the reader, but they

* This account of his life has been compiled from an interesting biography of Hwang Ting-chien, given in *Mémoires concernant les Chinois*, tome X. p. 108.

are surrounded by too many thorns, so I relinquish the attempt.

It will be easier to convey some idea of his style of writing in prose. Two specimens are accordingly selected, and these are taken because they are brief. They are two eulogies: one on Chow Chun-i and the other on Su Shih. Of the first he says, "Chow Chun-i was a good citizen, a faithful friend, and upright mandarin. He was highly accomplished, unassuming, and virtuous without ostentation. The afflicted found in him a consoler; the needy, a beneficent friend from whom to obtain relief; those in search of instruction, an able and enlightened master, most lavish in his care; the wrongly oppressed, an intrepid defender; and unnoticed merit, a protector who would cause it to be appreciated. Why should I say more? Posterity who will read his writings with admiration, can alone give the praise that shall be worthy of him."

Regarding Su Shih he says:—"Nature endowed him with genius, which gift he perfected by his unremitting application. Science of the most varied and profound character was the precious fruit of this constant application; and universal admiration has crowned him with a halo of glory, which afforded him, even during his lifetime, the most flattering recompense he could expect in return for his labors. His country, of which he forms one of the greatest, ought to bequeath to his memory immortal honors."

One may judge pretty well of his style of writing from these two examples.

It was at the literary examination at Yeh-hsien, where he served as magistrate, that Hwang was first brought prominently into notice. The literary chancellor who conducted the examination was so charmed with Hwang's replies, his eloquence and essays, that he assigned him the highest rank among the literates of the province; and in justification of the opinion he had formed of his literary abilities, the chancellor forwarded the essay to the capital. His composition was read with general

admiration, and it was concluded that the author of it ought certainly to figure in some higher office, than at a little provincial town. He was accordingly summoned to the capital, and appointed one of the principals of the Imperial Academy. It was in the exercise of his novel functions that occasion was afforded him to make the acquaintance of Su Tung-p'o (Su-shih) with whom he formed an indissoluble friendship. In speaking about him to the emperor, Lu described him in such glowing colors, as to excite his majesty's curiosity to see him. The emperor, who was much taken with him, gave him an appointment in his own library, and commanded him to write the history of Shen Tsung—the emperor's predecessor. Hwang applied himself zealously to fulfil this honorable task, but he did not forget, that the chief and foremost duty of a good historian is to adhere strictly to facts. It is to be regretted, for the sake of the peace and quiet of Hwang's days, that he was so veracious in his narrative. His enemies, who could find nothing to carp at in his previous work, nor even in his character, or conduct, would have been constrained to brood in silence over their grief, and he would have passed the remainder of his days in peace in the pursuit of a brilliant career of fame; but he was too faithful in his narrative as future events will show. It did not take Kwang very long to write this history. The materials were already collected, and it only remained for him to make his choice and to mould them into shape. The reign, moreover, only extended over eighteen years.

When he had completed his work, he read it to the emperor who appeared well pleased; and he was appointed to an honorable position on the imperial staff, in anticipation that he could thus bring him to public notice.

The author was further rewarded by being made a mandarin of the first rank. This dignity, while placing him on a level with the most distinguished men of the

empire, left him much leisure to cultivate his taste for letters; but unfortunately it became impossible for him to avail himself of it. His mother falling ill, he was obliged to nurse her, which he did with most unremitting care, and after her death he retired into mourning. After the term of mourning had expired, he resumed his public duties. It was about the year 1094 that he was appointed to a governorship, but hardly had he left the precincts of the court, when those vipers of envy, who had been awed into silence by his presence, began to make their hissings heard. They circulated reports that Hwang had ingeniously satirised the emperor in the history he had been specially commanded to write.

These rumours reached the ears of the emperor, who having already read the history and finding nothing in it of an objectionable nature, believed that these stories were circulated out of mere spite by some aspirant anxious to be selected for a similar task; thus he paid little attention to the rumours. But as these accusations were repeated he re-read the book several times. Finally, doubts began to arise; and that which had appeared to him quite harmless on his first reading, assumed quite another meaning on his second and third perusal. He now saw what it was intended by Hwang's calumniators he should see; he even discovered what he never would have seen himself nor even imagined, that is, covert allusions, and strained allegories, which were certainly not the work of the author. No one could have felt more indisposed to take measures against Hwang than the emperor, who entertained a veritable regard for him; but he did not stay proceedings. He was handed over to the Board of Censors who were to examine his work and pronounce judgment on him. Hwang was accordingly arraigned as a criminal. He appeared before his judges, who, with the history in hand, put such questions to him as appeared called for. But the accused defended himself with such force and dig-

nity, that the judges eventually became his most staunch supporters. They, however, requested him to revise his work by expurgating all that might displease the sovereign. "I have nothing to retract from this work," said Hwang fearlessly, "I have fulfilled the duty of a faithful historian, and I do not wish that posterity should reproach me of having acted the part of an odious and base flatterer. The notes from which my work is compiled are still extant. Let them be consulted; and if it be found that I have invented a single subject, or added a circumstance of my own, then let me be condemned to death. I should only merit the punishment due to all prevaricators, or to those who dare to impose on their sovereign. . . . Posterity is always equitable, and would lay at my feet the crime of culpable complaisancy, and blame the emperor for having used his power in seeking such an end at my hands." One could not describe with what hidden joy these *seigneurs* who had been deputed to try Hwang were filled and hearing him speak thus. They were, for the most part, men of such high integrity, that no human power could have induced them to deviate from the truth. They gave no judgment, but made their report to the emperor, which honorably acquitted Hwang Ting-ohien. Not being able to condemn him without doing an injustice, or by refusing to censure the most distinguished member of his Court, he acquitted him entirely, and ordered him back to his post. But, as the Chinese are without doubt the nation, *par excellence*, who understand in the highest degree the art of insidiously inflicting torture, humiliation and moral castigation, they were not tardy in applying these artifices against Hwang. Scarcely six months had passed since his return to his post, when he was obliged to go elsewhere. Under some pretext of promotion, he was given an appointment above the one he had quitted, but it was much less to his liking and infinitely more wearisome—it was to a place in Szechuen. In less than twelve

months, he was ordered from Szachuen to Kin Chow, and in a still shorter period he was transferred to Tung chow. All these journeys wearied him sorely, but they elicited no word of complaint from his lips, not even a murmur of discontentment against those at the head of the government. He made it appear that he went to these remote posts with the same satisfaction, as if they had been of his own choice.

As his calumniators could find no pretext of complaint while serving at any of these remote posts, they succeeded in getting him transferred to another governorship, where it was known one of his bitterest enemies would hold a subordinate position. This official was the sworn enemy of Hwang, but the latter bore him no ill feeling, and treated him with the same frankness and unreservedness which people in the same walk of life generally observe one towards another. In a word Hwang showed neither mistrust nor suspicion. It probably happened that during conversation, when all restraint had been thrown aside, Hwang may have let slip some witticism or joke against those at the head of affairs, as it is not pretended that he was absolutely unimpeachable, as some of his panegyrists make out. Innocently as it might have been intended, it was quite sufficient for his watchful enemy to construe it into a charge of speaking ill of the government, and to address a report to that effect.

Upon this accusation, true or false, he was deprived of his rank and reduced to the level of the common people, and exiled to Hsien-chow.

Real genius generally creates many enemies who seek to disparage or annoy the possessor of it; but the masses are always in his favor, and deem it a pleasure to welcome and honor him. Such was Hwang's experience in exile. The mandarins, literates and leading inhabitants did their utmost to ameliorate the suffering which the name of exile conveys with it, and to make him the happiest of mortals. No feast could be given without his being present, there

was never a party to which he was uninvited; nothing in fact, could be undertaken without Hwang. His irreproachable conduct, genial character and agreeable manner, but above all his wonderful poetic genius, made him the delight of the *élite* of the place. Thus the town of Hsien-chow, which his enemies intended should be an abode of shame, solitude and weariness, was really nothing less than an elysium where liberty, fame and tranquil pleasure combined together in his favour. It was indeed while sojourning here, that he wrote the greater portion of those brilliant pieces which made him the worthy rival of Tung-p'o.

It would indeed have been strange if the reputation and other privileges Hwang was enjoying should escape the watchful ears of his enemies and persecutors. These cavers were doing all in their power to damage the poet in the eyes of the emperor, and when they thought him sufficiently prepared they renewed their charges against him. They made him out to be an impenitent malcontent, who now avenged himself of a justly merited punishment for having spoken ill of the government, by vilifying it in little pieces of verse, or of indulging in sarcasms and *bon mots* before a large concourse of disaffected and evilly disposed persons, who were most lavish in their admiration of him.

With no further proof than this, he was ordered to be conveyed to the remotest corner of the empire,—Yung-chow, but he was released by death before the order was carried into effect, about the year 1104, in the sixty-first year of his age.

Thus closed the unhappy career of one of China's most renowned poets. His tablet is now placed amongst the illustrious men of the Sung dynasty, side by side with his equally persecuted friend and rival Su Tung-po, who also passed many years of his life in exile.*

(To be continued.)

* For an account of Su Tung-p'o, see Vol. I. p. 83 of the *China Review*.

STRAY NOTES

ON SUBJECTS IN CONNECTION WITH THE LATE W. F. MAYERS'

CHINESE READER'S MANUAL.

An early publication of a second, enlarged edition of his "Chinese Reader's Manual" was one of the favourite ideas and most cherished hopes of the eminent Sinologist whose premature death, a few months ago, will for many years to come not cease to be deeply deplored by all those who take an interest in the History, Language and Literature of China. For this second edition which he had in view, the late William Frederick Mayers had already collected, as he mentioned in a note to me not many days before his decease, but which I have not been able to find since among my papers, a great many materials, principally with reference to the present Dynasty, and taken, I believe, for the greater part from the work on Manchow statesmen and scholars mentioned on page X of the Introduction to the Manual.

It having been my good fortune to be on terms of personal and scientific friendship with the late Mr. Mayers during his whole stay at Peking, it had been my custom since the very appearance of the "Chinese Reader's Manual," to send him from time to time what, by-and-bye, came to be designated among ourselves as "Manual Notes," viz.: such observations supplied to me by my own Chinese reading, as I believed might be of service to him, whenever he would be enabled to think of a second edition of this, the ripest and most admirable production of his indefatigable labors and investigation.

In publishing now the "Manual Notes," as far as I myself have kept them on record, insignificant as many of them are, in these pages, I have the feeling, as it were, of fulfilling a melancholy duty towards the deceased Author. It is also my intention to continue the publication of these "Stray Notes" from time to time, whenever I shall have collected sufficient material to fill a few pages.

In the Introduction page X. line 3 from below, for 紀 read 記.

In the "Errata" ad page 100, instead of: "For T'an read P'an," it ought to be: "For P'an read T'an."

Likewise in the "Errata" (page XXIV) instead of: "Page 361, 2nd line from below" read: "Page 364, No. 4.", and instead of: "Page 363, 3rd line from top" read: "Page 365, 12th line from below."

Part I. No. 1. The common pronunciation of the name of Hwang-ti's Palace is O-fang-kung (not: A-fang-kung).

No. 17, pg. 5, 3d line from below in the account of Chang I's career, instead of: "he eventually returned" it would be better to read simply: "he returned" or: "he returned again" to the post he had held in the government of Ts'in. And after words—before the last sentence of the article (beginning with: "Chinese moralists") the following might be added: "He died however as Prime Minister of his native State

of Wei (魏) where he had again gone after the accession to the throne, in Ts'in, of Wu-wang, who had never entertained friendly feelings towards him."

Pg. 18, No. 52, 18th line from below: Chao Oh'wan was not Chao Tun's brother, but cousin (in Chinese: 從弟 *ts'ung-ti*), as may be seen by reference to Legge's Chinese Classics, Vol. V. pg. 261, 657 a line 1.

Pg. 26, No. 80: "Ch'an Chên Kân q.v.," viz. on pg. 70, in No. 218.

Pg. 42, No. 139. The correct pronunciation of this name is Fu Ch'ai, not Fu Ch'a. Also instead of: "the great battle of Kwai Ki" it ought to be: "the great battle of Kwei Ki" according to the northern pronunciation.

Pg. 51, No. 162. The death of Hiang Liang took place, not in 206, but in the 2nd year of Urh She Hwang Ti, i.e. 205. Also, it can by no means be said of him that he ever "succeeded in gaining temporary control of the Empire." Read: "and, in conjunction with his nephew, Hiang Tai (better known under the name of Hiang Yü, compare No. 165), was successful for a time in his enterprise. Already in the ensuing year (B. C. 208), however, his career came to an end, his camp having been surprised at night by Chang Han 章邯, the leader of the forces of Ts'in, when Hiang Liang himself was slain in the turmoil. Hiang Liang is also known under the name of Wu Sin Kün 武信君."

Pg. 79, No. 249. Ki Shao. "Son of the preceding." Impossible! Evidently: "of Ki K'ang (No. 246)."

Pg. 81, No. 258. The name of this ill-famed individual is not written 嫪毐, but 嫪毐 (the difference is in the second character only), and it is not pronounced Kiao Tuh, but *Lao Ai* (Lao being in the 4th, and Ai in the 3d tone).

Pg. 107, No. 326; after "Finding his appeals disregarded," add the words: "as well by Prince Hwai, as by his successor, King Liang."

Pg. 107, No. 427. *Lu Chung-lien*. This

whole article is partly erroneous, partly unsatisfactory. The following might be substituted for it: "*Lu Chung-lien*. A native of the state of Ts'i 齊. He never held office, but led an erratic life, tendering advice to people in difficulty. Happening to be in Han-tan 邯鄲 in the state of Chao 趙 in 268 B.C., it was in consequence of his (Lu Chung-lien's) bold advice that the purpose just then formed by the sovereigns of several states to do homage to the king Chao Siang 昭襄 of Ts'in 秦, by acknowledging him as T'ien 帝 (Emperor), was, for the time being, abandoned, and vigorous resistance against Ts'in once more resolved upon—not without temporary success."

Pg. 151, No. 482, *Mao Tiao*.—Not even the Chinese historians and chroniclers, although they have done everything in their power to show the character of Ts'in-She Hwang-ti in a black light, have ever imputed to him the intention of putting his mother to death. Read: "Who, despite the penalty of death threatened against all who should offer remonstrance, interceded, with the monarch for the latter's mother, when condemned to banishment from the Capital on the discovery of her adulterous intrigues, and was successful in obtaining mercy."

Pg. 160, No. 517, *Ning Ts'i*.—Read the character *Ning* in the 4th tone.

Pg. 170, at the end of No. 544 (*Peh K'i*).—The Prince of Ts'in, with whom Peh K'i fell into disfavour, was not Prince Hi, but king Chao-siang, 昭襄王, whose personal name was T'ien 稷.

Pg. 181, No. 586.—The Lord of Sin Ling (Sin Ling Kün) is twice treated of in the Manual. The second article regarding him, is found on page 263, No. 847, which ought to be compared, as it contains features not mentioned in No. 586.

Pg. 206, No. 672, *Huo Hien*.—After the words: "Nephew of the second Empress Tow," add, in brackets: "(Compare No. 673, 2)."

Pg. 218, No. 722, *T'ien Tse*.—Instead of:

"Bunches of reeds *greased with fat*," it would be still more in accordance with the Chinese accounts, to read: "The hollow stems of which had been filled with fat."

Pg. 253, No. 847, *Wei Wu-ki*, the Lord of Sin Ling.—Compare what has been said above, with reference to pg. 181, No. 586.

Pg. 253, No. 848, *Wên-kung of Ts'in*.—The sentence: "He attained, also, to the leadership in the confederacy of Princes known as that of the Five Chieftains, by whom the Empire of the Chow dynasty was long swayed," though undoubtedly meant in the right sense by the author, must necessarily mislead the reader not yet otherwise acquainted with the history of those times. Read: "He was, also, one of the Five Chieftains, or Leading Princes who, at the head of a Confederacy of States, successively swayed the Empire of the Chow dynasty from B.C. 685 to 691 (Compare pg. 317, No. 152)."

Pg. 260, No. 866, *Wu K'i*.—The whole account of the career of this celebrated warrior is erroneous. The article, with the exception of the three sentences beginning with the words: "Although pitilessly severe" as far as: "In reference to his authorship," which are correct and ought not to be touched, ought to read as follows:—

"A native of the State of Wei 衛, and pupil of Tsêng-tze (i.e. Tsêng Shên, compare pg. 223, No. 739), who, however, repudiated and banished him from his side because, after the death of his mother, he did not care for her burial. Wu K'i, upon this, went to the State of Lu, 魯, where he studied the art of war, and soon acquired the reputation of great proficiency in it. A war breaking out, some time afterwards, between the States of Lu and Ts'i, 齊, Wu K'i desired to get the chief command of the forces of Lu. The Prince of Lu, however, hesitated whether he should entrust him with it, as he was married to a lady of Ts'i. In order to dispel all doubts of his fidelity and trustworthiness, Wu K'i therefore slew his wife with his own hand, upon

which he was in fact appointed commander of Lu, and led a victorious campaign against Ts'i. At a later time, Wu K'i entered the service of Wei 魏 (a State, well to be distinguished from Wu K'i's native State Wei, which is written 衛), where he won new laurels. Finally, he, in B.C. 387, went to the large State of Ts'a, 趙, where, by energetic measures, he worked a thorough reorganization in the administration of the country. By the unsparing severity, however, with which he abolished existing abuses, he contracted numerous enmities amongst the leading families of the State. A conspiracy was formed against him, and he was killed, in B.C. 381, during a revolt stirred up by the hostile party. On account of the story referred to above, with regard to his wife, he is represented in popular drawings, holding a bleeding female head by the hairs in one of his hands."

Page 261, No. 869, *Wu Nyan-kün*.—Instead of the paragraph as it stands now, it would be better to read, for *chronological* reasons: "A feudal title bestowed by the sovereign of Ts'in on Peh K'i, and by the Prince of Chao on Li Mu, q.q.v."

Pg. 261, No. 871, 12th line from below, instead of "Shang K'o-sin" read: "Shang K'o-hi," and compare pg. 182, No. 589.

Pg. 280, No. 930, *Yo I*.—9th line from below in the article, instead of "Yo Li" read "Yo I."

Pg. 368.—The name of the second Emperor of the Ch'ow Dynasty (成王) ought to be spelled: "Ch'êng."

Pg. 370, 2nd line from top, for "Chwan Siang-wang" read "Chwang Siang-wang."

Pg. 370.—The remark opposite to the year 221 ought to be read: "The title assumed by Prince Ch'êng on declaring himself "The first universal Emperor" in the 26th year of his reign" (i.e. without the point after the word "himself"). The whole remark has reference to She Hwang Ti alone and nothing to do with Urh She Hwang-ti. The latter sovereign reigned only three years (from 209 to 207).

Pg. 377.—The Northern Wei dynasty or House of Toba. This House of Rulers is also called the Yüan-wei dynasty 元魏.

Pg. 401b, 4th character from top. Dele Kiao, and read only *Lao* (4th tone). For 毒 read 毒. Compare what has been said above, regarding page 87, No. 258.

Pg. 410a, 2nd character from below: Ch'un Shên-kün, instead of "120" read "80."

Pg. 414a, amongst the combinations with 武 Wu: Wu Ngan-kün, instead of "546" read "544." Those readers who may have noted down my remark referring to page 51 of the Manual might further add here: 武信君 162.

Pg. 414a, under Radical 80, instead of "毒 tuh" read "毒 ai" (comp. the remark above referring to pg. 81, No. 258).

C. ARNDT.

Peking, July, 1878.

(To be continued).

[Whilst cordially thanking Mr. Arndt for his valuable corrections, we beg to supplement them by the following few suggestions:—

P. 23, No. 73.—For 教頤 read 惇惇 or 惇實.

P. 76, No. 235.—For "in repose" read "at midday."

P. 126, No. 397.—For "Tsin" read "Eastern Tsin."

P. 203, No. 664.—For "as a method of instructing his son" read "and his son practised it."

P. 266, No. 885.—For "virtues" read "uprightness in dealing with his enemies."

P. 318, No. 163.—For "and Seeing" read "and Thinking."

P. 333, No. 240.—For (愷=和) read (愷=凱) and for "Harmonious" read "Excellent."

P. 342, No. 273.—For "T'ang" read "Sung."—Ed. *China Review*.]

ETHNOLOGICAL SKETCHES FROM THE DAWN OF HISTORY.

The Decay of Djow and the Struggle with the Turks.

Although, as we have seen,* the traditions of the Djows were sufficiently strong to preserve the recollection in some sort of the conquest of North-western China, it was not long before a darkness, almost as gross as that of Yam-shang itself, was to fall upon the conquering house. The history of the Kingdom of Djow for centuries after the battle of Mûkyé is almost as obscure as that of the pretended antecedent dynasties. The Shoo-king apparently affords us glimpses of one or two events, which bridge partially

over the space till the Kwoh-yü and the Shi-ki come to shed a more authentic light over the condition of the new empire. The Shi-king is probably, however, our most trustworthy authority, though, as a collection of ballads, largely mixed up with mythology.

The tribes of which that of Djow took the lead, appear to have been divided into clans, and in the speech attributed to King Wan before the great battle we find mention of eight;—Yung, Shuk, Kiang, Maon, Wei, Lü, Pang, and Buk; 庸, 蜀, 羌, 豳, 微, 盧, 彭, 濮. Most of these have survived to the present day amongst the surnames of the Chinese. The ruling house took the surname of 姬 Yi, i.e. the

* Mythical Origin of the Chow Dynasty, Trans. N.C.B.R.A.S., VII. pp. 187, et. seq.

"Family," (cp. Sanscrit *kula*, *familia*; *kulya expatrides*).

King Wan had, as became the founder of the house, a numerous progeny. The Shiking affirms that his wife Tai-ze 太姒, i.e. Savarna, gave birth to one hundred sons. More modest in its requirements the Tsoohwen (V. xxv.) only demands eighteen, from whom the traditions of the states derive the various ruling families of the empire of Djow. Their relationship to the head of the house was thus as younger brothers to the eldest; and hence, though willing to acknowledge the singularity of the Wang 王, i.e. Greek *ἄναξ*, they would in no sense permit any interference with their own private affairs, or, in the majority of cases, even with their outside relations with other states or with the barbarian tribes by whom they were surrounded. The state of Wû 吳 indeed, whose capital was on the site of the present Soochow, claimed to represent the elder branch of the house of Djow, its sovereigns boasting of their descent from Tai-bak 太伯, eldest son of Tan-fû; but Wû only emerges from darkness for a little over one hundred years, being finally conquered by Yueh B.C. 472, and its ruling house put an end to.

The bond was in fact religious rather than political; the Djow Wang was not so much supreme ruler as supreme priest. He alone could properly perform the sacrifices to the memory of the mythical ancestors of the house, to How daik (Daksha), Wan and Wû. In each state a similar position of affairs was to be noticed. Subordinate to Djow each state had its own family cult; Lû in addition to the other progenitors of the house more especially worshipping Djow Yung, the brother and minister of Wu, the first head according to tradition of the new empire. In case of a failure of heirs it became the prerogative of the Djow Wang to appoint some one to continue the family sacrifices; thus on the conquest of Yam-shang, and the destruction of the sovereign and the immediate heirs, we find Wu appointing

Wei-dase-ki to continue the sacrifices; so also we were told of King Hiao on a subsequent occasion appointing Fei-dase to continue the sacrifice of the Ying family.

Such a state of things was probably universal in the earliest stage of all the Aryan races. It was already passing away in India in Vedic times, though the Brahmans had not as yet attained to the exclusive control of religious rites. The fable of the destruction of the Kshatriyas by Paragaramâ was of later growth, but indicates a fierce struggle before the ruling caste parted with its sacrificial prerogative. In the Greece of the Homeric age we find it still in full vigour, and in Agamemnon King of Mycenæ, descendant of Jupiter *ἄναξ ἀνδρῶν* "King of Men" and Suzerain "over all Argos and islands," we have a near analogue to the status of Wû Wang and his successors.

As we have seen (Legend of the Conquest) the Eastern Migration of the Djows was by no means of their own seeking. They were being pressed onwards by the ever restless Turkish tribes, themselves probably precipitated on their neighbours by geological changes in Central and Northern Asia, which compelled the abandonment of their old seats; as they likewise rendered steppes of Northern Asia uninhabitable even for the well protected Rhinoceros Tichorinnus and Mammoth. The jubilant pœans called forth by the battle at Mûk-yê and the conquest of Yam-shang were soon to be exchanged for mournful laments over the trouble, which beset the infant empire. It was of little avail that acting on the advice of Djow Gung the relatives of the royal house as princes of the feudal states were made fences and screens to the king. "When Djow was distinguished by admirable virtue, it was said that none were equal to brothers and advanced them to the rule of states. While it has cherishing with gentle indulgence all under heaven, it was still afraid lest insult should be offered from without; and knowing that to withstand such insult

there was no plan so good as to trust with distinguishing affection its relatives, it therefore made them a screen to its domains."* Such in the later days of the dynasty was the theory of government attributed to its founders. The course of events scarcely gave them leisure to establish a polity.

Even Wû, the conqueror himself, does not escape the fate which seemed for a time to impend on the house. He falls sick, and his brother Dan, the Djow-gung, composes a prayer which he locks up in a golden coffer, offering himself to the offended gods as a sacrifice in place of his brother. It is not required by heaven, and Wû recovers. When, however, he finally dies and leaves the throne to his young son Cheng, slanderous tongues are raised against the Djow-gung, but the opened coffer containing his offer of self-sacrifice comes in time to confute his accusers.

But though Djow has seemingly been victorious, it is not suffered to remain unmolested. Cheng the "Completer" is as necessary to the solar legend of the Djows, as the identical title Cheng given to Pang was in that of Shang; but even the finisher and completer cannot end his work in peace. The adherents of Yam-shang are active in stirring up revolt, and seem to have made overtures to the tribes on the western flanks of Djow. Accordingly (Shoo-king, V. VII) we find King Cheng lamenting the state of affairs. "The tranquillising king left me the great precious tortoise to bring me into connexion with the intelligence of Heaven. I consulted it and it told me there would be great trouble in the region of the west, and that the western people would not be still."† King Cheng appeals to Wei-dze-ki, the morning star, who on the approach of the hosts of Djow had fled to meet the coming day. Djow, however, has to yield and seek new quarters further east. Fung, the exuberant, or rather Hao, the bright, the

capital of Wan, sanctified by so many legends, is no longer tenable, and a fresh move has to be made to Lok 洛 the "shining;" a name which we see in the Greek Leukê, the blessed isle where Achilles weds Helen, or the shining Leucadia, famous for its shrine of the Sun-god Apollôn, and which still survives in the names of the present city of Loh-yang and the river Loh in Honan.*

The fresh movement is made the occasion of what, looked at in the sober light of facts, must seem very needless jubilation, but which jubilation finds its best explanation in the continuance of the daylight myth. The Djow-gung Dan is represented as delivering very magniloquent charges in the name of his nephew the young sovereign (Shoo-king, V. IX-XIV). Finally when authentic history begins to dawn, we find Tsin in possession of the old patrimony of Djow, which the legend would have us believe was conferred upon Tsin's imaginary ancestor Fei-dze 非子, i.e. Pitar *progenitor*, for his skill in looking after the stud of King Hiaou, and that state already beginning to assume an importance to which the rude manners of its princes and people hardly seemed to entitle it.

The intrusion of the Tsin into the ancient seats of the Djows seems effectually to have cut off the royal house from all communication with the Madh tribes, regarding whom, after the curious legend of King Kung and the Madh princesses, Chinese tradition is silent, till they emerge under a new title after the foundation of the Tsin empire. If however the Madhs have disappeared from the scene, the common enemy of all, in the Turkish tribes whose continual restlessness had brought about the invasion of Chinese by the Djows, were still present and active. The few trustworthy stories which survive of those early times invariably assumed the one complexion, complaints of the continued inroads of the

* Tso-chwen, V. xxv; Legge's Chinese Classics, Vol. 5, p. 192.

† Legge's Chinese Classics, Vol. III. p. 365.

* The legends are inconsistent in this point. We shall see further on that it was Ping Wang who was said to have transferred the capital.

Turks, and laments for the gradual decay of Djow.

King Mûk 穆, the "Beautiful," desired to attack the barbarians, but was persuaded to make a truce with them instead. His adviser reminded him of how Patchut, son of Howdsik, on losing the patrimony of his father, took refuge amongst these same Jung-diks. "If the King will only govern his own state well, surrounding powers will come to make submission, and they will be followed by the barbarian tribes, the Ia, the Mâns, the Junga, and the Dika." The result was that King Mûk retired from the contest, receiving from the Jung a nominal tribute of four white wolves and four white deer.

However much confidence we may feel disposed to place in these tales, it is certain that when history finally opens the Turkish tribes had become a standing menace jeopardising the very existence of the newly founded empire. The tale of King Yü 纣 the "Dark," placed as it is on the boundary line of myth and history, well illustrates the position of the state. The kingdom of Djow had almost reverted to the condition of the later sovereigns of Yam-shang, and Yü Wang, with his concubine Bao-ze (cpr. Sans. *Priti, voluptas*) repeats the crimes of the older sovereign.

King Siuen his father had heard the boys in the streets singing a ditty whose authorship no one knew.*

"As the moon becomes larger
The sun gets smaller
By Y's bows and K's quivers
The Djow dynasty will fall."

Moved by what seemed a prophecy of the end of his rule, he interdicted under penalty of death the use of such weapons. One day a countryman and his wife, unaware of the royal command, came into the city with the forbidden weapons for sale. The woman was seized and executed, but the man escaped. Hearing of the death of his wife,

* Mr. H. Kopsch, in *China Review*, Vol. VI., p. 104, *et. seq.*

the man to escape his grief fled into the wilderness, and wandering on the banks of the Tsing-shui river saw a flock of crows picking at something rolled up in a mat. Thinking he heard the cries of a child he fished out the bundle, and found rolled up in it a little girl.

The child was Bao-ze, the daughter of a woman in the court of King Siuen, who had given birth to the infant after a pregnancy of forty years. The Queen disturbed at her uncanny birth ordered her to be exposed, and she was accordingly tied in a mat and thrown into the river. The finder moved with pity took the little waif to the city of Bao and gave her in charge to a woman of the place. As she grew up her beauty became conspicuous; and King Yü having imprisoned one of his ministers, the son of the latter, hearing of the fame of Bao-ze, determined to try and purchase his father's release by the gift of the beauty. He accordingly bought her, and took means to have her introduced into the monarch's harem. The bait took; his father was released, but henceforth Bao-ze ruled the King. She set herself to get the queen deposed and the rightful heir banished, and had herself appointed queen, and her son made Tien-daze. She could not be induced to smile, though the king tried every means of amusing her. At last he hit on a device, and had the fire signals lighted as if the Turks were invading the royal territory. The tributary princes led out their forces only to find themselves befooled to afford sport to Bao-ze. The Marquis of Shen addressed the king on the folly of his ways; with the result of a decree degrading himself, and directing the royal army to attack his fief. Meanwhile the powers of nature even conspired against the degraded king. The rivers of the western Djow were convulsed by an earthquake, and Mount Ki itself was rent in two. Yü, however took no notice, but went on in his wickedness. The Marquis of Shen applied for aid to the Kün Jung (犬戎 or Dog

Jung); Yü lighted the alarm signals, but in vain, for no one came. The Jung attacked him in his capital, and pursued him to the foot of Mount Li 麗, where he was slain, while Bao-sze was placed in the conqueror's harem.

The Jung chief finding himself in good quarters was loth to leave the capital, but the feudal princes were not prepared for this. Wei, Dsin and Tsin joined their forces to expel him, in which they were readily assisted by Shen; who, notwithstanding that the attack had been instigated by himself, was probably apprehensive of too serious a result. He took advantage of his position within the city to throw open the gates, and the Jung prince escaped with only his life and a few hundred followers. The rightful heir I-kin ascended the throne as King Ping, and Bao-sze, unable to accompany her new master, strangled herself.

Such is the story told of the narrow escape of Djow, and the date 770 B.C. is assigned as the year of Ping's accession. Forgetting the story of the former removal of the capital under Cheng, Haou 紂 is represented as the scene of the exploit, and Ping is made to move the capital to Lok; thus repeating the former legend.

The pretended victory of Djow is to all intents a defeat. Whatever may have been the former attitude of its kings towards the loose assemblage of states which made up the Tien-hia, we never find Djow within historic times exercising any effective control. "The house of Djow," says the Shi-ki, "faded away like a moth-eaten garment; the tributary princes became insolent; Tsi, Tsü, Tsin and Dsin increased in power."

(To be continued.)

TRANSLATIONS OF CHINESE SCHOOL-BOOKS.

I. CHILDREN'S PRIMER.

(Continued from page 58.)

NO. 6.—MILITARY OFFICERS.

Han, Liu, Ow, Su, are the most distinguished amongst Civil Officers.—Han Yü,*
Liu Tsz-how,† Ow-yang Siu,‡ Su Shi,§

*K'i,|| Tsien,¶ P'o,** Muh,†† are very remarkable amongst Military Leaders.*—Wu K'i, Wang Tsien, Lien P'o, Li Mah.

Fan Chung-yen‡‡ had several myriads of armoured troops ready in his breast.—When

Fan Chung-yen, in the Sung dynasty, was watching the western Tartar frontier, he reviewed his troops and disposed his officers with daily exercise; he also warned all his officers to look after their men and stimulate their bravery and not have any frivolous commotions in camp. When the Bactrians heard of this they cautioned each other saying: Don't imagine he is slothful; young General Fan, forsooth, has several myriad armoured troops in his own breast, and cannot be made sport of like old General Fan. Old Fan was Fan Ch'u, who had previously turned out a slothful captain, and suffered several defeats at the hands of the Bactrians; hence they said he could be made sport of. The term [which we have translated] General

* Duke Han-wên, A.D. 768-824.

† A.D. 778-819.

‡ A.D. 1017-1072.

§ A.D. 1086-1101.

|| B.C. 4th century.

¶ B.C. 3rd century.

** B.C. 3rd century.

†† B.C. 3rd century.

‡‡ A.D. 996-1052.

is the name used by the Bactrians for a District Magistrate.

Hiang Yü of Ts'u had eight thousand lads at Su-chow.—The Book of History says: When the ruler of Ts'u had received his crushing defeat, he wished to cross the [Yang-tze] river at Wu-kiang and go east. The constable of the district placed a boat at his disposal and said to Hiang Yu: Although Kiang-tung* is a small territory, yet a thousand *li* are sufficient to constitute a [respectable] sway: I wish your highness a speedy journey! Yü sighed and said, 'Before, I had eight thousand boys at Kiang-tung starting off west; now not a single man returns. Even if the elders of Kiang-tung took pity on me and accepted my rule, how could I face the elders of Kiang-tung! So saying he cut his throat.'

The military strategy of Sun Pin and Wu K'i was admirable: the tactics of Jang Tsü and Wei Liao were unfathomable.—Sun Pin was born in Achên, and was a descendant of Sun Wu.† Wu K'i was a native of Wei.‡ Jang Tsü was a descendant of T'ien Wan, and later on did good service as general in Ts'i.§ Duke King employed him as Minister of War, which title [Sz-ma] he kept as a surname; and after ages speak of the tactics of Sz-ma. Wei Liao was a man of Wei and the distinguished disciple of Kwei-kü,|| the recluse of I-tien, who, at the Prince of Hwei's request, elaborated a book of twenty-four series of tactics.

Kiang T'ai-kung had six stratagems: Hwang Shik-kung had three manœuvres.—An account of the six stratagems and three manœuvres is contained in the military works.

Han Sin's¶ generalship had very many advantageous results.—See the history of the generals.

Mao Sui mocked the assembly as being very ordinary and common.—Ordinary, means

perfunctory and so-so. Mao Sui was a guest of Prince P'ing Yüan* of Chao.† When Ch'in‡ was attacking Chao, the king of Chao sent Prince P'ing-yüan, [his brother], to ask assistance from the Prince of Ts'u. He chose from among his guests nineteen civil and military officers, all told, to go upon the errand. Mao Sui recommended himself to Prince P'ing-yüan. The Prince said: Men of parts in the world are like an awl in a bag; the point appears at once; now you, sir, have been my guest for three years, and I have heard nothing [remarkable] of you. Sui said: Let me get into the bag, when the whole awl will come out, and not only the point of it. He was allowed to go with the rest to Ts'u. The king of Ts'u was hesitating about granting the request, when Sui laid his hand on his sword, and mounted the steps one by one, saying: when Ch'in captured Yen Ch'ing§ from Ts'u and burnt I-ling, insulting your highness' ancestors, this was an insult to Ts'u, and Chao's shame. We are now making a treaty, not for Chao's but for Ts'u's benefit. The king of Ts'u thereupon agreed to the alliance. Sui, addressing the nineteen, said: Gentlemen, you do your duty in a very ordinary and perfunctory way. When the Prince returned, he mentioned the matter to the king, who made Sui his generalissimo.

A cruel and thieving man is like a serpent or a pig; a brave and valorous hero is as a leopard or jaguar.—The leopard is an impetuous wild beast.

A great general is called a Buckler-city.—A Buckler is a shield, and a city means the walls, both of which are things for repelling externally and protecting internally. A great general keeps off violent enemies without, and defends the people within, therefore he is just the same as a shield or wall.

A military officer is called a military cap.—Cap, hat; a hat is a covering for the head.

* Su-chow.

† B.C. 6th century.

‡ Part of Chih-li and Ho-nan.

§ Shan-tung.

|| B.C. 4th century, a wizard.

¶ B.C. 196.

* B.C. 250.

† Part of Chih-li and Shan-si.

‡ Kan-suh and Shen-si.

§ Kiang-ling in Hu-poh.

The officer is the head and eye of the troops like the hat is the covering of the body's head. Hence the term military cap.

The general is called the great country defender; the major-general is called the great marshaller of the army; the major is also called *Tu-h'ün*; the colonel is also called *Ts'an-jung*. The commander of one thousand is called a *Hu-hön*, and the commander of a hundred is called a centurion; to use chariots as gates is called a gate of thills.—The *Erh-ya* says: Chariots were used for signal-poles, when the army was on the march the chariots were ranged in line, and brought face to face to form a gate, which was thus called a gate of thills.

Proclaiming victory is called exposing it all around.—The annals of *Sui* say: the after *Wei** dynasty, wishing the whole Empire to know when they had victoriously besieged a place, wrote their deeds upon their standards. Hence the term "Exposing it all around."

An inferior killing a superior is called murdering; a superior cutting down an inferior is called slaying; together at bayonet-point is called opposing ramparts; seeking an alliance is called seeking to achieve; coming back after a victorious battle is called a triumphant return; fleeing after a defeat is called a rout, or a run.—A run, a defeat,

Wreaking vengeance on behalf of one's prince is called the enemy's rage; to rescue the country from danger is called exertion for the king. Pigs bolting and dogs scampering, a metaphor for enemy's appearance whilst jumping over bridges. The sighing of the wind and the cry of the cranes, the "bogies" of a routed and panic-stricken army.—The books of *Wei* relate that *Fu Kien*† of *Oh'in*‡ set out to attack *Chin*.§ *Fu Jung* and others joined in warning him, but *Kien* would not listen, and furthermore said: "If my million of troops throw their whips

in the river, that alone will cut off the streams," and off he went with his army. He was defeated by *Sie Hün*.* His routed troops thought the howling of the wind and screaming of the cranes were the *Chin* troops coming after them.

Fêng I, in the *Han* dynasty, when all were relating their exploits, stood alone beneath a large tree and did not boast of his own deeds.—*Fêng I*,† in the After *Han* dynasty, was modest, retiring, and not boastful; when all the generals were sitting together and talking of their exploits he secluded himself in solitude beneath a tree. The army gave him the sobriquet of the Big-Tree Marshal.

When the *Han* Emperor *Wên*‡ was distributing largess to his troops, he proceeded personally to the Little Willow Camp, reined his horse, and made him walk slowly.—In the reign of the Emperor *Wên* of the Western *Han* dynasty, the *Huns* infested his frontiers. The Emperor ordered *Liu Li* to occupy *Pa-shang*; *Sü Li* to occupy *Kih-mên*; and *A-fu* to occupy the Little Willows, in order to keep them off. His Majesty himself rewarded the troops. When he visited *Pa-shang* and *Kih-mên* camps he went straight in, and remained but a moment. When he came to the Little Willows, his Majesty did not enter unceremoniously, but ordered his insignia to be carried and the general to be notified that the Emperor was coming to reward the troops. *A-fu* then gave orders for the wall-gate to be opened, and his Majesty reined his horse and proceeded slowly, and, when he had arrived at the camp, he went through all the military forms, and sighing said: This is the true general; such as those at *Pa-shang* and *Mih-mên* are mere child's play: Those generals should be made prisoners!

Fu Kien said, boasting of his army, that he could stay the current by throwing in their

* A.D. 5th century.

† 4th Cent. A.D.

‡ Kansuh and Szechu.

§ i.e. the Imperial dynasty.

* The Imperial general established at *Oh'ang-an*.

† A.D. 34.

‡ B.C. 179-156.

whips. Mao Sui represented his abilities as being remarkable, and said if he was an ass in a bag, he would manage to get out entire.

—See *ante* for both explanations.

Ashamed to be of the same rank with K'wai, Han Sin was degraded to Hwai Yin.—The History Book says: The founder of the Han dynasty pardoned Han Sin and degraded him to be prefect of Hwai Yin. Sin frequently went over to Marshal Fan K'wai's Camp. K'wai knelt as he saw him off, saying: Your servant observes that your Lordship is willing to render your servant ardit. Sin, going out, laughing said: I and K'wai are of one rank. Rank,—equal class.

Not having the courage to face Kiang Tung, Kiang yü was ashamed to return to his native place.—See *ante*.

Han Sin submitted to the indignity of the fork: Chang Liang had the modesty to put on the slipper.—The tales of Han Sin say: Somewhere in Hwai yin there was a youngster who mocked Sin, saying: You have the courage to kill me, but you dare not creep beneath my fork. Sin looked hard at him, bent down, and crawled between his legs. All the people in the market-place mocked Sin as a coward. Fork means the legs. The Tales of Chang Liang say: When Chang Liang was in lower P'ei, an old man on the Ki bridge dropped his shoe off the bridge, and seeing Liang said: Boy, go down, and get my slipper. Liang got it. The old man said: Shoe me. Liang thereupon, half-kneeling, put his shoe on. Afterwards he confided to Liang the tactics of the great duke.* The old man was the yellow-stone elder.†

Wei Ch'ing was a Swineherd.—Wei Ch'ing, in the Han dynasty, when young, was an orphan and poor, and herded sheep and swine for a living. Those who saw him

* A legendary being.

† Grandson of Confucius and a great sage himself.

said: This lad will some day be a Marquis Ch'ing said: As I am, I am content, as long as I am not beaten. What do I want with being a marquis? When he grew up he followed the army and did good service in its attacks upon the Huns, and was presented with the title of Marquis of the Inner Marches.

Fan K'wai was a common dog-butcher.—Kw'ai, when young, slaughtered dogs for a living, and afterwards became a general.

In looking for generals, don't look for perfection, don't reject a "Shield" and City" General because of two eggs. Use men as you use wood, don't reject a big piece of timber on account of an inch or two of decay.—The History Book says: Tsz Ss† was speaking of Sun Pien to the Prince of Wei, and said: He has ability to lead five hundred chariots. The Duke said: I know he can lead, but this Pien, in collecting taxes from the people, once ate two of their eggs; therefore I don't use him. Tsz Ss said: Yet the Emperor's servants should be used like a carpenter uses wood; utilize the good and reject the bad points, and thus the alder and the Rottlera are large enough to fill the arms but still have several feet of rot, and a good workman will not throw them away. Your highness, living in this anarchical period, must select officers to be your teeth and nails. If you reject a "shield and city" general on account of two eggs, you had better not let this get to the ears of the other competing countries. The Duke bowed again and again, saying: I beg to stand corrected.

In fine, the Superior Man's position may sometimes be high, sometimes low; the great hero's spirit may sometimes get scope and sometimes not. There have been numberless heroes since ancient times. You must refer to the outlines of the Generals, and should read the Military Annals.

* Counsellor and sage, B.C. 12th century.

† See *ante*.

THE BALLADS OF THE SHI-KING.

(Continued from page 52.)

Ode 15.

I pluck the grass
From the brooklet's bank,
I pluck the weed
From the puddle dank.

In what shall I put it?
In pail and pottle.
How shall I cook it?
In pan and kettle.

And where shall I set it?
On the altar sill.
Who sacrifice it?
The vestal will.

[The decent and profitable employment of
women under Prince Wên.]

Ode 16.

Ah! that shady crab!
Cut not, nor lop!
Here Prince Shao did stop.

Ah! that shady crab!
Cut not, nor spoil!
Here he sat a while.

Ah! that shady crab!
Cut not, nor shear!
For Prince Shao stayed here.

[The people's affectionate recollection of
Prince Shao's virtues.]

Ode 17.

The mist must wet;
(Not but I'd brave it);
But 'tis far too wet.

Do the fowl now-a-days wear a horn?
When the men in our rooms intrude.
Has your suit been repulsed with scorn?
When you prison me up so rude.
Though in prison rude,
I'm not in your mood!

Has the rat now-a-days no teeth?
When the men our enclosures scale.
Has your suit been repulsed, forsooth?
When you force me to plead my tale.
Though you plead your tale
'T is of no avail!

[The carefully guarded remonstrances of
a maiden with a youth who endeavours to
anticipate events. She says "I might risk 'a
wetting,' if there were a chance of escaping
undetected. Has the world changed, that
you carry your importunity so far as to
charge me with breach of promise? Are you
so hopeless of being loved, that you bring
me into Court to defend myself for having
resisted your (alleged) honorable offers?"]

Ode 20.

Like falling fruit
Near a third is gone.
Come, wooers all
Time is getting on!

Like falling fruit
A good half is cast.
Come, wooers all
Time is flying fast!

Like falling fruit
Gathered in the pail.
Come, wooers all
Tell your marriage tale!

[Song of a marriageable girl who fears
her chance will never come.]

Ode 23.

The rough hunter's quarry
With reeds he guards,
Whilst we maids are prey
To seductive arts.

In the jungle wild
Lies the quarry dead,
With a better guard
Than our maidenhead!

Nay! gentle, gently, then!
Touch not my maiden cowl,
Rouse not the mastiff's growl.

[The remonstrance of a country girl when
too freely handled by a suitor.]

Ode 26.

Like a helpless bark
Drifting with the flood;
Unrefreshed by sleep,
O'er my wrongs I brood.
'Tis not wine that lacks
For a happier mood.

Unlike a mirror
Of impartial mien,
Though I brethren have
There I cannot lean;
My appeals to them
Have rejected been.

Not a stone my heart
To be turned at will:
Nor a mat my heart
To be rolled at will.
My upright acts
Are innumerable.

Sad and oppressed
By each petty spite;
Contemned oft,
Humbled oft by might;

I brood in quiet
Through a sleepless night.

[The lament of a too plain-spoken and
conscientious statesman who finds he has
given offence at Court.]

Ode 35.

Still this angry wind,
With its clouds and rain?
Nay! I've tried my best:
Flout me not then!

When we tubers pluck
'Tis the root we woo.*
I have e'er obeyed,
And would die for you!

I perforce depart,
Though the heart rebel.
Come you but *thus* far
For your last farewell?

E'en the bitterest herb
Were now sweet to me.
Cloy your new love;
Be as brethren ye!

Clear streams, though dulled,
Clear again may be.
Cloy your new love;
No such change for me!

O! spoil not my weir!
Break not my creel!
Yet, since spurned myself,
What reeks *their* weal?

When fortune smiled,
I rejoiced with you:
When fortune frowned,
I endured with you.

Had you means or no,
I e'er strove for you,
For sorrow *all* men
With compassion view.

Since you cease to love,
Nay! let not hate appear.

* i.e. When we judge of men, we should judge
by the heart, not by the face.

Enough that my love
Hath no market here.

Of your cares and needs
I have shared the day:
Now you are rich,
And I'm flung away!

I, who stored sweet food,
For the winter's brunt!
Cloy your new love,
And cast me to want!

When, with rage and scorn,
I'm to misery thrown,
Mind you not these hours
Of our honeymoon?

[This is perhaps (in the original) one of the most touching songs in the *Shi-king*. A fish-wife is rejected by her husband in favour of a new lover, and is escorted by him to the garden gate.]

V. W. X.

THE PEKINGESE JU-SHENG.

As every student of the Pekingese Dialect well knows, the entering tone, if it ever existed in the Pekingese colloquial language, no longer exists now. It is, however, and must be recognized by native scholars for at least the following reasons. The main division of all tones is into even (平) and oblique (仄); and for modern poetical purposes it is absolutely necessary that characters belonging to the entering tone, (which, not being even, must of course be oblique), should not appear in places where, according to the juxtaposition of characters imposed by the laws of poetry, an even tone is indispensable.

The function of the tones in Chinese poetry is somewhat analogous to that of the feet in the poetry of the Latin authors. For instance, in the *Aeneid* of Virgil a spondee must always terminate a verse, and must always be preceded by a dactyl. So in the lyrics of Horace, spondees, dactyla, and tribrachs are variously demanded according to the metre of the poem in question, and no deviation from the regular metre is consistent with the requirements of true poetry. If we reflect that all Chinese characters are monosyllables, it will be easy to understand that euphonious groupings of words, having no scope in the region of polysyllables made

up of long and short dissyllables and monosyllables, must be created in some other way; and the only possible way suited to the genius of the language seems to be the arranging of them according to tone.

As we have already said, the entering tone either did or did not once exist in the Pekingese colloquial. We must remember that grammatical and prosodical rules are not the cause but the effect of a language. Tones were certainly not manufactured at a heat and suddenly applied wholesale to the Chinese language, but were gradually and insensibly formed in the language, and crystallized from time to time into a system.

Now, the dialects of China vary with each few miles of territory, and must always have so varied, unless the Chinese language is to be assumed different from all other languages in this respect. As the tones are one of the most striking peculiarities of the Chinese language, it is only natural that tonic power should be weaker in the dialects which border on countries where tones are unknown than in those which represent the centre of the purely tonic or Chinese districts, and so become gradually weaker until they hardly exist at all. The region of Peking being even now but a border land of

mixed races, it is therefore only natural that the peculiarities inherent in the Chinese language as spoken by the border Chinese should be less striking than in the language spoken by Chinese living in districts unaffected by foreign influences. We have not yet had the opportunity of satisfying ourselves as to the amount of tonic power in all or even many of the districts of China; but at any rate we see clearly that this power is much more considerable in—for instance—Canton and Foochow (both of which places became part of the Empire before the tonic system was fully developed) than in Peking and Hankow, and slightly more powerful in Hankow than in Peking. Having thus shewn why it is likely that fewer tonic distinctions existed at any time at Peking than elsewhere, or at least in the interior, we advance a step further and express a doubt whether it is absolutely certain that the *ju-shêng* or entering tone ever existed at all in the Pekingese colloquial.

It is probable that the earliest lexicographers, becoming conscious of the tonic peculiarities of all Chinese dialects, thus arranged the beginnings of the present system. They would first content themselves with a division into even and oblique. As critical knowledge advanced, they would distinguish between the higher and lower gradations of even and oblique; and, there being more scope in the negative oblique, (i.e. the not-even), than in the positive even, would gradually commence to note the various subdivisions of oblique, i.e. the rising, falling, and entering tones. It may be asked why the entering tone, whose cadence is as often even as oblique, should be classed as oblique and not even? The correct answer probably is that the syllables of entering tones are incomplete, and therefore not-even, i.e., not plain, not unembellished. The finals sounding as *t*, *k*, *p*, are nothing more than the incomplete or the modified finals *n*, *ng*, and *m* in the entering tone; for there are no entering tones to sounds which terminate with what we call a vowel.

Assuming, then, that when the laws of poetry and composition were laid down the Pekingese had no entering tone: they were conscious of possessing even and oblique tones, but the entering tone was at a later date thrust upon them in addition when these laws of poetry were published. What did they do? Why, simply what they have done with the higher and lower distinctions of the upper and rising tone,—ignored them. There is this difference, however, that the higher and lower distinctions are of no importance in composition, whilst the distinction between even and oblique is. Consequently they have ignored and entirely forgotten the one, and ignored whilst remembering for special purposes the other. Meanwhile their should-be *ju-shêng* words were already distributed promiscuously amongst the other simple Pekingese tones, the two even and the two oblique. How and why they were so distributed it is perhaps futile to enquire, (though we may suggest an explanation hereafter); for changes creep insensibly into a language, and, however traceable they may be in future now that we have the telephone and phonograph, are now and always were almost entirely untraceable, for the obvious reason that, until crystallised, they could not be pointed to as facts, and, when crystallised, no question of doubt or comparison could arise. The few exceptions to this rule which are to be found in all languages do not assist us so much in tracing the changes of a language, as prove to us the mere fact that such a process must have been going on.

We are inclined to think, then, that the entering tone may possibly never have existed in the Pekingese colloquial.

But suppose that it did? Then, it must have existed either as a tone different from other tones, or as a tone the same as other tones or tones, but joined to a modified final. (Instances of all these species of entering tones still exist. In the Foochow dialect one of the two entering tones, the upper, has a cadence different from all other tones in the dialect, and different from any tone in

the dialects of Canton, Hankow, and Peking, —about twenty in all.)

But we do not think it could have existed—if it existed at all—as a separate tone, because in the four dialects mentioned no whole distinct tone shews any sign of disappearing, although the distinction between the upper and lower varieties of a distinct tone, has in at least one case disappeared, i.e. in the case of the lower rising tone of Foochow, now amalgamated into one with the upper. Still less likely therefore would a whole tone disappear from a dialect having only four, and requiring in theory the one actually lost—if lost. Let us assume, then, that the entering tone did once exist, not as an independent cadence, but as a cadence similar to other cadences. If it did so exist, it must have either existed in one form or more than one form. The Hankow entering tone is an instance of the first set of conditions; the Canton entering tones of the second. In Hankow the entering tone exists with the cadence of the lower even tone, and in one form only; i.e. there is no distinction between the upper and lower entering tones. In Canton the entering tone exists actually in three though nominally only in two forms, the two upper tones having respectively the cadence of the upper even and upper departing tones, and the lower having the cadence of the lower departing tone. That is to say the only difference between *tang* and *tak*, is that the final *ng* is jerked or “entered,” and becomes a *k*. So the only difference between *tim* and *típ*, is that the final *m* is jerked or “entered,” and becomes a *p*. Similarly, the only difference between *shín* and *shít*, is that the final *n* is jerked or “entered” and becomes a *t*. Now, supposing that in any dialect, (as is the case in Foochow, and occasionally in Canton), the final *p*, *k*, or *t* is, in familiar discourse, dropped: then the natural course for all the *ju-shéngs*—in for instance the Canton dialect—would be to take the form of upper even, upper departing, or lower departing respectively.

So that whether the *ju-shéng* is without a final consonant, as in Hankow; or possesses and drops final consonants as in Canton, as long as its cadence is like the cadences of other tones, there is no course for it to follow but to range itself amongst the other tones, either by keeping up a nominal separation in the colloquial as at Hankow, or by disengaging itself entirely from the colloquial as at Peking. So far, then, we have accounted for the absence of the colloquial Pekingese *ju-shéng*, whether (1) it never existed at all, or (2) it did once exist. Assuming that it did once exist, we have accounted for its absence, whether (3) it existed as an independent cadence, or (4) as a cadence similar to an other tone, or (5) as cadences similar to other tones. And assuming that it did once exist subject to these conditions, we have accounted for it, whether (6) it had no final consonant, or (7) it had a final consonant or consonants. We have only now to account for its absence under a still more complicated set of conditions.

Supposing it once existed partly with and partly without an independent cadence, and partly with and partly without a final consonant; how to account for its ranging itself under the even, rising, and departing tones?

All these conditions of the entering tone exist in the two entering tones of the Foochow dialect, one of which—the upper,—is an independent cadence, the other—the lower,—an imitation of the upper even tone. Both of these tones are modified in combination with other characters, and all characters in both tones may at any time be deprived of their terminal *k*, (for *k* is the only terminal consonant in this dialect besides the nasal *ng*), when followed by other words beginning with consonants. These tonic modifications depend upon the tone of the following word; but however modified, the modification never takes the form of a new or a bastard tone, but always that of either a 上平 a 下平 or a 上聲. If, therefore, the

Pekingese dialect ever had an entering tone, and if that entering tone embraced the conditions of the Foochow entering tones, it is quite conceivable that the disappearance of such entering tones followed the course now in active working at Foochow.

To sum up, therefore, we are inclined to believe it quite possible that there never existed an entering tone in the *colloquial* dialect of Peking; and if there did, whatever description of tone it was, there are precedents showing how it might have become the parasite it now is. In other words

we come to a negative conclusion; but we point out how, more *data* given, that conclusion may become positive. In the absence of sufficient *data* we can prove nothing; but, whatever *data* may be hereafter supplied, we indicate the reasoning which must follow upon them.

In a subsequent paper we hope to discuss the question how far the should-be Pekingese entering tones conform themselves to the rules dividing the upper from the lower series.

EDWARD HARPER PARKER.

NOTES ON CHINESE GRAMMAR.

WITH SPECIAL REFERENCE TO THE DOCUMENTARY STYLE.

(Continued from Vol. VI., page 114.)

THE GENITIVE.

Anteposition, 之 *chih*. Like the classical style, the business language has two modes of expressing this case, viz. 1., position (*Anteposition*), and 2., the use of the auxiliary character 之 *chih*.

The rule of position is that the noun, to be placed in the Genitive, immediately precedes the one from which it is dependent (*Anteposition*). *Anteposition* does not, however, serve exclusively to form the Genitive, and seeing two nouns placed one before the other, it requires some practice to recognise whether the first be in the possessive case or not.

If two different nouns (i.e. expressions chiefly used as such, whether monosyllabic or polysyllabic) are placed one before the other, the following may be their mutual relation (cf. Schott, *Chinesische Sprachlehre*, p. 64):

(a.) They may represent a compound term, each having the same or a similar meaning

as the whole expression taken together, e.g. 眼目 *yen-mu* eye; 朋友 *p'eng-yu*, friend.

(b.) They may represent separate terms and have to be connected by *and*, e.g. 督撫² — ¹*tsu* the Governor General, and ²*fu* the Governor. 屋宇¹田園² — ¹*Wu* ²*yu* houses "and" ²*tien* ⁴*yu*an land (63 p.)

In certain cases such nouns may also have to be connected by *or*, as in 兄弟 the elder *or*, and younger brother or brothers.

(c.) The first may be used as an adjective in so far as it makes the quality described by it attributable to the following noun, e.g. 輪船 *lun-ch'uan*, a wheel-ship, a steamer; 官名 *kuan-ming*, official style (3 p.); 洋商 *yang-shang*, an ocean merchant, i.e. a foreign merchant (6 p.).

(d.) They may be in the relation of subject and predicate, the former always preceding in such a case, as in 民安 *min-an*, the people are quiet.

(e.) The second noun may be in apposition

to the first, e.g. 周字 *chou-tzú*, the word "chou" (206 I.); 樟林地方 *chang-lin-ti-fang*, the place Chang-lin (5 I.); 全權字樣 — *ts'ui-t'yang* the expression *ts'ui-t'yang* "full powers" (3 D.).

If we look at such examples from the point of view of French grammar, we may easily unite this head with the following by translating e.g. the last mentioned example by "l'expression de plein pouvoir."

(f.) The first may be a Genitive dependent upon the second. To distinguish whether in any particular case anteposition denotes the Genitive or any of the other possibilities, common sense on the one hand, and the fixed usage of the language on the other, are the only guides. Common sense would, for instance, forbid our construing the two characters 督撫 *tu-fu* as "the Governor of the Governor General;" but it is the usage exclusively which tells us that 父母 *fu-mu* does not mean "the mother of the father," but "father and mother."

Examples of Genitives expressed by anteposition.

天命 — *ts'ing* the decree of *ts'ien* heaven (8 I.).

貴國巡船 — *shün-tch'uan* the cruizers of *tsui-t'iao* your country (59 J.).

各關監督 — *ts'ien-tu* the Superintendents of *ts'ao-t'uan* all Custom-houses, (296 I.).

貴大臣照會 — *chao-shui* the despatch of *tsui-ta-t'ien* your Excellency (4 H.).

本月初旬 — *ts'ui* the first *ts'ien* decade of *ts'ien* this *ts'ien* month (10 J.).

It should be noted that three and more nouns placed one before the other may be dependent upon the following noun, or nouns as genitives, e.g.

江蘇省各州縣疆境內 — *nei* in the inside of; within *ching* the boundaries of *ts'ao* *ts'au* *ts'ing* *ts'ien* the Chau, T'ing and Hsien districts of *ts'ing* the province of *ts'iang*-*ts'ao* Kiangsu (240 A.).

The second way of expressing the Genitive is the affixing to a noun of the auxiliary character 之 *chih* which, in the written language, very nearly corresponds to 的 *ti* in the Mandarin Colloquial and 嘅 *ke* in the Canton Dialect, e.g.

徐保之屋宇田園 — *ts'ui-pao* the houses and *ts'ien-ty'uan* land *chih* of *ts'ui-pao* Hsü-pao (36 D.).

年歲之豐歉 — the *ts'ing*-*ts'ien* abundance and scarcity, i.e. the prosperity *chih* of *ts'ien-t'ien* a year. (116 A.)

Both nouns, the one placed in the genitive as well as the independent one, may, of course, be accompanied by adjectives.

好心之德 — *ts'ao* the virtue *chih* of *ts'ao* *ts'ien* a good heart (414 J.).

今日之急務 — *ts'ui* *ts'ui* urgent business *chih* of *ts'ui* *ts'ui* the present day. "The most pressing necessities of the time." (Wade, 104 I.)

之 *chih* as a sign of the genitive may be omitted, i.e. anteposition may be used instead of the auxiliary character, without altering the sense. But if several genitives are made dependent upon each other, it is the rule that only the last may be expressed by 之 *chih*, while all the preceding ones must be genitives by position. If a preposition precedes the noun, the genitive dependent upon the same is placed between the preposition and its noun, e.g.

於黑夜中 — *ts'ui* *ts'ui* in the middle of, in *ts'ui* *ts'ui* the dark night (286 D. of. 288 I.).

於進口之時 — *ts'ui* *ts'ui* at *chih* the time *chih* of *ts'ui* *ts'ui* entering port. (248 B.; of. 248 H.; 108 H.; 123 B.)

Certain words corresponding to our prepositions, but which, as they are placed after the noun, should rather be called post-positions, may be said to govern the genitive, both by position and with 之 *chih*. These words may be looked at as ablatives (locatives, etc.) of nouns expressing local or temporal relations, as 中 *chung* the middle, the inside, ablative: in the inside; if a genitive precedes, it receives the meaning

"within, in, amongst," as 水¹中² *shung* in the inside of *shui* the water, i.e. in the water. Other post-positions may be similarly explained as 內¹ *nei* the inside, within, in; 外¹ *wai*, the outside, outside; 間¹ *chien*, a place, at the place of, at; a time, at the time of, at, in; 後¹ *hou*, the after time, the after place, after, behind; 前¹ *ch'ien*, the former time, the place before, before; 上¹ *shang*, that which is above, above; 下¹ *hsia*, that which is below, below; perhaps even 以¹ *i*, "use," in the expressions 是¹以² *i* by the use of, *shih*, of this, i.e. through this, by this, thereby, therefore, and 何¹以² *ho* of what, by what, whereby, wherefore. (Cf. Endlicher, § 255 and 257.)

身¹家²內³ *nei* in the inside *shien* of the house *shen* of myself, i.e. in my house (here: to my house; 72 r.)

順¹治²門³內⁴石⁵駙⁶馬⁷大⁸街⁹ *shun-chih* the street *shih*-*fu*-*ma* *nei* inside *shun-chih*-*shen* the Shun-chih Gate (73 c.)

十¹年²之內³ *nei* in the inside *shih* of *shih* ten *shien* years, i.e. within ten years (164 c.)

城¹外² *wai* in the outside *ch'eng* of the city, i.e. outside the city.

安定門外 *an-ting men wai* outside the An-ting Gate (68 r. of 78 I & J.)

數¹百²里³之⁴外⁵ *wai* in the outside *shih* of *shu* several *pai* hundred *li*, i.e. more than several hundred li. (Here merely giving force to *shu* "several," 20 x.)

五¹口²之³外⁴ *wai* *shih* outside, besides *wu* *shou* the five ports (21 x.)

低¹窪²間³ *chien* at places *ti* *wa* of low ground, i.e. in low land or ground (258 c.)

民¹間² *chien* at the place *min* of the people, i.e. with the people, amongst the people, a phrase which is very frequently used as simply meaning "the people," as

所¹有²民³間⁴田⁵地⁶ *so-yu* the *shien*-*li* land of *min* *chien* "amongst

the people," i.e. the people, (237 L; cf. 242 I; 261 D; 271 x.)

夜¹間² *chien* at the time *yeh* of the night, i.e. at night time, during the night (73 x.)

閏二月間 *jun erh-yueh chien*, during the second intercalary month (154 B.)

午間 *Wu-chien*, at noon (184 x.)

八¹月²初³間⁴ *at*, during *shu* the beginning (i.e. the first ten days) *pa*-*yueh* of the eighth month (231 A.)

夏間 *hsia-chien*, at summer time (234 I.)

刑部²後³ *hou* behind, at the back of *hsing*-*pu* the Office of the Board of Punishments (Wade, 82 J.)

These postpositions are frequently preceded by prepositions, and in such cases, according to the rule above explained, the genitive stands between the preposition and the noun representing the postposition. Thus 中 *chung* may be preceded by 在 *tsai*, in at; 內 *nei*, by 於 *yü*, in at; 外 *wai* by 除 *ch'u*, besides, etc.

在水中 *tsai-shui-chung*, within the water, under water (122 x., cf. 124 c., 105 L.; 中 *chung* connected with 於 *yü* 245 x.)

於¹三²年³期⁴外⁵ *yü*-*shen* within *chi* the limit *san-shien* of three years (80 c.)

於¹夾²衣³褲⁴內⁵ *yü*-*nei* in, within *chia-shi-tu* imitation upper garments and trousers, i.e. clothes lined with concealed bags, "Concealed in the lining of their upper garments or trousers" (Wade, 103 D.)

於¹保²甲³章⁴程⁵之⁶內⁷ *yü*-*nei* in *pao-shia-chang-cheng* the regulations affecting the tithing system (106 A.)

於¹一²月³之⁴內⁵ *yü*-*nei* in, within *yi-yueh* one month (221 x.)

除¹收²之³外⁴ *ch'u*-*wai* besides *shou*-*shih* what had been received,—"Over and above what he had received" (Wade, 55 r.)

The phrase 除 . . . 外, *ch'w . . . wai*, is very frequently used to include complete sentences, with which form I shall deal on another occasion.

數十餘命之多¹—*shih of (i.e. AS MANY AS) yü* over *shu* several times *shih* ten *ming* human lives. (280 B.; cf. 270 E.)

一百多人¹ *yí pai to jéu*, MORE than 100 man.

The Genitive by position as well as when formed by 之 *chih* is used for the expression of fractional numbers. This it appears is an elliptic form of a phrase like

十分之一¹—*yi* one *shih* of *shih* ten *fen* parts, i.e. one tenth, (306 H.) leaving 分 *fen* out, the above fraction may be expressed by 十之一¹ *shih chih yi*, $\frac{1}{10}$ etc. 十之七八¹ *shih chih ch'i pa*—seven or eight tenths (253 J.; cf. 347 H. and I.)

The relation between a Genitive and the noun from which it is dependant may seem to be inverted in Chinese, when compared to the usage of the English and other Western languages. We would say "ten thousand kinds of difficulties," the Chinese say "difficulties of ten thousand kinds; they say "the plough land of an inch" instead of "an inch of plough-land," etc., as may be seen from the following examples,—

萬種艱難¹ — *shien-nan* difficulties *wan chung* of ten thousand kinds, i.e. "every sort of difficulty." (Wade H.)

一寸之土田¹ — *tsu* *shien* the plough-land *shih* of *yi tsun* one inch, i.e. "an inch of plough-land." (Wade 124 I.)

A personal pronoun placed in the Genitive, either by positive or with 之 *chih*, becomes a possessive pronoun.

伊¹ *i* he, she, etc. 伊父¹ *i fu* his father. (399 G.)

伊之勇¹ — *i* *shih* his *ying* braves (398 F.)

吾¹ *wu*, I. 吾弟¹ *wu ti*, my brother, i.e. "you" in addressing a junior (330 X., 336 E.)

吾兄¹ *wu hsing*, my brother, i.e. "you" in addressing a senior (374 C. cf. 378 L.)

我¹ *wo* I, we. 我軍¹ *wo chin*, my troops (393 J.)

我中土¹ *wo chung t'u*, our middle land, our China (317 G.)

我船¹ *wo ch'wan* our ships (320 A.; cf. 376 J.)

The above examples represent cases in which the expression placed in the genitive consists of a single noun or term. We have now to proceed to such cases, very important in Chinese, in which ante-position or the use of 之 *chih* is resorted to, in order to express the genitive of, or make dependant upon a certain noun, a verb or a complete sentence. The genitive may in such cases come to express what in other languages is represented by temporal relative, interrogative etc., clauses, by the genitive of gerunds in Latin and with a combined syntactical form of speech.

A similarity to the Genitive of Gerunds may be discovered in examples like the following:—

弭盜安良之善政¹ — *shau* a good *ching* government measure *shih* of for *chi* suppressing *tao* robbers and *an* making easy *liang* the good, loyal subjects; "the best of government measures for the repression of brigandage and the preservation unharmed of the well-disposed (Wade, 106 C.)

安民之良法¹ — *liang* a good *fa* method *shih* of *an* making easy *min* the people. "An excellent measure for the security of the people" (Wade, 109 E. and L.; cf. 446 H.)

開自身之船¹ — *ts'ui* to open *ts'ui* the way *shih* of *shien* renewing *ts'ui* one's self, i.e. of amending (112 J.; 113 B.)

行團練之法¹ — *fa* the method, system *shih* of *hsing* acting, working *hsien* militia, train-bands (113 D.)

無買食鴉片烟甘結¹

—*7kan-8chiah* a bond for *1ow* not *2mai* buying and *3chih* smoking *4ya-5pien-6yen* Opium (236 F.)

A complete sentence made dependent upon a noun expressing time or a division of time, by position or the use of 之 *chih*, usually takes the place of what in Western languages is represented by a temporal clause, e.g.

徐¹珍²家³被⁴盜⁵之⁶時⁷—*7chih* at the time *6chih* of *3chia* the house of *1hsü-2chên* Hsü Chên *4pei-5tao* suffering robbery, being robbed, i.e. WHEN the house of Hsü Chên was robbed (286 B.; cf. 249 H.; 349 D.)

利¹限²到³日⁴—*4jih* on the day of *2hsien* the limit of *1i* the interest *3tao* arriving, i.e. WHEN the term for payment of interest had expired (68 L.);

委¹員²查³報⁴之⁵後⁶—*6'hou* in the after time *5chih* of *1wei-2yüan* the Wei-yüan's, the Deputy's *3ch'a-4pao* reporting, "AFTER the Wei-yüan has reported" (268 G.)

Such nouns expressing time are very frequently preceded by a preposition or some other word having reference to them, when, by the rule above explained, the sentence (here representing a Genitive) is placed between the noun and the preposition. Thus 時, *shih*, time, or 日 *jih*, day, may be connected with 於 *yü*, or 當 *tang*, at, in; or 臨 *lin*, expressing simultaneousness; or 每 *moi*, each always; 後 *'hou*, after time, may be connected with 於 *yü*, in, at; 自 *tsü*, from, since, 俟 *sei*, to wait, waiting, hence "not until," "as soon as," "when"; etc.

於進口之時 "when enter port" (see above.)

當¹價²昂³之⁴時⁵—*1tang 5chih* at the time *4chih* of *2ang* the rising of *3chia* the price, i.e. WHEN the price rises (242 K.)

每¹於²對³仗⁴之⁵時⁶—*1moi* always *2yü* at *5chih* the time *6chih* of *4tsung* fighting, i.e. "WHENEVER fighting takes place" (397 J.; cf. 248 K.)

於¹參²革³後⁴身⁵故⁶—*5chên 'hou* he died *1yü* in *4'hou* the after time of *2ts'an* *3ko* the depriving of rank, i.e. "he died AFTER he had been deprived of his rank" (294 K.)

自¹賣²之³後⁴—*1tsa* from *4'hou* the after time *3chih* of *2mai* selling, "after she has been sold," "from the time of sale" (Wade 85 A., cf. 86 K.; 68 K.)

於¹到²寧³之⁴日⁵—*1yü* at, on *5jih* the day *4chih* of *2tao* arriving *3ning* at Ningpo, "on (his) arrival at Ningpo" (Wade, 4 J.)

於¹洋²船³未⁴經⁵進⁶口⁷之⁸前⁹—*1yü* in, at *9ch'ien* the for time *8chih* of *2yang-3ch'uan* foreign vessels *4wei* not *5ching* (sign of the past) having *6chin* entered *7k'au* port, i.e. "before foreign vessels have entered port" (248 A.) [Note the use of the negative particle *wei* in this sentence, an idiom of the Chinese language. The Chinese say "previous to the Southern Ocean's not being prohibited" instead of "previous to its being prohibited, i.e. closed to trade."] (248 A.)

南¹洋²未³禁⁴之⁵先⁶—*6hsien* in the fore time *5chih* of *1nan-2yang* the Southern Ocean's *3wei* not *4chin* being prohibited (317 e.; cf. 287 c.)]

JOTTINGS FROM THE BOOK OF RITES 禮記

I. DEATH AND BURIAL.

(Continued from page 24.)

Before proceeding to describe the funeral, it may be well to notice here the case of persons dying abroad. The Ruler of a State, if he had occasion to leave his territory, must provide against the contingency of death. And not only must there be the necessary provisions for the conduct of the government during the three years' mourning, but he must carry his coffin with him and all the paraphernalia necessary for conveying the body home in state. In the event of his death abroad, i.e. in any of the friendly states of the Middle Kingdom, the official in charge may finish the **大斂** or ceremony of confining before setting out on the homeward journey, in which case the said official will act as chief mourner and will wear the mourning cap head-band, coarse mourning shoes, the mourning baton, and a patch of coarse frayed sackcloth on the breast of his mourning robe. Arrived at the palace or residence the corpse, being thus confined and under the law of death, might not enter by the usual approaches, and therefore at the gate adjoining upon the Ancestral Temple **殯宮門** is taken through a gap purposely made in the wall and thence up the western steps of the residence to the space between the pillars. But the corpse may be brought home immediately after the **小斂** or preparatory dressing for the confining, in which case it is to be treated by the law of the living,

is to be brought in by the gate, carried up the eastern steps and there duly confined as in ordinary cases. The same distinction was observed in all ranks, the uncoffined corpse being treated as the living and entering by the usual approaches, the corpse in the coffin entering the inner enclosure through a gap in the wall. The same rule applied also to all such cases that the coffin must lie in state in the space between the pillars, as if a compensation were sought for death at a distance by this greater proximity to the principal hall while awaiting burial.

We have an account of the carriages used in such cases. That appropriate to the Ruler is to have a silk fringed canopy, under which, enclosing the coffin on all sides, is a side-curtain of purple cloth, while immediately above the coffin is an inner canopy of plain white silk. The canopy of the Tai Fu or great officer is to be of plain white cloth, while one of matting is prescribed for the scholar **士**. We learn something of the state of carriage-building from the fact that the wheels of the great officer's carriage were to be made of one block of wood, without spokes (**輜車**), the modern wheel being in use only among his superiors.

The Funeral.—Some ten days before the funeral a lucky day must be selected by divination, as also a lucky site for the grave. The most honourable method of divination

was by the tortoise shell. In this case the chief divining officer 占考 appeared in the highest style of court dress, as in the presence of the "spirits" 神, while the assistant officer 有司 appeared in slight mourning. In the other method of divination, by the milfoil 筮, the same rule was followed, save that the style of dress was more humble as befitting the less honourable ceremony. The next important move is to take the coffin out of the structure in which it has been lying in state for the term prescribed by etiquette 啟殯; and here, as in most of the details which follow, I shall supplement the scattered notices in the Book of Rites by the minutely detailed account of the etiquette of mourning in the case of the lowest official rank 士 furnished in the companion book, the 儀禮 or Decorum Ritual.

The first step in the funeral proceedings is taken on the evening of the second day preceding the funeral. On this occasion the place of assembly is at the coffin. The family meet here to wail and to hear a formal intimation from the 有司 or assistant sacrificial officer that the coffin is about to be transferred to its last resting place.

The next move takes place on the morrow, and the scene opens at the Ancestral Temple. At dawn all must assemble here and "wash hands" outside the temple gate. The washing is for purification and is in connection with the bearing in of the sacred vessels and the numerous dishes which are to figure in the offerings during the day. The offerings are arranged alike on the east in the centre and on the west of the court and a bed-frame which is to serve as a stand for the coffin is placed between the steps. The temple being thus duly furnished the mourners proceed to the western steps of the dwelling and take up their stations near the coffin. When all are assembled and the chief mourner has duly paid his respects to the guests, the 商祝 or highest sacrificial officer, with mourning head-dress and bared shoulder, takes a "duster" 布功 ascends the western

steps and thrice calls out to the spirits 神 that they are about to take away the coffin. This is the signal for unrestrained wailing. Two torches are kept lit during this ceremony, one to assist those who are removing the libation which has stood overnight in the inner room and the other to assist those who are to remove the coffin. The assistant sacrificial officer 夏祝 now takes away the 銘 or epitaph which had been erected beside the 殯 and places it outside the 重 or tablet which has hitherto served as the "spirit's seat" in the room in which deceased died, and which is about to give place to the new tablet which shall be ultimately erected in the ancestral temple. We notice that in going up and down the steps the rule is to keep to the west in ascending and to the east in descending i.e. 'by the left.' In giving things from hand to hand the left hand is used in auspicious occasions and the right hand on funereal occasions or during such 'mourning' sacrifices. When the erection raised over the coffin has been cleared away—(in the 周禮 this is always 喪祝)—the 商祝 must dust the coffin with his duster and cover it with a coverlet. A libation having been offered, the coffin is removed on a sort of hurdle 輓軸 to the space between the pillars for convenience of removal.

This done, a libation is again offered, and thereon, towards evening, another important move is made, which is to remove the coffin to the ancestral temple, to intimate as it were the contemplated departure for the grave. This is also intended to carry out the connection between life and death, as every important journey must thus be duly intimated by the living. This visit to the ancestral temple is one of the seven essential steps above referred to in which there is a gradual progress toward the grave, viz, washing the corpse in the 中壺; feeding it under the window 牖下; dressing it in the hall; removing it to the coffin on the eastern steps; the lying in state as 殯 on the western steps; the visit to the ancestral

temple; the funeral procession and burial. The order of procession to the ancestral temple as given in the 儀禮 was,—the tablet 重; the libation; a torch; the coffin; a torch; the mourners (males to the right and females to the left), order of precedence being determined by the degree of relationship.

Sometimes the coffin was first placed at the east wing of this temple where was the 欄廟 or temple of deceased's father, to whom he was thus first presented and where as we have seen a libation was prepared. Otherwise the procession at once ascended the western steps and the coffin was set on the bed-frame prepared for it in the space between the steps, with the head to the north. The coffin was thus to lie between the 戶 and the 闕, the guest's place, and the corpse was supposed to be a guest arriving to pay his respects to his ancestors, who again were supposed to occupy the host's place. The lady of the house and the female mourners are on the west of the coffin facing east, and the males on the east of the coffin facing west. The Tablet 重 is placed in the courtyard, at a distance from the temple platform equal to one third of the length of the courtyard. A mat is placed to the west of the coffin, and there the libation which we have seen follow the coffin is spread and wine poured. This is the 朝祖之奠, and the deceased having thus appeared before his ancestors, the preparations begin for the removing of the coffin to the grave. These preparations occupy the entire day preceding the funeral.

The above libation was offered by torch-light at break of day. The son is now up and the torch extinguished when all the paraphernalia of the funeral are paraded into the temple court. (1) First come the 魂車 three in number, one is the 乘車 containing the 旛 or silken banner intimating the royal or imperial commission of deceased; another is the 道車 containing court garments of deceased; and

a third is the 輿車 containing deceased's rain coat and hat 簪笠, apparently the same habiliments made of bamboo splints to be found only among the peasants in modern China.* (2) The 明器 are placed west of the 乘車 and north of the tablet 重. These "spirit utensils," whether vessels for food and wine, or instruments of music, implements of war and agriculture, were made expressly for the use of the dead and were to escort the dead to the grave, then to be buried with the coffin. As with the outer shell of the coffin, preparations were to be made for their manufacture with the tenth day after death.

To follow the Book of Rites and the accompanying commentary, the custom has its origin in *affection*, the bereaved not enduring to think of their loved ones as really dead. But wisdom required certain restrictions in the use of these as the dead may not in reason be put upon the same footing as the living. A distinction was therefore made by leaving everything so used in an unfinished state. Thus earthenware vessels were not glazed; wood was not polished; instruments of music were left unstrung and untuned; the feather of the arrows were shorter than in arrows meant for use and the points were tipped with bone instead of metal. They prepared the implements lest they should seem to treat the dead as dead; they left them unfinished in order not to seem to commit a folly by treating the dead on the same footing with the living.

The three Dynasties differed in the use of these spirit implements. The Hsia in their worship of the dead 夏 used these 明器 *only*, without any admixture of common vessels or implements, in order

* These are apparently the 遺車 of the Book of Rites of which the Son of Heaven was to have nine; the Sovereign Princes, seven; the Tai Fu, five; and the Scholar, as here, three. 3 But the association of the 遺車 is rather with the victim, one 'bundle' of which was to be put into each cart.

to indicate beyond a doubt that the dead have no knowledge of what is done on their account. The Yin dynasty 殷 favoured the superstition that the dead can enjoy the offerings, and therefore in their worship of the dead used ordinary sacrificial utensils. The Chow dynasty 周 combined the use of the 明器 and the common sacrificial utensils as if to leave the matter in doubt. The celebrated disciple of Confucius, however, 曾子, defends the Chou dynasty against this charge. The 明器 he says, are to represent the 鬼 or departed spirit, while the sacrificial vessels are to represent the living. As a matter of fact the custom in the Chou dynasty was to have one half of the vessels of the kind known as 明器, the other half being the sacrificial utensils in common use. The spirit implements in this case were meant to signify that the dead are dead and do not of a truth come to the feast; for which reason such vessels as were used for food, wine, &c., were empty, whereas the other for the living, the ordinary sacrificial vessels, were *full*. Confucius, we are told, followed the 夏 dynasty in the use of the 明器 and dreaded the introduction of living interment through the Yin dynasty use of wooden puppets made to resemble human beings and buried in the grave as attendants. The authority of the Sage is at the same time quoted for the use of effigies of men in straw and carts of clay.

In the description of a scholar's funeral in the Decorum Ritual 儀禮 we have the following things associated with the 明器, all of which are to be buried in the grave:—viz. the cushions 茵 or wadded mats, which represent the seat of deceased (the only chair in use amongst them); bearing poles, representing those used in moving the coffin; coarse mats for piling over the buried articles before the grave is filled in; bundles of grass in which are to be wrapped the parts of the victim

destined to accompany the coffin; three vessels for holding grain (wheat and two kinds of millet); three for the pickled vegetables and sliced meats; two jars with wine (one containing the 醴 or wine used in mourning, and the other the common sacrificial wine); two basins for soup: a wash basin and pitcher (the pitcher to be so placed in the temple courtyard that the mouth will face south); implements of agriculture, a plough; implements of warfare, a helmet cuirass, spear, bow, arrows, and quiver; implements used on festal occasions, a staff, a conical splint hat, a fan; instruments of music such as were used on festal occasions. In the placing of the weapons of war regard is had to the fact that the dead are dead and require no such things for use, the quiver being placed in a different ground from the bow. Along with the 明器 are eight boxes carefully fitted with covers in which according to the 禮儀 are to be packed the vessels and viands above mentioned, the boxes to be buried above the coffin 'three lengthwise and two crosswise.'

When the 魂車 and the 明器 have been duly placed the Hearse arrives. To follow the 禮儀 this enters the temple court as a plain cart and is here transformed into a hearse, all the hangings being added on the temple premises. The arrival of the hearse, is the signal for wailing and leaping. The filial son steps forward and makes an offering to the horses 薦馬 which are to be privileged to draw the dead to the final resting place, on which the hearse horses are led out of the court, the empty cart placed alongside the platform convenient for the transference to it of the coffin, and the guests leave to give the family the necessary leisure. Having conveyed the guests to the door the chief mourner re-enters, and with bared shoulder and constant performance of the 踊 ceremony the coffin is put in the cart and the work of decoration then begins.

(To be continued.)

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

The Chinese Recorder and Missionary Journal. July-August, 1878.

The present number of this periodical opens with two articles reprinted from the *China Repository*, viz. the introduction to Milne's *Translation of the Sacred Edict*, and an article by Dr Morrison on *The intercourse of China with foreign nations*. There is nothing in the two articles which was not either subsequently re-stated in an improved form by the same authors, or superseded since then by fuller and more accurate information on the identical subjects, here treated, by more recent authors. Apart from the translations of Chinese texts, there are few articles, in our opinion, to be found in the *China Repository* which deserve reprinting in the very form in which they were published at the time. Revised and re-cast, however, by a competent hand, most of them would be very valuable indeed.

There is also an interesting article on *Buddhist phraseology-in relation to Christian teaching*, by the Rev. Dr Edkins, going however chiefly over the same field which former essays of his have travelled repeatedly. The Rev. H. Friend contributes a first batch of what he designates as *Extracts from an essay on Clans* (宗族之來歷) dealing, on the basis of comparative philology, with the derivation of the word "clan" and proceeding then to trace the rise and growth of clans historically. We require to see more of the remainder of the article before we can appreciate the value of what is given here.

A good supply of interesting Missionary information, among which a letter on the proposed *Text book Series* stands out prominently, concludes a number which is a slight improvement upon the preceding one. The "lack of original articles," of which the Editor complains, will, we trust, be soon a matter of the past.

Transactions of the Asiatic Society of Japan.

Vol. VI., Part II. 9th February to 27th April 1878. Yokohama, 1878.

These journals of the Asiatic Society of Japan are invariably a rich mine of information bearing directly or indirectly on Chinese studies. The present volume contains but few such articles, but the few we have here, are replete with interest for Sinologists. *Hideyoshi's invasion of Corea*, from the pen of W. G. Aston, is really an interesting chapter in the history of China and her relations with Corea, and indeed also in the history of the relations existing during the Ming dynasty between China and Japan. Hideyoshi's invasion, though it failed entirely, was at the outset intended to be an invasion of China by way of Corea.

Mr G. Satow's valuable paper on *the Korean potters in Satsuma* is a most important contribution to the history of ceramic art in the East, showing not only that the Japanese art of pottery was originally derived from Corea, but suggesting also the probability, though Mr Satow does not here touch on it, of Chinese pottery being also an off-shoot of

that ancient civilisation which appears to have reigned in Corea in a measure far outshining anything that modern Coreans can boast of.

For the benefit of collectors of China-ware we note here the principal results of Mr Satow's researches, based as they are on personal inquiries among the descendants of the ancient Coreans, settled and confirmed by Japanese records, as well as by the high authority of Ninagawa Noritane the historian of Japanese faience. The Satsuma true ware dates back to the above mentioned invasion of Corea by Hideyoshi (A.D. 1592-1598), who brought over Corean workmen, through whom and their descendants the more common kinds of pottery were produced, known by the names *raku-yaki*, *agano* and *nakunokura* ware. These kinds of pottery were distinguished by a dark colour with a black glaze and are still manufactured at Tsuboya. About A.D. 1624-1644 the discovery of white sand and white clay in the Province of Satsuma enabled the Corean workmen to produce the famous white Satsuma cracked ware (*hibiki-do*), distinguished then by the sparing use of ornamentation and colour. Towards the close of the eighteenth century this same kind of pottery began to be decorated with figures, landscapes and set patterns in the style of colouring called *nishiki-do*, notable for the richness of the gilding, the delicacy of the drawing and subdued harmonious colouring. The best specimens of this Satsuma ware were produced at Tatsuno, whence the potteries were lately removed to Tanoura (near Kagoshima). The imitations of the Satsuma ware, chiefly manufactured at Ki-yôto, are distinguished by somewhat darker colour, the appearance of the crackle and the style of decoration.

Mr. Satow describes, from ocular observation, all the details of the various processes of manufacture, and gives the results of Dr. Divers' chemical analysis of the pigments used for producing the various colours of the fine Satsuma wares. For all these details

we refer the reader to the article itself. But we note in conclusion a curious incident. Mr. Satow found, at one of the potteries, a workman engaged in modelling a statuette of Christ after a wood-cut in a religious periodical called the *Christian Observer*; the workman had copied the face and beard with considerable accuracy, but had draped the body and limbs in the robes of a Buddhist priest.

Journal of the Straits Branch of the Royal Asiatic Society. No. 1. July, 1878. Singapore, 1878.

We hail with genuine pleasure the establishment of a branch of the Royal Asiatic Society at Singapore. With a circle of Students of natural science, of the Malay and Chinese languages, such as Singapore and the other Straits settlements can boast of, with a large portion of the opposite mainland remaining to the present day an unknown wilderness teeming with temptations for the intrepid explorer, the establishment of the Society has supplied a desideratum not only on the part of the intelligent portion of the residents but on the part of science itself. The first half-yearly volume presents a rich and varied array of scientific observations. Chinese subjects form naturally a comparatively small portion in the Society's programme, but are worthily represented in the present number by an article entitled *Chinese Secret Societies* from the pen of Mr. Pickering. There is little absolutely new in this article, but as Schlegel's standard work on the subject is very rare, and as Mr. Pickering brings his own practical acquaintance and observations regarding Chinese Secret Societies to bear upon the subject, Mr. Pickering's series, so well commenced, promises to become a very valuable contribution.

Revue Orientale et Américaine, publiée par Léon de Rosny. No. 5. Janvier-Mars, 1878.

In this periodical, now the regular journal

of the Ethnographical Institution of Paris, Professor Roeny invariably gives Chinese subjects a good share of attention. The present number opens with an article, entitled *les langues du commerce en Asie et en Orient*, by Dr. Behrner, which exhibits the tendency, noticed in every part of the East, of forming a sort of cosmopolitan lingo like pidgin-English, for which indeed he produces some striking analogies. It will be gratifying to admirers of the English language to know that even a Frenchman acknowledges that "in spite of the difficulties of pronunciation the English language is the one among all the European languages, which half-civilized people most easily learn to speak." The third article deals exclusively with Chinese Bibliography, consisting of a *Catalogue d'ouvrages Européens pour la plupart rares et curieux imprimés dans l'empire Chinois*, which was originally compiled by G. Pauthier in 1861 to be inserted as an Appendix in a work on the Empire of China then projected by the Ethnographical Society. The Catalogue includes the works published by European Sinologists from A.D. 1590 to 1859. Under the heading *Nouvelles et Mélanges* there is also a quotation from the *North-China Herald*, referring to the so-called Encyclopædia lately purchased by the British Museum.

福音排偶便覽 *A Harmony of the Four Holy Gospels* according to the Delegates' Version, arranged in parallelisms. By the Rev. A. B. Hutchinson, Church Mission, Hongkong. Shanghai 1878.

Although a final and perfect harmony of the Gospels is an impossibility, a well-arranged harmony like this must recommend itself to every practical Missionary as the best possible means of giving Chinese readers a clear and authentic view of the Life of Christ. Mr. Hutchinson states in the Preface that the arrangement he adopted is that of Mimpriss' Treasury Harmony, and we may add that Mimpriss' work itself is

but the English version of Greswell's *Harmonia Evangelica*. We are glad to note that Mr. Hutchinson has remained faithful to the claims which the Delegates' version undoubtedly has to be preferred to all other existing versions.

Chinese Subjects at the Lyons and Florence Congress of Orientalists.—At the Congress of Orientalists lately held at Lyons, the seventh meeting (4th September) was entirely occupied with Chinese subjects. Mr. Cordier of Shanghai delivered an address on religions in China. Next followed Mr. Milson with a paper on Feughui, based on Dr. Eitel's book on the subject. Mr. Imaizumi read a paper entitled Critical studies on Lao Tze, and Mr. Imaizumi one on the superstitions of the Chinese before the time of Confucius. Some essays on Dupuis' travels in Yunnan were referred to the publishing Committee. At the Congress held at Florence Chinese subjects received prominent attention at the meeting held on 16th September. Dr. Legge, as Chairman, delivered the opening address, and read a paper "on the present state of Chinese studies and what is wanted to complete the analysis of the Chinese written characters." Professor Roeny, the founder of the Congress, next brought forward discussions of an ethnological character regarding Indo-China and the Malay Archipelago, illustrated by quotations from Chinese writers. The Florentine Advocate Andreozzi gave a translation of a Chinese list of synonyms for objects of natural history. Mr. Wylie furnished an account of the subjugation of Corea. Among the papers referred to the publishing Committee were essays by Dr. Georg von der Gabelentz, Mr. Cordier, Professor Beal, Mr. Nocentini, and Mr. Berend.

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NOTES AND QUERIES.

NOTES.

DEVICES FOR KEEPING TIME.—The Chinese still employ several antiquated devices for marking the progress of time. Amongst these is the 更籌 or time-float. Five kongs, or water-barrels, are arranged one above the other, each upper barrel communicating with the one below by means of a

small orifice or spout near the base, through which channel the water trickles. [We have often noticed this arrangement of barrels, but until recently imagined that, being half filled with earth, they were used as filters]. In the fifth barrel, there stands a small immovable stake marked with hour-lines, up and down which moves a small float which

of course rises with the water and is always on a level with the hour-lines marked on the stake. A fixed quantity of water is poured into the top-barrel every day, and the division of the pressure of this between four barrels probably keeps the trickling at a very regular pace. This apparatus is also called **銅壺滴漏**.

Another way of keeping time is by burning erect incense sticks of a certain thickness, which smoulder away at a very regular rate. In most important cities there appears to be a drum tower **鼓樓** from which is exhibited a **時辰牌** every Chinese hour, i.e. every two hours. In Canton a flat board is exhibited by the watchman every two hours, whilst at Foochow the time-keeper turns a sort of revolving **初**, **正** and **末** cylinder, marked with the twelve divisions of the day, and their three subdivisions. Any one who wishes to inform himself more accurately as to the exact time may ascend the tower and see how many **刻** or divisions of 15 European minutes are burnt from the incense-stick [**時辰香**]. The incense-coil, on the other hand, [**香塔**] is kept alight rather for smoking conveniences than for time-keeping.

Night-watches are kept in nearly all official *yaméns*, and frequently in other public buildings too. The watch commences about the point when dusk merges into darkness. A gun is fired off and a tattoo beaten upon the watch-drum, directly after which one single blow is struck, followed by three blows upon the gong. The watch is supposed to commence [**定更** or **落更**] at 7 o'clock, and to last till 9, but of course this varies with the time of the year and the habits of the people. From time to time one blow is struck on the drum, followed by three on the gong, but, after a short period the blow on the drum is followed by four on the gong, and still later by five. At 9 o'clock, or thereabouts, another gun is fired, two blows are struck on the drum, and one on the gong, and about every half hour the blows on the gong increase

until five have been struck, when the third watch commences. The third and fourth watches are the same as the second, except that three and four blows respectively are struck upon the drum, followed by one, two, three, four, and five [**四更五點** &c.] upon the gong according to the progress of time. The fifth watch, somewhat like the first, is incomplete; after the gong has been struck once, twice, and finally three times for a short period, following of course the five blows upon the drum, a gun is fired and a tattoo sounded, and the day begins at the earliest break of dawn. All miscalculations in the anterior watches go to lengthen or shorten—generally the former, the last watch, each **點** would appear to be about 20 minutes. Hence the Cantonese saying, **至耐五更**, "The fifth watch is the longest."

There would seem to be some connection between Chinese time and modern time for the difference between twelve and twenty-four is but nominal. The length of the watches too, two hours a piece, seems to point to some connection with the watches kept on board European ships, which are doubtless of ancient origin. The Chinese hours, however, begin with our odd numbers, not with the even. Thus the first hour of the day, **子**, begins at 11 p.m., and ends at 1 a.m. The hour of noon lasts from 11 a.m. to 1 p.m. The odd hours, as calculated by us, are distinguished into **初** and **正**. Thus 11 a.m. is **午初** and 12 noon **午正**. The last few minutes of the period are often called **末** e.g. **午末**=12.45 or thereabouts. The quarters are as ours: Thus **午正三刻** means a quarter to one.

The cock also serves as a time-piece. He is supposed to crow five sets of times. The fourth and fifth times are not spoken of, as they take place after the world is up. **雞初啼** or **叫** is generally about 3 a.m. **雞三叫** is just at day-break, and the time when people are urged to "turn out."

X. Y. Z.

MODES OF CONSULTING THE ORACLES.—

The Chinese have many ways of consulting the oracles. One of these is called 降乩, and is performed in the following way. A wooden tray is first covered with sand, and a couple of sticks are joined together crosswise like a pair of hair-singers. These two sticks are held each one in a horizontal position by one of the two persons who together write the mystic characters, and who stand facing the sanded table or tray. From the point of contact of these two sticks runs a small perpendicular wooden pin [乩筆]. The whole apparatus looks like a pair of wooden scissors with a prolonged pivot. The person who stands on the left hand side of the spectator facing the table is called the 左鸞 and the other the 右鸞. These two persons hold the mystic pen loosely in their hands and allow it to meander as it likes over the sand. A third person, versed in oracular lore, undertakes to decipher the characters vouchsafed as the answer of the oracle. The two 鸞 must be persons whose hour, day, &c., of nativity [八字] do not clash. Their luck must, in short, tally [元神配合]. This system is practised by laymen chiefly [儒家].

Another way is "throwing the divining blocks." These are two pieces of wood, in shape something like a mango slit length ways down the middle, and sometimes joined at one end by a piece of string. These are thrown up in the air and allowed to fall on the ground. The oracle-consulting person first makes up his mind what he wants, and mentally says, "If two convexes, my prayer is granted," or "If three pairs of convexes together, I shall die," and so on, and awaits the result of his throw. One convex and one concave is called (in Foochow) 聖駕 or 杯; two convexes 陰杯; two concaves 陽杯. The 聖駕 symbolises the harmony of the 陰 and the 陽, and is the most favourable throw. The two 陰 are the worst result. The Foochow character 駕 is probably a misnomer for 琰, the word in use in Can-

ton. Nearly all colloquial 𪛗 are pronounced 𪛗 in the vulgar dialect of Foochow, and hence the mistake probably arose. See Williams' Tonic Dictionary, character 琰. Dr. Eitel uses the character 勝 instead of 聖 to express the "most favourable throw" in Cantonese, and this appears to be the Cantonese usage. The character 聖 has, however, in Foochow an exceptional pronunciation *siang* in this instance, which could not be applied to 勝. In Foochow the 陰 is also called the 寶杯 and the 陽 the 笑杯.

Still another way, apparently as far as its name goes, peculiar to Foochow, is that of 拍僮. A "mesmerist" or 僮頭 is invited by the family who wish to consult the spirits: this person is as often as not a professional [師工]. A "medium" [僮子] accompanies this personage and seats himself, barebacked, upon a chair with his back to the family altar [香燭]. The mesmerist then makes a series of mystic combinations with the interlaced fingers of both hands and howls the while at the medium, who suddenly goes off in a trance. The latter then declares himself to be Confucius, Mencius, the tyrant 紂, or some other historical personage, and commences to talk in a wild incoherent way [訣], at the same time expressing himself pretty clearly on the matter of the views entertained by the spirits in connection with the nature of the sickness or sorrow it is desired to allay. When the spirits have answered the necessary questions the "medium" gasps hysterically, and comes to life again: he and his partner then quit the scene, [richer if not wiser men. The 跳神 of Peking seems to be a performance of very much the same kind.

L. M. N.

CHINESE BANK NOTES (Vol. VII. p. 76).—The use of paper money in the empire of the great Khan is constantly alluded to by mediæval travellers in Tartary and China. The earliest to mention it is Guillaume de

Babrousk, who was sent by Saint Louis of France to the court of the Mongol Mangou Khan in 1262. "La mennaie ordinaire du Cathay est une carte de coton de la largeur et de la longueur d'une paume, et sur laquelle on imprime des lignes semblables à celles du socle de Mangou-Khan." Much fuller information is given by Marco Polo, who devotes a chapter to the subject "How the Great Kaan causeth the bark of trees made into something like paper, to pass for money over all his country" (Col. Yule's *Marco Polo*, ch. xxiv). Sir John Mandeville who was in Tartary in 1322 writes: "This Emperour may dispenden als moche as he wile, withouten estymacioun. For he despendethe not, ne makethe no money, but of lether emprented, or of papyre. And of that money, is som of gretter prys, and som of lesse prys, afre the dyversitee of his statutes. And when that money hath the roune so longe that it begynneth to waste, than men beren it to the Emperoure's Treasorie; and than thei maken newe money for the olde. And that money gothe thorghe out alle the contree, and thorghe alle his provynees. For there and beyonde hem, thei make no money nouthur of gold nor of sylver. And therefore he may despende ynow, and outrageously."

These accounts excited much interest in Europe, and at present hardly a work on currency or banking is published without some information on the money and paper currency of the Chinese: e.g. Mr. Jevons, in *Money and the Mechanism of Exchange*; Mr. Macleod, in *Theory and Practice of Banking* and in the *Dictionary of Political Economy*. The latter adds: "We have given this account of Chinese paper money because we are not aware that any account of it has ever been published in English, and it may probably be new to our readers to learn that all the phenomena which have been displayed in Europe and America by the issue of paper money were exhibited in China many centuries ago."

This information is drawn principally from the following sources:—

1. An essay by Klaproth in the 1st volume of the *Journal Asiatique* (1822) "Sur l'origine du papier monnaie."
2. A paper by Biot in the *Journal Asiatique* (1857) entitled: *Mémoire sur le Système Monétaire des Chinois*."
3. *Recueil de Monnaies de la Chine, du Japon, de la Corée, d'Anam et de Java*, by Baron de Chandoir, published at St. Petersburg in 1842.

A more recent book on Chinese Currency Coin and Paper Money by W. Vissering, published at Leiden in 1877, based on the *Examination of Currency of Ma Tuan-lin*, which forms Books viii and ix of his *Great Encyclopædia*, may be referred to for a more detailed account. It contains moreover an excellent facsimile of a Bank Note of the Ming dynasty.

The deer-skin parcels, the representative medium of exchange introduced by Wu Ti of the Han, mentioned by European authors as the first appearance of paper money in the world are considered as nothing but the cunning trick of a sly prince to tax the well-lined pockets of the state-dignitaries.

The reign of Hien-tsung (A.D. 806-820) of the T'ang dynasty is given for the first trustworthy appearance of paper money, under the names of *fei-ch'ien* (飛錢) flying money, an idea suggested also by Adam Smith when he speaks of "commerce and industry, as it were suspended upon the Dædalian wings of paper money;" and *pien-ch'ien* (便錢) convenient money. During the Sung dynasty the circulation was much increased under the names of *chiao-t'ui* (交子) bills of exchange; *hui-t'ui* (會子) agreements, bonds; and *kuan-t'ui* (關子) frontier bills. During the Southern Sung especially under the Emperor Kao-tsung (1127-1163) the issue of paper money was expanded in the most reckless manner, and the foundation laid for the wretched condition of state finances at the close of

this dynasty. The three succession Tartar dynasties of the Liao, Chin and Yuan also issued vast quantities of paper notes. The Ming dynasty followed in the same track although to a less ruinous extent, and one of their notes is already figured in Du Halde. The reigning dynasty had no government paper money until the time of the Emperor Hien-fêng (1851-61), when the Board of Revenue issued both silver notes, kuan-piao (官票), and cash notes, kuan-ch'ao (官鈔), which were however unredeemable before the close of the reign, and are now so much waste paper.

The coin figured by J. K. is a charm. The characters on the reverse are written in the peculiar style known as fu-ch'uan (符篆), fanciful combinations of strokes put together in a fashion known only by the initiated. Similar talismans are written by quack doctors on paper, which is rolled into pills to be swallowed for the cure of certain diseases. The legend on the other side has a distant resemblance to the strokes of Manchu characters, but is equally undecipherable.

S. W. B.

THE MAMMOTH.—An account of the Mammoth, perhaps the earliest to be found in the English language, and which corresponds in a singular manner with the Chinese notices of the monster, both ancient and of comparatively recent date, is to be found in E. Ysbrandt Ides' *Three Years Travels from Moscow overland to China*, being the description of his embassy on behalf of "the most illustrious great Czars and mighty Princes, John and Peter Alexewitz, to the Great Bogdaichan, or Sovereign of the famous Kingdom of Kitai, by us Europeans commonly called China," in the years 1692—1695. The interesting description of his travels to and from China, his residence at Peking, and his interviews with the Emperor Kang Hi, at that time in the plenitude of his power, was originally printed in Dutch, the author's native tongue, and

published, "faithfully done into English," at London, in 1706. The account given of the Mammoth is to be found in chapter vi., page 25, in the following terms:—

"Amongst the Hills which are situate North-east of, and not far from hence (i.e. Makofskoi, on the Obi), the Mammut Tongues and Legs are found; as they are also particularly on the Shoars of the Rivers Jenize, Trugan, Mongamsea, Lena, and near Jakutskoi; to as far as the Frozen Sea. In the Spring, when the ice of this River breaks, it is driven in such vast quantities and with such force by the high swollen waters that it frequently carries very high banks before it, and breaks off the tops of hills, which falling down, discover these animals whole, or their teeth only, almost frozen to the earth, which thaw by degrees. I had a person with me to China, who annually went in search of these bones; he told me as a certain truth, that he and his companions found a Head of one of these animals, which was discovered by the fall of such a frozen piece of earth. As soon as he opened it he found the greatest part of the flesh rotten, but it was not without difficulty that they broke out his teeth, which were placed before his mouth as those of the elephants are . . .

"Concerning this animal there are very different reports. The Heathens of Jakuti, Tungusi, and Ostiacki, say that they continually, or at least, by reason of the very hard Frosts, mostly live under ground, where they go backwards and forwards; to confirm which they tell us, that they have often seen the earth heaved up when one of these beasts was on the march, and after he was past the place sink in, and thereby make a deep pit. They further believe, that if this animal comes so near to the surface of the frozen earth as to smell or discern the air, he immediately dies, which they say is the reason that several of them are found dead on the high banks of the river, where they unawares come out of the ground."

The old Ambassador has much more to say about the Mammot, on the authority of "the Siberian Russians," who had opined to him that "there were elephants in this Country before the Deluge;" but his further observations need not be reproduced here. What it is specially interesting to note is the fable concerning the nature and habits of the Mammoth, which the Ambassador recites on the authority of the Siberian Ostiaks and Tungus of his own day, and which corresponds detail by detail with the Chinese legend handed down from a period some fourteen centuries at least earlier, in a passage to be found in the text of the *Poh Wuh Che*.

F. W. MAYERS.

THE EMPEROR STYLED "BROTHER OF THE SUN AND MOON."—In Vol. V, p. 62 "A Subscriber" refers to the title "Brother of the Sun and moon" designating it "a delusive title . . . supposed by the ignorant to be applied by the Chinese to their Emperor." If the writer of that note will refer to the 記事珠 he will find the following sentence on the very first page:—

父	兄	察	明
天	日	道	一
母	姊	者	者
地	月	帝	皇

which plainly says that the Emperor (or *Hwang Ti*) is called *Hwang* as setting forth the unity (of the universe), *Ti* as he who searches Tao (the reasonableness of absolute truth), that his brother is the Sun, his sister the Moon, his father Heaven, his mother Earth. He will further find that the idea of placing the Emperor into such close relation to the Sun and Moon is, as the Commentary suggests, derived from the following passage in the 春秋感眞符, a book presumably of obscure, and most likely Taoist origin:—夫人主者父天母地兄日姊月 "the Sovereign of mankind has Heaven for his father, Earth

for his mother, the Sun for his brother and the Moon for his sister." Neither of the two books is mentioned in my edition of the Imperial Catalogue, and they may therefore safely be considered as devoid of authority, yet it is quite possible that a careful search might succeed in tracing the idea of brotherhood between Emperor, Sun and Moon to a comparatively ancient authority, dating perhaps as far back as Ch'i Hwang Ti, as Taoist magicians addressed Ch'i Hwang Ti in very similar if not identical phraseology.

E. J. EITEL.

THE K'I-LIN.—Your correspondents H. K. and D. G. are scarcely justified in identifying the K'i-lin of old Chinese lore with the Giraffe, an animal confined to Africa. The K'i-lin is really but one of a series of fabulous animals familiar in the early traditions of European and Asiatic nations and may be identified with the Hindoo Garuda, the bird of Krishna or Vishnu. The early Chinese, like the early Hindoo traditions do not tell us much of the form of the animal, but the Garuda is said to have been something between a man and a bird. The first description of the K'i-lin seems to be in the *Urh-ya*, and here it is made a quadruped, but the *Urh-ya* often is at fault in explaining the old legends and the change of a half man half bird in one tradition into a four-footed beast in another is after all not unusual. Similarly we may compare the Lung with the Greek Drakôn; the P'ang with the Sphinx; and the Fung-hwang with the Phoenix. The words in each case having an etymological connexion.

T. W. K.

A REMARKABLY TAME BIRD.—That quiet patient perseverance which so eminently characterises the Chinese people, is brought fully into play in the art of taming birds. Of their success in this art nobody who has lived in the South of China can have failed to see many examples; but the following instance is so remarkable that, had I not

been an eye-witness, I should have hesitated to give credence thereto. I happened to visit a piece of vacant building ground, bounded on two sides by houses, on the third by a high wall with trees and houses beyond, and on the fourth by a public road thronged with passers by, many of whom crowded on the waste ground to witness the performance. The proprietor of the bird, apparently an amateur, for he did not seem to be exhibiting for money, stood in the middle of this ground, holding in his hand a cage containing one of those Canton Larks which are so much prized by the natives. Placing the cage on the ground he raised the wire portion if it, and thus set the bird at liberty; it immediately flew away to the tops of the houses, into the trees, and to and fro in every direction, seeming fully to appreciate the joys of freedom; twice it disappeared from sight; but whenever its owner called it, which he did by uttering a quiet deep oooing sound, it immediately flew back to him, and, regardless of the surrounding crowd, nestled amongst the short grass near his feet, fluttering its wings and looking upwards while it sang a few soft notes. After repeating the performance several times, the man walked quietly up to it, replaced the cage over it, and took it away.

THEOS. SAMPSON.

LEGENDS ON SOAPSTONE AND CHINA WARE.

—The following translations of inscriptions, although not distinguished for intrinsic value, may be of interest or possibly of use for collectors of China ware.

I.—Legend on a Soap-stone cup:

*"When the rain has passed, the lutes
and books are damp;
When the wind comes on, the pencils
and ink are fragrant."*

II.—Legend on another Soap-stone cup:

*"Having no worldliness, he is forthwith
a (Taoist) immortal to the backbone;
Having much charity, he is thereby a
Buddha in disposition."*

III.—Legends on a porcelain tea-pot:

1.—"T'ao Ts'ien."

"Like the antique."

[NOTE.—The second sentence refers to the shape of the pot. The first sentence "T'ao Ts'ien" is the name of a famous dilettant, an elegant scholar, but one who resigned official life preferring his *otium cum dignitate* among his wine cups, lutes and poems, retired into private life and planted 5 willows before his house as symbols of the 5 forms of happiness, whence he received the sobriquet "the gentleman of the five willows." His name was originally T'ao Yüan-ming (see below), but on the accession of the Sung dynasty he changed the name Yüan-ming into Ts'ien. He died in A.D. 427. See Mayers' Manual, No. 716.]

2.—Modelled (after the) antique.

3.—*As to what is before your eyes, you may say what you please, but above your head there is Azure Heaven.*

4.—*The ground is white, wind and air are cold, the snow flakes as large as a hand, and—how ridiculous—even T'ao Yüan-ming drinks not the wine in the cup, every lute remains untouched, in vain is the planting of the five willows, purposeless his wearing the turban on his head; where are then the five forms of happiness?*

5.—*This summer, on returning from the principality of (one character illegible), I had to stop on the road at this farm for over ten days, and I write this to while away my time.*

In the year called Ping-tsz, on a summer day.

Hwá Ngh-hien (also styled) Ha-sai.

[NOTE.—"Ping-tsz" is a cyclic term, occurring once in 60 years, the term may therefore designate 1876 or 1816 or 1756 or 1695 or 1635 etc. "The signature is evidently a fancy name assumed for the occasion].

6.—Made on West-hill.

[NOTE.—Possibly it may mean "made on the mountains of Kwang-si."]

IV.—Legends on a porcelain plate, bear-

ing at the back, in the form of a stamp, the seal characters corresponding to 大清同治應制 i.e. *made to order* (during the reign *T'ung-Chi* (1862-1875) of the *Ta-Tsing* dynasty.

1.—Legend near the figure in the centre:

"Su Tze-hing."

[NOTE.—Su Tze-hing was sent by Han Wu-ti as Imperial Ambassador to the Huns in B.C. 100, but on attempting to compass the death of a Chinese renegade living with the Huns, he was thrown in prison, where he had but dew and rain to keep him alive, then he was compelled to act as a shepherd, when he used his symbol of office, which he is on the plate depicted holding in his hand, as a shepherd's staff. He was offered his liberty if he would swear allegiance to the Huns. He refused and remained in captivity for 19 years; when at last he was released, his whereabouts having become known by his fastening a letter to the leg of a wild goose which on arrival in China happened to be shot by the Emperor who had supposed Su Tze-hing to have died in prison. He is the type of steadfast loyalty. See Mayers' Manual, No. 628.]

2.—Legend near the figure of a woman:

"Chao Ngo."

"Her father was killed by a man, her brothers having died through disease, the enemy rejoiced and congratulated himself. But the heart of Ngo being pained and sore, for ten years she (sought to) stab the enemy, unable to get at the enemy."

[NOTE.—Chao Ngo, a heroine frequently mentioned in historical novels, is the type of blood revenge. She being left the only member of the family, her father's blood would have remained unrevenged, and his spirit deprived of rest, wherefore she considered herself bound to avenge his death. For ten years she carried a sword on her person, day and night, tracking the murderer for ten weary years, till at last she got an opportunity and cut off his head in triumph.]

3.—Legend near the figure of a man before a chess-board:

"Duke Sieh."

"Grand Preceptor of Tsin."

"Energetic was he and thereby extended his power; listless was he and thereby widened the circle of his knowledge; energetic was he as if possessed by a spirit; listless was he as if nothing was the matter; the Grand Preceptor, whilst playing the war game (chess) had (at heart) the interests of hearth and home (the State)."

[NOTE.—This plainly refers to Sieh Ngan, born A. D. 320, who quietly remained in private life, though all his relations were in high office, until, when he was already 40 years old, his wife prevailed upon him to take office. He suddenly developed extraordinary energy, and rapidly rose to be Minister of the dynasty of Tsin. Combining elegant ease with great activity, he is famous under the name "the jolly Minister" (風流宰相). History reports, that when he was surrounded in the capital of Tsin by the army of Fu Kien, who laid siege to the capital and was preparing to storm it, he secretly organized a sally on the success of which his own fortunes as well as those of the dynasty depended. Whilst this sally was undertaken, he quietly sat at a game resembling chess (called war-game), playing with wrapt attention, and when suddenly interrupted by the arrival of a despatch, he slowly and tranquilly read it, folded it up again and continued the game, quietly remarking "our children have won their game." It was only when he had finished the game of chess, and retired to his own apartments, that he gave vent to his feelings. He is the type of a self-possessed statesman, combining unwearied energy with complacent tranquillity. See Mayers' Manual, No. 384.]

4.—Legend near the figure of a man.

"Yung Shih-tsz."

"A tour on the Hien-Shan mountain."

[NOTE.—This is probably the title of a poem, from which the following lines are taken.]

"The tablet which causes tears to trickle down, at the foot of the Hien-Shan, sets forth the great trustworthiness (of Yang Shuh-tze), like the waters of a mighty river. There he was in the habit of giving to those who proposed deceitful schemes wine to drink (to stop their mouths); how could he be a poisoner?"

[Note.—This refers to Yang Hu, also called Yang Shuh-tze, who died in A.D. 278. He was a famous supporter of the Tsin dynasty, and both a statesman and warrior. In a fight he always charged straight at the enemy, disdaining all stratagems. Once he sent to a dying enemy some medicine, and the man, though it was suggested to him that Yang Hu might have put poison into the drug, took it, exclaiming "how could Yang Shuh-tze be a poisoner?" Yang Shuh-tze is the type of unflinching honesty. See Mayers' Manual, No. 885.]

E. J. EITEL.

QUERIES.

THE PORTUGUESE SOVEREIGNTY OVER MACAO.—The following passage occurs in Sir G. Staunton's account of Lord Macartney's Embassy to the Emperor of China, published in 1797. Is there any existing record of the inscriptions referred to?

"In the Senate House [of Macao] which is built of granite and two stories high, are several columns of the same material, with Chinese characters cut into them, signifying a solemn cession of the place from the Emperor of China." (Vol. ii., p. 588.)

C.

BREEDING PEARLS.—A most curious problem in natural history has been propounded by Dr. N. B. Dennys (see Journal of Straits Branch R.A.S., July 1878, p. 31-37), and I beg to direct the attention of naturalists in

China to the subject with a view to induce some one to inquire if there is any record in Chinese literature bearing on the subject, as it is not unlikely that through the pearl-fisheries which in former times flourished on the coasts of Kwangtung some knowledge of breeding pearls may have been preserved. Dr. Dennys states that there are pearls, coming chiefly from Borneo and Java, which, when put into a box and covered with rice grains, produce fresh specimens after a few months. These pearls are found, he says, in several of the oyster and clam species (including those known as *Tridacnae* with a fan-shaped shell), and are usually discovered embedded close to the valves of the shell. They are further said to be almost invariably spherical when found, but, when commencing to breed, they change their shape to a more or less irregular oval, with layers of scales on them visible to the naked eye. Dr. Dennys suspects that the pearls produced are the result of the labours of some insect which existed in the original oyster and as a foreign irritant body caused the deposition of a pearly secretion, and, he adds, it may be that this insect exists and breeds in rice under certain circumstances and that the original pearls have very little or perhaps nothing to do with the production of new ones. Considering that Frank Buckland, the well-known naturalist, observed an old China dinner-plate break out "in numerous excrescences of a whitish opaque substance apparently growing or extending themselves out of the centre and rim of the plate, each supporting upon its surface a portion of the actual enamel of the plate" (*Curiosities of Natural History*, p. 128), one may feel inclined to believe that nature may play similar freaks with pearls, although science, as far as it goes at present, cannot solve the puzzle.

E. J. E.

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(All addresses to care of Editor, *China Review*.)

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spectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China Review* would assist him in procuring these works.

W. P. G.

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THE CHINA REVIEW.

JOTTINGS FROM THE BOOK OF RITES 禮記.

I. DEATH AND BURIAL.

(Continued from page 128.)

The Hearse, to return to the 禮記, is differently spoken of as the ornamental carriage 柳車; the carriage which contains the parting libation 遺車; the carriage which contains the coffin 柩車; and the mean carriage or unadorned cart 惡車, — the last-named being used apparently only for juveniles. There seems no trace of anything like the modern catafalque, the only instance in which other than wheeled vehicles were used being the case of juveniles which *anciently* (according to the Book of Rites) were buried privately in the garden, not in the more distant cemetery, and who were borne unhonoured to their last resting-place on an open stretcher described as like a bed without the legs. We have a full description of the so-called ornamental carriage or Hearse, which strange to say, even in its minutest details, is a studious imitation of a house with its 'roof' and its four 'walls' and its rain conduit-pipes. And to such an extent is the idea carried out, that during the progress along the road, as also at the grave, and until the coffin is earthed over, the flabella and other ornamentations are so disposed as to represent the four walls of the family enclosure; so that while the deceased

is not for a moment houseless, neither is the house itself without its protecting walls.

Here is the Imperial Hearse 柳車 as far as it is described. The sides or side curtains 帷, called also the 'walls' in allusion to the form of a house, 邊牆, are of white cloth figured with dragons. The upper canopy 荒 appears to be of the same material. The border of this canopy is flowered with axes in black and white 黼, while along the middle are three lines of representations of fire or flames 黻, and also three lines of the figure 巳 back to back. Right over the centre of this was a smaller canopy 齊 to resemble the roof of a cart and ornamented with five rows of five coloured cloth and five rows of pearls. The side curtains were to be fastened to the canopy by red silk ties 紃, these to be six in number, three on either side. Inside this covering and immediately over the coffin was another canopy of white silk, draped to resemble the roof of a house. Suspended outside the cart from under the four corners of the canopy were four cage-like things, made of bamboo splints covered with dark cloth, the object of which was to complete the representation of a house, and to associate birth and death. In explanation of

them we are told that the Sovereign had four conduit-pipes for the rain, fixed under the eaves of the house; one along each side, with an escape pipe at each corner conducting the water to the ground. The little cages, then, 池, were intended as a representation of these escape pipes, on the principle that the surroundings at death must in every respect be the same as in life. Under these cages were suspended tripartite bannerets 幡 made of the dark and yellow silk which was a principal feature of funeral presents. These were called the ornaments which shake and flutter 振容. In the midst of these again were suspended figures of fish made of brass, which were hung free so as to dangle about by the motion of the hearse, and which in consequence of the jolting over uneven roads would often seem as if to make a leap for the water represented by the 池. The coffin was to be fastened to the cart by six ties of red silk, three on either side, these ties being fastened to the loops of leather which we have seen were looped to the leather thongs with which, in accordance with ancient custom, all coffins were bound. To each of these loops also a cord or rope was fastened which came out beyond the side curtains for the mourners to hold by. The original object of these ropes 披 was to steady the hearse. Thus it is prescribed that if the hearse is going up hill, the rope-bearers are to go forward and bear down, to prevent the hearse tilting up in front: if going down hill, they are to drag behind to steady the pace; and so also they are to bear right and left as occasion may require. The number of rope-bearers was in accordance with the rank of deceased, and some idea may be formed of the space occupied by a funeral procession when we are told that as many as five hundred men were supposed to be distributed over the ropes. An essential accompaniment of the hearse were the Flabella 翬, fan-like ornaments made of wood, which were to be so borne along the road and so disposed at the grave as to represent the wall enclosing the dwell-

ing. In the case of the Emperor there were six of these, two of which were flowered with axes 戟, two with clouds and two with the figure 已 back to back. The two horns of each were surmounted with a sceptre-like ornament of jade stone 圭.

Such is the hearse in its most perfect form as used for the Emperor 天子. That used for Sovereign Princes, i.e. Rulers of States, is distinguished by having only three 池, as his dwelling was supposed to be distinguished from that of the Emperor by having three such conduit-pipes instead of four. The hearse of the Tai Fu has clouds figured on the side curtains instead of the imperial dragon; has only two 池, one on either side in accordance with the water conduits in his dwelling; has the dangling fish figures, but is not allowed the fluttering bannerets; has clouds substituted in the canopy for the imperial axes; on the uppermost canopy 齊 has only three lines of coloured cloth (red, yellow, black) and three lines of pearls; has only four ties for fastening the side curtains to the canopy, two on either side—the same number of cords being prescribed for the fastening of the coffin to the cart and for the projecting or bearing cords. Similar distinctions are made in the Flabella—the Tai Fu being only allowed four, two with the figure 已 back to back, and two with clouds, while the top of the staves are ornamented with five coloured feathers and not with jade.

The hearse of the scholar is plainer still. The sides and the canopy are of plain white cloth, while the topmost canopy has three rows of coloured cloth and only one row of pearls. There is only one of the little casket cages as there is only one rain-pipe in the scholar's dwelling; but associated with it in this case are fluttering ornaments made of dark and yellow silk flowered with pheasants, 榆絞. The Flabella are two in number, flowered with clouds, and the tips of the staves are ornamented with tufts of feathers. The hearse as far as appears was

drawn by the usual team of four, yoked abreast, two on either side of the pole.

The coffin, now enclosed in the inner shell, having been duly placed in the hearse and the plain cart having been duly ornamented as above, the next move in the order of proceedings is the 'turning of the hearse' 還車, which is to be made to face outwards towards the gate as if in position to start. The 祝* superintends the movement, to accomplish which the libation spread in the centre of the court 遷祖之奠 has to be removed. The women now descend from their position on the platform and assemble at a point west of the eastern steps, the men being to the east of them. The other carts, the three namely containing banner and garments of deceased, are also to be thus faced round, but not the utensils and implements above described, which were originally placed in the order in which they are to be borne out of the temple court. The sacrificial officer now takes the epitaph or 銘, which we have seen had been erected beside the structure in which the coffin lay as 殯, and places it on the cushions which represent the seat of deceased and which are to be buried with the coffin. At the same time the tablet 重 is to be turned by the left by two men as preparatory to the start. This done another libation is offered, west of the coffin as before, during which all wail and 'leap' as overpowered with grief. With this another libation 薦馬 is offered to the horses whose services have here been in use in turning the hearse. The last act of the closing day, the day preceding the funeral, is an intimation from the 祝 naming the hour of the funeral and requesting the presence of the family and guests. The day is closed by a ceremonious parting between host and guests, the host conveying them to the outside door and then with lowly presentation thanking them for their presence.

* In the 周禮 called the 喪祝 who wears as his symbol of office a flabellum ornamented with feathers called 鵩.

Not the least striking ceremony of the day thus closed was the giving of the presents. The following picture is from the 儀禮 and describes the case of the 士. The Ruler presents pieces of dark-coloured silk and two horses. Intimation is given of his visit, and therefore the chief mourner awaits him outside the temple gate and conveys him in. The mourners bare the shoulder on his arrival. The horses presented are led to a point south of the tablet, and the pieces of silk are placed west of the front carriage. The chief mourner waits, prostrates himself and performs the 踊 ceremony. The guests pour a libation to the west of the hearse. The 宰 a steward receives the pieces of silk. A 士 takes charge of the horses and leads them out of the court. The chief mourner conveys the Ruler outside the gate, where he bows adieu. He then re-enters to resume his station and his mourning baton, laid aside in deference to the Ruler's presence. Or it may be the relatives and guests who come with their gifts, which in this case are to be determined by the free choice of each. If the host should not go out to meet the guest he sends out word to say "I am awaiting your arrival." When the servants enter bearing the presents, the host bows from his station east of the hearse, but does not perform the leaping ceremony. The same rule applies where the offerings are such as are to be used for libations. But if the offerings are such as are to be buried with the dead, the host must await their arrival outside the temple gate, while the donor humbles himself as if bringing nothing or ashamed of his gifts. Any precious vessels thus offered are received with double honour by pouring a libation at the stand where the 明器 are arranged. Etiquette divided donors into four classes, and different words were applied to the act of giving in reference to each of these. Thus the gift of pieces of silk and horses was spoken of as 贈, and where the donors were brothers of deceased was accompanied by a libation.

Intimate friends of deceased might make these same presents, but the libation was denied them, to put a distinction between them and relatives. Presents by acquaintances of deceased were said to be 贈, a general term for presents among equals: while those of acquaintances of the survivors or of chief mourner were said to be 賻, a term used of presents which are to be buried in the grave. A careful record of the funeral presents was to be kept either on a large wooden tablet or on small slips of bamboo stitched together by cord. If the names of the donors and the articles exceeded one hundred the bamboo slips 筴 were to be used, if under a hundred then the 方 or large tablet was preferred; where the large tablet was used, etiquette prescribed that the number of rows of characters must be either nine, seven, or five.

The first event of the funeral day is the 遺奠 or the libation at the 'lifting' of the coffin, i.e. the removal to the grave. A detailed account of this is given in the 儀禮 for the case of the 士. The victims of course are the sheep and the pig. The parts of honour are the left fore-shoulder and the five intestines. The lungs are to be divided nearly in the middle. Besides the victims 特牲 are fish, dried hare, and fresh hare (hare being the only game allowed 士). These five kinds, sheep, pig, fish, dried meat in slices, fresh game, are served up in fine tripods 鼎 which at dawn are placed outside the temple door. To the east are the 饌 in four 豆 containing respectively 脾, 肝, 肺, 脾. Then there are four baskets containing dates, rice or millet cakes, chestnuts and dried fruits. Lastly, two amphorae containing new wine and common sacrificial wine. In arranging these north was the place of honour, and the order was (1) the wine (2) the four 豆, the four baskets with grain—all in a line running north and south. This libation also was on the west side of the hearse, and was the one which was to accompany the coffin to the grave.

As the servants enter to remove the libation it is now dawn. The great torch 燎 which had been lit inside the gate is now extinguished, and the small torch 燭 the same as those which accompanied the coffin takes its place. During these preparations the chief mourners perform the 踊 ceremony and a libation of wine is poured.

The signal for the procession to leave the temple is given by the forester 甸人 who takes up the tablet and proceeds with it outside the great gate to the highway, placing it on the left hand or east side of the road, the host's place; the bearers being careful as they pass through the gate to keep right in the centre of the doorway and of course to avoid touching the threshold. In life, humility demanded of an arriving guest that he should avoid the centre of the doorway in entering; hence the scrupulous care with which the centre is now maintained where the object is to honour the deceased. An offering having been made to the horses 薦馬, the three carriages containing the insignia and habiliments of deceased are then led out after the tablet, whereon servants enter to cut up the victims used in the libation and to make them up in parcels according to the rank of deceased. Three limbs of each animal must be conveyed to the grave, viz., of the fore-part of the animal the two fore-shoulders and of the hind-part a ham. From the Tai Fu upwards all were allowed the greater sacrifice on the use of three victims, ox, sheep, pig. It was further prescribed that these nine limbs, three of each animal, must be differently subdivided to distinguish rank. Thus for the Emperor the limbs are subdivided into twenty-seven parts and done up in lots of three into nine parcels; for the nobility, into twenty-one parts, done up in lots of three into seven parcels; for the Tai Fu, into fifteen parts, done up in lots of three into five parcels,—the old story of nine, seven, five and three. These parcels having been done up in the grass provided with the 明器 and packed into the boxes spoken of as part

of the display in the temple court, the **明器** to which these belonged were then moved out to join the tablet and carriages.

The last act before the hearse moves is the reading of the list of presents (for the benefit of the dead). During the reading the hearse is lit up by a torch placed on either side. In the **儀禮** the reader is the **史** who stands as he reads out of his tablets the names of the donors and their gifts, the presents here referred to being only such as were given expressly for the funeral and which are to accompany the dead, who is therefore formally apprised in this ceremony of what has been done for him. Besides the secretary there are 'counters' **執事** who sit, for convenience of manipulation. This ceremony over, the torches are extinguished and the procession starts. The order of procession is the same as in entering the ancestral temple. The ladies of the house convoy the coffin to the grave, the husband keeping in a line a little to the right of the hearse and the wife a little to the left or west, following immediately behind the hearse and on foot. The start was of course very formal in the case of the great, and was by word of command. To show their reluctance to part with deceased the rope-bearers should thrice bear back upon the ropes as if to prevent the hearse from moving. A start is at length effected, and the hearse proceeds unhindered till it has cleared the outer gate of the premises. But as it emerges and reaches the place where on great occasions the host would await a distinguished guest, a halt is again called, and the mourners go through the demonstrations of poignant grief. Up to this point the chief mourner has walked with 'bare shoulder'; he now covers up as he leaves this **哀次** as it was called from this association with mourning, and thenceforth the funeral procession once started is to pursue its way uninterrupted to the grave.

The Grave ought always to be to the north of the dwelling or State, and the procession must follow the main road and avoid bye-

ways. But the mourners might not be over-squeamish about the quality of the roads and might not boggle at mud pools. The mourners should each take hold of the hearse ropes. All should wear a sad expression of countenance, and no one in the procession may speak to his neighbour, nor may any acknowledge the courtesies of passing acquaintance or friend, all courtesies being meanwhile suspended till the last honours shall have been rendered to deceased. So strictly was this rule followed that a minister hearing of the death of his Prince must not let go the ropes, i.e. must not leave the funeral procession, till he had conducted it to the grave; and so also in the family relationships. The only possible interruption to a funeral was an eclipse of the sun. It being alike inauspicious to make any backward move or to bury in starlight, a halt was called with the first symptoms of an eclipse, and the coffin, which was being carried with the head toward the north, was placed on the right hand or east side of the road, where all must await in silence the re-appearing of the sun. With clear sunlight they proceed on their way, and the wailing is resumed. At the head of the procession was the sacrificial officer whose duty it was to clear the way for the funeral cortege and indicate to the rope-bearers the inequalities of the road. The **儀禮** assigns this post to the **商祝** who uses the piece of cloth with which he dusts the coffin and guides the cortege by a motion up and down, and from right to left. The **禮記** assigns to **匠人** one of the workmen, who are then to assist at the removing of the coffin &c., and who uses one of three symbols according to the rank of deceased; one an ornament of feathers **羽葆** for Ruler and princes; another a bunch of grass **茅** for the Tai Fu; and the third for the scholar, a piece of white cloth **白布**. On either side of the hearse were **司馬**, who bore wooden tongued bells or clappers, and walked eight on either side of the hearse when deceased was of high rank, or four

on either side in the case of the Tai-fu.

The cemeteries were to lie to the North of the State and were in charge of 后土 the tutelary genius of the 周 dynasty, identified with the modern 土地 or God of the Ground. According to the 周禮 the ceremony of cutting the first sod of the grave must be accompanied by a sacrifice to 后土 as the god of the ground. When this was done there must be a personator of the dead, who apparently in this one instance was neither relative nor friend, but the keeper of the tombs. We have no trace of this custom, however, in the Book of Rites, where the personator of the dead is first mentioned in connection with the Yu feast on the return from the funeral. But it is expressly provided that the dress of the chief mourner at a funeral must not be pure mourning, that he must in fact wear the sacrificial cap as he is to worship the Spirits of the Hills and Rivers 山川之神 in committing the body to the grave, which cannot done in funeral or "inauspicious" clothing. There is no trace of modern fēng shui 風水 in the Book of Rites, as the graves were all dug on the principle that the body should lie due north and south, head to the north as signifying subjection to the 陰 principle. The apparatus for lowering the coffin into the grave is minutely described. In royal and noble families the same apparatus, indeed, would seem to have been used on every occasion of moving the coffin into its inner shell. It was also part of the paraphernalia which a sovereign prince must carry with him when he went on a tour beyond the boundaries of his native state. The contrivance is thus described. Four strong uprights are erected, two at either end of the coffin, each pair being connected over either end of the coffin by a crossbeam let into a socket in the upright, and intended to act as a roller. Over these rollers are laid ropes which are made fast to the loops on the thongs with which the coffin was bound. This

done, men pull upon the ropes over the rollers, walking from the coffin with their backs turned to it. When the coffin is sufficiently raised to permit of the scaffolding being removed, a halt is called by the beat of drum, on which the men retrace their steps, giving rope until the coffin is lowered into the grave. To ensure silence during this operation little pieces of wood were fitted on to the ropes which the men held in the mouth to act as a gag. An instance is mentioned in which a youth famous for his mechanical skill was asked to show his genius on the occasion of putting the coffin into the outer shell. But he was refused the opportunity on the ground that the State had its precedents which could not be set aside; and apparently it belonged to etiquette to use only the apparatus above described. Thus a mean funeral is thus described; to bury without the proper grave clothes; to be unable to wait the proper periods; to be unable to afford the lowering apparatus, and to lower the coffin into the grave by the simple use of ropes.

As the coffin is being lowered into the grave the chief mourner and males of the family are on the east side of the grave, while the women are on the west. Male friends and relatives are to the south of the chief mourner, i.e. towards the feet of deceased, and so with the female relatives on the other side. The coffin duly lowered into the grave, the presents of silk are displayed in the open space round and in fact are here presented to the dead. The sacrificial officer 祝 having committed the body to the care of 后土 or as in the Book of Rites, the Spirits of Hills and Rivers, must now return to the home of deceased to deck out the person who is to sit as personator of the dead on their return from the funeral. The libation to this '地神' being poured on the left is on the east of the grave. Meanwhile the grave is filled in. Certain symbols of deceased's rank must be buried in the grave. First of all were

the mats and padded cushions above spoken of 茵. These were made of a light purple cloth padded with a species of fragrant grass 茅. As the Son of Heaven on state occasions sat on a thickness of five of these mats, so he must have that number in his grave. These were placed under the coffin and must be disposed three crosswise and two lengthwise. Next above the coffin were placed the bearing poles, likewise three and

two; then come the Flabella, the 明器 which had been paraded in the Temple Court, and, according to the 儀禮, the entire trappings of the hearse, including the canopy, side curtains, and ornaments, 帷荒池紐之等. Above the whole pile were placed the coarse mats, also paraded in the Temple Court, and thereon the grave was filled in.

GEOGRAPHICAL NOTES ON THE PROVINCE OF KIANGSI.

(Continued from page 103.)

Wang Tsao 汪藻 who was born at Teh-hsing-hsien, was a contemporary of Hu Shen 胡伸 and attained a very high literary reputation. These two were known as the "Two worthies of Kiangtao" (Kiangsi) and both rose to the distinguished position of Chancellor of the Hanlin College, and afterwards to the Chancellorship of the *Hsien mo ko* 顯謨閣.

Literary hereditary genius is often met with in China, and the family of Hung affords quite a striking instance.

Hung Hao 洪皓 was a native of Poyang and graduated as a *Tsin Shih* in Ch'êng-ho's reign A.D. 1111 to 17. Early in his career he was sent by his sovereign as an envoy to the Kins, but their treacherous leader Mé Han 米罕 instead of receiving him, banished him to the north (Leng-shan 冷山), where he remained exiled fifteen years. On his return he was made Chancellor of the *Hui-yu-ko*, and after his death, the Emperor conferred upon him a sacrificial title. He was the author of a collection of essays in fifty books, and of the *Sung mao chi wen* 松漠紀聞, "a small work consisting of historical memoranda regarding

the Kin dynasty. During his residence in the neighbourhood of the capital, he had jotted down a large collection of notes, but these were committed to the flames by the authorities, when he was about to return to his country. The present work consists of a portion of his more extensive manuscripts written from memory, after his return, and is of value as a record of time."

Hung Kuo 洪沽 was the eldest son who with his brother Tsun 遵 became professor at the *Hung tse ko* 宏詞科 examinations, and three years after, the youngest, named Mai 邁 was also selected for this office. The name of the three Hungs now became celebrated throughout the Empire. In Hsiao Tsung's reign (1163 to 1165) Kuo was promoted to an Inner Secretaryship with power of a prime minister. His sacrificial title was Wen-hui 文惠. The other brother Tsun was made in 1163 member of the Privy Council, and styled Wên-an after death. The third of the family, Mai, became chancellor of the *Twan ming tien* in

* Wylie's *Notes on Chinese Literature*, page 26.

the first year of Shun-hsi's reign (1174), which office he held until compelled to resign from old age.

Hung Mai was author of the *Yung ch'ui sui pi* 容齋隨筆 an extensive selection of extracts from the national literature, with criticisms, published in five parts. This is considered one of the best works of the class which appeared during the Sung dynasty, being marked by depth of research and accuracy of judgment. He was also author of the *I chien chih* 夷堅志 which, with the former, has a wide reputation.

Chao Ju-yu 趙汝愚 was a citizen of Yü-kan and graduated as a first *Tsin shih*. He became Member of the Privy Council, and afterwards rose to be Minister of State (Yew-chêng), but being impeached by the notorious Minister Han T'ê-chow 韓侂胄 he left his office and died. But when Han T'ê-chow was put to death, Chao was posthumously restored to office and dignified with a sacrificial title and with the honorary title of Prince of Chow.

He wrote a collection of verses and essays in fifteen books, and compiled the *Chu chên tsou* : 諸臣奏議 "In one hundred and fifty books (the *Tseng pu lui yay* say three thousand) being a collection of memorials to the throne by Ministers of the Sung dynasty, between the years 960 and 1126, selected and arranged from a much larger mass of material, consisting of upwards of a thousand books."

Amongst the many poets of the period was Chiang Kwei 姜夔 a native of Teh-hsing, but he preferred the solitude of the hills to the companionship of the unlettered, so he secluded himself in the Mo Keng (cave) in the Ting mountains 丁山. He was styled the metaphysician of the White Rock.

A name familiar to every sinologue is that of Ma Twan-lin 馬端林 born at Lo-ping in Jao-chow and author of the *Wen Asien tung kao* 文獻通考, or Antiquarian Researches, which as Rémusat says, is "A library in itself, and that if the Chinese liter-

ature possessed no other work, the language would be worth learning for the sake of reading this alone. It is not solely with China that it makes us acquainted, but with a great part of Asia in its most important relation in everything relative to religion, legislation, moral and political economy, commerce, agriculture, natural history, history, physical geography and ethnography. We have only to choose the subject that we wish to study, and translate what Ma Twan-lin has said upon it. The facts are all stated and arranged, the sources indicated from which they were obtained, and the authorities cited and discussed. Here are in fact, so many ready-made dissertations which, translated into the European languages, would spare us much enquiry and research, and make us appear very learned at small expense."*

This remarkable work, which cost the author twenty years' labor, is now very rare and expensive, as much as £100 being asked for the original unabridged edition, and from £10 to £30 for the abridged copies, which are likewise not easy to obtain.

As a statesman Ch'en Kang-po 陳康伯 takes a prominent part in the affairs of the government during the administration of the most corrupt of ministers T'sin Kwei. Chen was a native of I-yang in Kwang-hsin-fu, and after taking high honors at the literary examinations, ultimately rose to be cabinet minister and was created duke of Loo. He was a man of high principles, so it is not surprising that he soon offended the all-powerful but unscrupulous Ts'in Kwei, and then had to retire from office, remaining in obscurity for ten years. After the death of Kwei, he was restored to office, and succeeded in saving the country from absolute ruin, attributed to the notorious minister.

Wang Ying-chen 汪應辰, another statesman of the same period, was a native of Yü-shan. His proper name was 洋, but owing to his great ability, the sovereign

* *Chinese Repository*, Vol. 1, page 145.

conferred on him the present name. At the early age of eighteen, he graduated as *Tsin-shih* of first grade, and finally attained the distinguished position of president of the Board of Civil office. He was a man of great resolution of character, just and upright, and in speaking showed immense self-assertion, even before the Emperor. He received the very appropriate epitaph of Wen-ting 文定.

Among the eminent statesmen of that day 1262-60, Hsuey Fang-teh 謝枋得, a native of I-yang, has been held up as an example of loyalty to his sovereign. Early in his career he happened to offend the prime minister Kea Shu-tao 賈以道 for which he was banished. On the downfall of the Sung dynasty he was recommended for office by one of the Yuen Ministry who had heard of his abilities, and was compelled to go north to have audience of the great conqueror, Kublai. From that day, we are told he refused to eat, preferring to starve himself to death, rather than serve his conqueror; but notwithstanding this heroic resolution, he appears to have reached Peking, though only to enquire about the Sung Empress and the Duke of Ying, for he died immediately after of grief. His wife on learning of the death of her husband, fled with her two sons to the hills of Kuei-k'i-hsien, to conceal them, but on being pursued by the Yuen troops, they strangled themselves.

A name not unfrequently met with in the history of the Sung, is that of Kiang-wun-li 江萬里, but what his merits were, we are not informed. All we are told is that he served as minister of State to Tu Tsung 1265 to 1275, and that he lost his life by drowning during the siege of Jao-chow-fu, by the Yuens. He was honored with the posthumous rank of guardian to the heir apparent, and with the sacrificial title of Wen Chung 文忠.

The members of the family of Tseng deserve a brief notice, as they all rose to high positions under the government. Tseng

chih-yao 曾致堯 the elder was a native of Nan-feng and graduated as a *Tsin-shih* in the reign of Tai ping hing kuo (976 to 84) and attained the presidentship of the Board of Revenue. His sons, I-ghan 易占 and I-chung, 易從 both became *Tsin-shih*. The former's son named Kung 鞏 became secretary in the Inner Council, and his writing based on the *Liu King* was unsurpassed at that period. King's brother, Chao 肇 rose to the distinguished position of Chancellor of the Hanlin College. He was of an extremely philanthropic and charitable nature; his writings were genial and of a highly moral tone. During his life he served in eleven chows; his term of office being characterized by many remarkable legislative acts.

The name of Li K'ou 李觀 a native of Nan-chang, is also given as that of one of the noted men of the period, but beyond his having attained the position of lecturer to the Emperor Hsi-hing there is nothing to record. His pupil wrote a collection of essays, entitled *Tai chi lai kao* 退居類藁, which the Emperor graciously accepted, and in token of appreciation of their merit, rewarded the writer's son Seng-lu, by giving him an appointment.

"The series of topographical writings in Chinese," says Mr. Wylie, "are probably unrivalled by any nation for extent and systematic comprehensiveness. One of the earlier of this class of topographical works is the *Tai ping kwan yu chi* 太平寰宇記 by Lo shih 樂史 in 200 books, published about 976 to 984, and" giving a general statistical and descriptive view of the Empire. The author of this work was a native of I-huang.

Another writer of *belles lettres*, Yen Shu 晏殊, was a native of Lin-kiang. He displayed a great taste for learning at a very early age, and was recommended to the notice of the Emperor Kung Teh, by the governor of Kiangsi. He eventually became historiographer at court.

A memoir of Wang An-shih 王安石,

the most notorious minister of the Sung dynasty, has already appeared in advance of these notes.* It was compiled from the *Kang mu* of Sze-ma Ts'ien, a writer so prejudiced against Wang, that it is only due to the much-abused statesman to supplement the former rather harsh and unfair notice by the less biased opinions of subsequent critics. Wang An-shih, remarks another native historian, was a man possessed of great qualities, combined with a most subtle, ready, quick and penetrating mind. Endowed with natural eloquence, he well knew how to give a persuasive tone and an air of truthfulness to whatever he had to say, which quite took one unawares, and it was by these means that he managed to win over the Emperor Shen Tsung, who was induced to approve all his rules. He had studied much, but without method, and abandoning himself to his own genius, he struck out a new line for himself, refusing to tread in the same footsteps of his father or his ancestors. He cared little about what people said of him, but adhered pertinaciously to his own ideas and would never retrace his steps. It is chiefly to this opinionativeness that we must attribute the hatred with which he was regarded by all the leading men of that day. The Chinese do not appear to hold two opinions about him; they are unanimous in branding him as an infamous minister; but if we could hear the other side of the question, told by one of his adherents and supporters, or from some less bigoted authorities than Sze-ma Ts'ien and Chu Hi, we should doubtless find some grains of gold to be gathered from his new code. Many of his enactments possess the element of economic principles, but all his reformatory measures were cried down and unjustly administered. In commenting upon Wang's administration, Grosier says: "It seems to me, that the Chinese historians speak with too much passion against the new laws of Wang An-shih, and particularly

respecting the proposed vernal grain advances which were to be repaid with moderate interest in the autumn. This rule was most favorable to agriculturists and equally advantageous to the State whose wealth is augmented; but it doubtless proved odious to the usurers who subsist on the blood of the unfortunate, and most probably it was the outcry raised by these bloodsuckers, that animated the nobles to approve his economic plans. I remark that these people decry the statesman without advancing any solid grounds against his innovations; they attack the man to destroy the work; which is in itself sufficient to mark the poverty of their arguments against his plans. According to my views, Wang An-shih was a great minister, whom the Chinese, in their blind devotion to ancient usages, were incapable of understanding, and to whom, the justice he merited has not been accorded. So far from blaming Shen Tsung for having confided in him and supported him against the wishes of the court (where countless schemes were being plotted to get rid of him), I, on the contrary, maintain that he (Shen Tsung) merits all sorts of eulogiums, and that this chapter of history does honor to his benevolence and understanding."

Such was the opinion of a Jesuit, who would naturally sympathise with an unsuccessful innovator. It would be a good thing for China if so powerful and resolute an advocate for change would make his appearance at the present time. He would, of course, be cried down by the worshippers of the ancients like our unfortunate hero of the Sung, but his chance of success would be better.

A name which the people of Kiangai are naturally proud of is that of the family of Lu 陸. They were natives of King-ki, and the family consisted of three brothers: Lu Chiu-ling 陸九齡, Chiu-yuan 陸九淵 and Chiu-shao 陸九韶, all of whom are classed among the elegant writers of the Sung. They were also bosom friends of the great Chu Hi, who studied with them at the

* Wylie's Notes, etc., page 67.

college of *Ngo-As* of which the brothers *Lu* were the patrons.

Chiu-ling and *Chiu-yuen* were inseparable friends and taught one another. The third brother was an indefatigable student, and it is said of him that by day he discoursed and travelled, while by night he studied and wrote. He styled himself the old gardener of Mount So. *Chiu-yuen's* style was *Tsu-cheng* 子騭, but his pupils called him Dr. *Hsiang shan*, and there is a collection of his papers, edited by a pupil, bearing the title of *Hsiang shan chi* 象山集. *Lin Chang* 劉敞 author of the *Kung shih hsien sheng ti tsü chi* 公是先生弟子記 was a native of *Hsin-yü*. His work "consists of dialogues and discourses on the main point of the Confucian doctrine, in which he combats the principles recently broached by the innovator *Wang An-shih*."^{*}

His brother *Pan* 攷 had the honor of assisting *Sze-ma Kwang* in the revision of the Han period of his well-known *Tung kien*, and he was author of a work entitled *Tung han hsing wu* 東漢刊誤.

Another opponent of *Wang An-shih* was *Kung Wen Chung* 孔文仲 also a native of *Hsin-yü*, who gradually rose to the office of Secretary to the Board of Civil office, and to the rank of Imperial Councillor. His criticism on *Wang's* new laws got him into disgrace, and he was reduced to the rank of Second Inner Secretary. He left a collection of essays in fifty books.

His brother *Wu-Chung* 武仲 served as Vice-president of the Board of Rites, but as he joined a cabalistic league, he was deprived of his rank. He was author of discourses on the Book of Odes, and the *Sun yü*, in some hundred odd books.

Another brother, *Ping Chung* 平仲 also a cabalist, was in like manner degraded. *Ping Chung* was a great authority in matters of history, and was the author of the *Liang shih shih Chang* 良史事證; and Mr. Wylie says, of the *Hsing Luang Sin Lun* 珩璜新論, "a miscellaneous record of

historical incidents and investigation, exhibiting a fair amount of research." It was originally named the *Kung shih tsu Shou* 孔氏雜說 and is sometimes quoted under that title.

Hsi Meng-hsin 徐夢莘 was a native of *Lin-Kiang*, and rose to the rank of Prefect of *Pin-chow*, and clerk of the Inner Council. He is represented as being quite indifferent about rank or title, but an enthusiastic scholar and collector of historical data. He wrote a work entitled the *San chao pri pang hui pien* 三朝北盟會編 or *Treatise of the Three Dynasties*, in three hundred and fifty books.

Liu Shu 劉恕, who was a native of *Chow*, obtained his doctor's degree before he had reached the age of twenty. *Sze-ma Kwang* hearing of his great ability requested his assistance in the revision of his great history, which was obtained. He was author of the Supplement to the *Tung Kien* entitled the *Tung Kien Wai Chi* 通鑑外紀 in ten books, which "begins with the time of *Fuh He*, and ends where the *Tung Kien* begins." The annals of the Ten States 十國紀年 in forty-two books are also from his pen.

We have already been introduced (Vol. II., p. 29) to *Ow yang-hsien* 歐陽修 as an opponent of *Wang An-shih*. He was a native of *Lu-ling-hsien* in *Ki-ngan*, and after serving as minister was commanded to revise the history of the *Tang* dynasty; and in addition to this task, he compiled a new history of the Five dynasties. His works have been highly praised by *Su Tung-po*, who compares him, as a metaphysical writer to *Han yü*; as a writer on polity to *Su chih*; and as a historian to *Sze-ma Kwang*.

Yang Pang-i 楊邦義 a native of *Ki-shin* may be instanced as a loyal servant to the much troubled dynasty. He was magistrate of *Li-Yang* in *Kiang su*. When the *Kin* leader *Wan-yen* *Trung-pi* entered *Keen Kang*, all were called to tender their allegiance to the conqueror, but *Pang-i* would not bend the knee, and though wound-

^{*} *China Review*, Vol. II., page 29.

ed and covered with his own blood exclaimed, "I would sooner be a slave of the house of Chao 趙 than serve as a minister to another State!" Tsung-pi slew him, and cut out his heart. He has been posthumously honoured with high rank, and a temple erected in commemoration of his name.

Hu Chuen 胡銓 an author and statesman who served during the reign of Hsiao Tsung 1163 to 1174, as Vice-president of the Board of Works, and a Chancellor of the Hall of Administration, made his name celebrated by advocating the decapitation of Wang Lun, Tsin-Kwei and Sun Chin, three corrupt ministers of the period, but he lost his office through this bold suggestion. He was author of an exposition of the *I-King*, *Chün-chiu*, *Chow-ki* and *Li-Ki*.

Among the many celebrated men from the department of Ki-an, may be placed Chow Pi-ta 周必大 a writer of "official Reports." The *Ping-yuen-chi* 平園集 and *Yü-tang Tsa-Chi* 玉堂雜集 were works of this class; the former dwelling, at length, on duties of the members of the Hanlin College. Chow also occupied a prominent place under government, having been minister, guardian to the heir apparent, and honorary duke of I 益.

Yang Man-li 楊萬里 is also mentioned among the eminent men of this district, being born at Ki-Shui, but beyond being a profound scholar, there is nothing to record about him. The author of *Lu-Shih* 路史 in forty-seven books, Lo Pi, 羅泌 was a native of Lu-ling. "Commencing with an extravagantly mythological era, it reaches down to the close of the Hsia dynasty, about the end of the eighteenth century B. C., and is arranged somewhat after the plan of the dynastic histories."

The "three dragons of the Sun Clan"—as the three distinguished scholars of the name of Sun were then called—were natives of Lung Ch'üan. The brothers were named Sun Fêng-chi 孫逢吉, Fêng-nien 逢年 and Fêng-chên 逢辰. The first

named, we are told, became Vice-president of the Board of Civil office, but offending the Minister Han Tô-chow was degraded.

A name celebrated in this history of this dynasty is that of General Wên Tien-siang 文天祥 a native of Ki-shui-hien, who, during the reign of Tu Ts'ung 1265 to 1275, fought gallantly against the Yuen, by whom he was captured, through the treachery of one of his own men, and sent to the Yuen capital, where he was confined for three years. Kublai, finding that Wên would not throw off his allegiance to the Sung, had him put to death.*

Of Wang Yuen-wu 王炎午, a native of the same department as Wên Tien-siang, there is nothing noteworthy save that he offered up a burnt offering of written prayers, to accelerate the death of his friend in captivity. The name of Sun Li-chieh 孫立節 a native of Ning-tu-chow, is also included amongst the noted men of the Sung dynasty. Wang An-shih did not fail to mark his intelligence, and proposed to appoint him an administrator of his new laws, but Li-chieh ironically replied that he must seek an abler man than himself, as men of his stamp were unwilling to assume such offices.

The Mongols of the Yuen dynasty, although liberal in their patronage of literature, 'have not left to posterity any remarkable monument in the orthodox department.' It is therefore not surprising that during this period there should be few names of eminent men to record, as natives of this province.

Although Kiangai cannot claim to be the birthplace of the great philosopher and leading commentator of the Classics Chu Hi, it was his home for many years, and the field of those labors which have made his name so celebrated. It was while holding office as governor of Nan-kang that "he rebuilt the college in the Pai-lu-tung or Valley of

* For an account of the exploits of this celebrated hero, see *China Review*, Vol. III, p. 257.

the White Deer," purchased and made assignments of land for the support of the scholars, established code of collegiate rules, and as often as he could secure leisure from public business, he repaired to the college and discoursed to the students. By these means, many of them rose to eminence.*

A long memoir of the life of Chu Hi is given in the *Chinese Repository*, to which the reader is referred for an account of the life of this great man, and for a list of his works.

He was born in the year 1130 during the 9th moon of 4th year of Kao Tsung, and was a native of Hui-chow (Fy-chow tea district) in the neighbouring province of An-hui. It was in A.D. 1201 during the 3rd moon, at the age of seventy-one, that he became sick, and after three days' illness expired as stoically as the great Greek philosopher. "While living, he enjoyed a high reputation as a statesman and philosopher, which he gained chiefly through his force of character." His remains are interred at Ta-lin-ku, or the Great Forest Valley, a romantic spot on the northern highlands of Fukien in the district of Kien-yang. An account of a visit to his tomb will be found in the *Chinese Recorder*.

A notice of the great men of this dynasty would be incomplete without the name of Chow Lien-hai 周濂溪 whose writings gave such impetus to the study of mental philosophy. Like his contemporary Chu Hi, he was not a native of this province, but having made his name renowned while in Kiangsi as an author and statesman, he has been included in the list of celebrated men of the Sung dynasty. According to the *Kwang shih kai fu* 廣事類賦 he served in the three northern departments of Nankang, Kinkiang, and Nan-sh'ang, where he founded a College which still bears his name; and at Kan-chow and Nan-an in the south. Chow Lien-hai's most celebrated works are his Treatise on the Great Ex-

trame 太極圖說 and the *Tung shu* 通書. His grave is but a few miles from Kinkiang.

As a historian, we may mention Chieh Chi-ssü 楊傑斯 reviser of the Histories of the Sung, Liao and Kin dynasties. For his labors as a writer he received high posthumous honors, and the sacrificial title of Wen-an 文安. His essays were conspicuous for their dignity and terseness, and his poetry, for its elegance, purity and finish.

Another profound scholar of the age was Wu Ch'eng 吳澄 a native of Tsung-jen hsien. He was a man of such deep knowledge, that Ming Shen, 明善 a priest of great repute, and author of the Commentary on the *Cheng wei shih lun*, 成唯識論 used to say, that to converse with Wu Ch'eng was like sounding the depths of the sea, in fact, that his knowledge was unfathomable. Yü Chi 虞集 a poet, and native of Tsung-jen, may also be mentioned as one of the worthies of this dynasty.

According to the *Chao k'ang lu* 輟耕錄 the great poets of the age were Yü Chi, Yang 楊 Fan 范 and Kieh 揭. It need therefore only be added that Kiangsi may claim to be the birth-place of Fan Heng, 范梈 as he was a native of Tsing Kiang.

H. Kopsch.

Note.—To do justice to the historical heroes and noted writers who were born or nurtured in this province, would require more leisure than is at our command, as Kiang-si appears to have been singularly favoured in the number of celebrated men she has given to the empire, or who made their names renowned by services in this part of China. Of such men as Chu Hi, Chow Lien-hai, Ma Twan-lin, and Wang An-shih complete volumes might be written on either of them, but in this paper the briefest notice of these and other celebrated names must suffice.

Of biographical works there is no lack, but they are very unsystematically compiled according to our ideas, and most inconvenient works of reference. The *Annals of Kiangsi* devotes fifteen volumes to the biography of noted authors and statesmen of the province, but as that work contains no index it becomes a most wearisome task to wade through all the volumes in search of the name desired. They are not even arranged according to the dynasties, but are grouped together according to the birth-place of the individual, so that to find any particular name one must first be acquainted with the

* *Chinese Repository*, Vol. 18, page 187.

department in which the author was born or in the case of a statesman in which he served.

The names of the above mentioned famous men of Kiang-si are taken from the Encyclopes-

dia, 增補類腋 and arranged according to the dynasties in which they flourished. The work does not go further than the Yuen dynasty.

ETHNOLOGICAL SKETCHES FROM THE DAWN OF HISTORY.

(Continued from page 111.)

To this period we must refer many of the ballads of the Shi-king. The Tsai-ki (II. 1. 7) sings of the misery to which the State was reduced.

Gather the fern roots,

They are all we have to trust to.

Oh! for the end!

Our harvests are without result;

Scattered are our wives and families;

On account of the Him-wan

We have no place of rest.

Gather the fern roots,

While they are tender;

Our hearts are full of sorrow,

Our sad hearts burn within us!

We are hungry and thirsty,

We watch without intermission,

Cut off our messengers, our prayers rejected.

Gather the fern roots,

Hard though they be;

Oh! for the end!

Our harvest is burnt up;

The king's affairs are in confusion.

We have no time to rest;

Our hearts are very sad;

We labour without return.

The next ode (Chut Kin) identifies the Himwans 猃狁 with the Western Jung 西戎, and describes a victory apparently gained by supernatural aid, while the writer of the book expresses the feelings of the wife left at home while her husband

has had to take service against the foe. The ballad Luk yuet (II. III. 3) recounts possibly this very expedition of the Himwans referred to in the legend of Yü. They occupied Dsiao and Wok, apparently in Shansi; crossed the Ging river and plundered Haou, the capital, and Fang. The Tsai-ki (II. III. 4) opens with an invocation to Fang-shuk (Varuna).

Few were our words, as we gathered the thistles

In our fields overrun with brambles,

In our acres reduced to jungle.

May Fang-shuk descend

With his three thousand chariots

And his well-tried warriors!

May he be our captain,

In his chariot with the speckled steeds,

The five speckled steeds fleet as birds!

Roseate is the track of his car;

Gleaming like fish scales the trappings;

Embroidered the reins and breast bands!

Sad were our words as we gathered the thistles,

In our fields overrun with brambles;

In our ruined villages.

May Fang-shuk descend,

With his three thousand chariots,

His banners and pennants all waving!

May he be our captain!

The naves of his chariot wheels secured to gilded yokes,

The eight bells all clanging,
The clothing all in order,
The scarlet knee pads as of an emperor.
How clash his jewelled pendants.

As swoops the swift falcon,
Soaring high in the heavens,
Straight down on its quarry;
So may Fang-shuk descend,
With his chariots three thousand,
And his well-tried warriors!
May he be our captain!

* * *

Swift are his war chariots;
Swift and fiery,
Like the thunder and lightning,
Glorious truly is Fang-shuk.
May he punish the Himwans;
May the Mân of Ging be destroyed!

And here we may take the opportunity of looking back to review the curious series of legends with which the earlier history of the outside tribes is connected. In a former sketch* I have traced back the probable connection of the word used as the generic name for the Turkish tribes, 狄 Dik, to the Aghi Dahaka of the Iranian legend, but similar tales of nearly related tribes meet us in other quarters. In my sketch of the legend of Wu-shun, I have pointed out the connection between the Vedic story of Cambara and the Chinese Sam-miaou. The great labour of Shun was to get the Sam-miaou within the bounds of reason; yet arms could not avail, and it was left for the persuasive powers of Yik (Yaoh) to effect what force was unequal to. Cambara drops out of the current of tradition in China almost as soon as it entered it; and the question must remain an open one as to what tribes constituted the Cambara of the Indian and the Sam-miaou of the Chinese legend.

Again, Shun and Yü are surrounded by hosts of I tribes; but I is but the phonetic degradation of the Sanscrit Savira, the Suars

of to-day, and in neither case is to be identified with the Turkish tribes. Finally I is the generic name given to the rude peoples lying along the Eastern and South-eastern frontiers of the Djow States, and comes to be opposed to the Mân, a term more specifically applied to the native tribes who bordered the Southern frontier from the extreme west of Szechuen to the present Kiangnan. A portion of these Mân tribes were afterwards absorbed in the State of Ging 荊, known subsequently as Tsâ, both terms apparently pointing to an older form of the word as Kahâr or Kahtr, the "Lake" country. This country seems to have been dominated by an Aryan tribe but distantly related to the Djows, and who claimed to have been invested by King Cheng with the lands of Ging-mân i.e. the Mân tribes dwelling about the Lake country (Hupeh and Hu-nan). The family name of the princes was 荊 Mi, the bleating of sheep, in Sanscrit Mâ; and this taken in connection with the curious title given to the prime minister of the States 牧 敖 Mukgaou (Sanskrit Mukhara) would seem to point to a pastoral tribe of Aryan origin. The main body of the people of Tsû were however in all probability Mândazes; their language was, as we have the independent testimony of Mencius and the Tso-chuen* to prove, unintelligible to the inhabitants of the Djow States, and it was only late, about 700 B.C., that they were permitted to enter the confederacy as equals. The traces of this condition of affairs long remained. Manji was in Marco Polo's days the name applied to Southern China, and even at the present day Mandaze is applied by the Chinese living north of the Yangtze as a term, more or less contemptuous, to those south of the river. In Yunnan and Kweichow the Mandazes still exist as separate tribes, bearing little more than a nominal allegiance to the Chinese authorities, and in Szechuen from the neighbourhood of Chungking, west and north-west, the faces

* The Diks and the Settlement of Pin.'

* Mencius, (III. ii. 6.); Ch'an-t'iao, VII. iv.

of the sandstone bluffs overlooking the rivers are honey-combed with the caves formerly made use of by them as dwelling places.*

With the Mân and the I the struggles of the settlers partook of a different character from that which marked their contest with the Turkish tribes. With the latter the war came to be one of extermination on either side, while with both Mân and I it early assumed the character of a struggle for mere political ascendancy. Hence the result of the contests with the Mân and I tribes was a gradual admixture of blood, and a blending of the characteristics of the peoples. The apparently highly organised speech brought into China by the north-western settlers lost inflexions and terminations, and by the close of the Djow dynasty had dwindled down to a speech of which the local dialect of Canton is now the nearest representative. As terminations and inflexions sloughed off, the accents or tones which existed in the original speech of the Djows, as they certainly existed in many other ancient Aryan tongues, (Greek and Sanscrit for example), assumed an importance they did not before possess, and now form the characteristic peculiarity of modern Chinese.

In the myth of Tang-oheng, the founder of the Shanga, a single allusion seems to occur to the Turkish hordes. "The work of punishment began with Kot. When it went to the east the I of the west murmured; when it went to the south the northern Diks murmured."† The myth however is almost a duplicate of the conquest of Yamshang by Djow, and is beyond the pale of history.

The flight of Tan-fû from Ban to Kidjow was caused, we are assured by Mencius,‡ by the continued inroads of the Diks who forced the Djows to set out on their long emigration to the foot of the Tien-shun; whence again they were forced by the same agents to move

still further east, and were precipitated on the previously settled State of Yamshang. Here they must have had some leisure to found the confederacy of the Djows, and we find a few references in the Book of Poetry to this condition of affairs. Thus (IV. II. 4) in the ballads of Jû we find the Peiking singing the praises of Lû and the Djows generally—

"The Jungs and Diks were restrained;
Ging and Sû* were curbed;
So that none dared to withstand us."

No proper distinction seems to have existed in the minds of the early Chinese between Jung and Dik; the words are constantly used together without the copula; and as frequently, and without any rule, one is substituted for the other. In the Ch'un t'siu the term Jung is used more frequently than Dik, but apparently more or less interchangeably the tribes are spoken of as Diks, Jungs or Jung-diks. We shall see further on that the apparent discrepancy was caused by the fact that Jung represented the name of the tribes as known to themselves, while Dik was a term applied by the Chinese and expressive of their hatred towards their relentless pursuers.

Like most of the tribes with whom the old Chinese came in contact, it was necessary that the origin of the Turkish hordes should be traced up to the times of the fabulous heroes of the Sun land, and accordingly 淳維 Shun-wei,* a scion of the house of the Great Yü, is put forward as their ancestor. At the time that the last sovereign of the house, Git, was defeated by Pang Cheng at Ming-tiaou he fled to the wilds of the north and took to a nomadic life. His descendants were the 獫狁 or 獯鬻, Hün-wan, or 葷粥 Hün-djuk. With regard to the former, which is the general title by which the Turkish tribes are mentioned in the Shi-king, we shall probably be justified in

* A. Wylie in Trans. N.C.B. Royal Asiatic Society, N.S. vol. V. pp. 235, et seq.

† Shoo king, IV. II. 3.

‡ Mencius, Book 1. 2 xv. 1.

* Sû lay to the east of Ging (see above) in the modern Kiang-neh. Its people were not improbably allied to the tribes lying west.

† Shi-ki, Chapter 110.

identifying it with that subsequently borne by the Komano, an acknowledged Turkish race, whom we find in the ninth century A.D. occupying the country north and west of the Caspian Sea, but of whose intermediate migrations I have not the particulars at my disposal.

With regard to the latter title of Hundjuk or Kwan-djuk, I find no authority for it other than Sze-ma Tsien in the Shi-ki (I.c.); it bears more resemblance to the names under which the Huns were known to antiquity, Chunnoi, Chundsach, Hunk, &c. The name Him-wan, it is noticeable, does not occur in connexion with these hordes after the time of the Shi-king.

The Kwoh-yü (Chap. I.) gives an account of a disastrous contest with these tribes said to have occurred during the reign of King Siuen, the predecessor of Yü the "Dark," who ascended the throne according to the chronologers B.C. 827. Its time is thus antecedent to the inroad in which Yü lost his life, and which I have given above as marking the dawn of authentic history. Though fabulous in its details the story probably records a real event.

It was King Siuen's duty as head of the House of Djow to offer the annual sacrifices in person, and himself to place his hand to the plough at the festival in honour of the deities presiding over agriculture. He omitted the latter rite, much to the consternation of his ministers, who remonstrated with him but in vain. The vengeance of the gods, though delayed, came at last, and Tsin-mao, the "Thousand wives," the place where he had committed his great fault, became with appropriate justice the place of his punishment. In his thirty-ninth year (B.C. 789) he was utterly defeated, his army cut to pieces, and he himself compelled to take refuge in the states to the south, Ging and Sü, neither of whom were members of the Djow confederation. The Kwoh Yü calls the victorious tribe the Jung of the Giang 戎 sept.

The Kwoh Yü is silent about the legend

of King Yü and Bao-ma, but mentions the earthquake (779 B.C.) and the omens drawn from its occurrence. It also mentions the flight to the east, which it places in the year 771 B.C.

In the version adopted by Sze-ma Tsien the tribes who thus reduced Djow to the verge of extinction were called by a name somewhat similar in sound to that adopted by the Kwok Yü, namely the 犬戎 Kinen Jung or Dog-Jung; and we shall presently see a third instance of a similar opprobrious name being selected by the Chinese as a fit epithet for their implacable foes.

However much or little confidence we may feel disposed to place in the few details hawked down to us, it is evident that in the eighth century before the Christian era the Turkish tribes had succeeded in establishing a firm footing in the Tien-hia, and with the flight of the King and the removal of the capital to Honan the empire of the Djows may be said to have come to an end. Though nominally the heads of the confederacy of the states the succeeding Djow sovereigns sink down to the level of mere puppets, worked for their own purposes by such of the other rulers as happen for the time to have succeeded in gaining the pre-eminence. The inroads of the Jung on the territory of Djow henceforth become of secondary importance to their relations with the feudal states.

The State of Tsin under its Duke Siang 襄 for the first time appeared in history in connection with the recovery of the capital from the Turks after the death of Yü. Henceforth we shall find the importance of that State increasing, till at last it absorbed all the others and gave a throne to the first Emperor of all China.

To the assistance of Siang, the Djow monarchy was indebted for its restoration under Ping, but its restoration was effected at the expense of much of its old territory. Tsin took possession of the old patrimony of Ki, and got King Ping to confirm it in its new acquisition, as well as to ruin it to the mark

of an acknowledged state in the confederacy. Siang's successor Duke Wan still further extended the territory of Tsin at the expense of the royal house, annexing the remainder of the old appanage of Djow lying east of Ki.

For some sixty years the Jung tribes confined themselves to marauding expeditions, without permanent effects. Twice their inroads extended to the neighbourhood of the present Hwai-ning-foo on the Yellow River. In B.C. 705 the northern Jung entered Shantung, but the State of Tsi receiving assistance from Ching they were defeated, and two of their chiefs Tai Liang and Shaou Liang made prisoners. During this period they were in more or less friendly relations with the State of Lü, comprising the centre of the present Shantung.

About the year 663 B.C. an eastern portion of the tribe inhabiting apparently the mountainous region north and west of what is now the province of Chihli, burst through the lower portion of that province, then known as Yen, and attacked the State of Tsi, in which is situated the present Tainan-foo. They were attacked and defeated by the forces of that State. Their defeat was not so complete but that they were able within the next two years to pour down upon Kwang-p'ing-foo, and nearly exterminate the small State of Hing. They are in this instance * called by the old name of Diks or Jung-diks. Pursuing their advantages they in 659 B.C. advanced into the extreme south-west of Chihli, and attacked the State of Wei. The ruler had made himself disliked by his people, who refused to support him. The Diks in consequence were able to defeat his forces, and marched on the capital, which they took, putting the inhabitants to the sword. Such of the people as could escape fled towards the Yellow River, where they were indebted to the ruler of Sung, a state lying north of the river, for boats to carry them across. Of the inhabi-

tants of Wei itself but seven hundred and thirty escaped, and, including the people of Gung and Tang, the number left alive did not exceed four thousand. As the hordes had at this time no settled plan they withdrew, according to custom when nothing more was left to plunder, and Wei, with the aid of the neighbouring states, in men and materials, was reinstated.

The State of Dsin for a time seemed determined to make a bold effort to exterminate the invaders, and raised an army which was placed under the command of the heir apparent to exterminate the Kaou Lók 皇落 tribe, then settled in the mountainous district between Shansi and Chihli, but the family dissensions which finally broke up Dsin were already beginning, and nothing was done. So great moreover was the state of terror to which they had reduced the States that the Tao-chuen records (V. III.) that having, 651 B.C., attacked the State of Dsin, and been defeated, the general in command of the forces of that powerful state refused to follow up his victory. "We have frightened them," he said, "let us not excite a union of their tribes."

In 657 B.C. King Siang succeeded to the throne of Djow, but the succession was disputed by his half brother Shukdai. The latter plotted with the Jung-diks 戎翟 to displace the King; the Jung of Yangktu, and Tsien-gaou and those settled about the I and Lok together attacked the capital, entered the royal city, and burned the east gate. They were in turn attacked by the forces of Tsin and Dsin, who came to the relief of the King. Shukdai fled to Tsi, whose ruler patched up a peace between the Jung and the princes of Djow and Dsin. A difference having arisen between King Siang and the duke of Ching, now western Honan, regarding the latter's conduct towards the small intermediate State of Wak 滑, the king allied himself against the advice of his minister with the Diks and attacked the duke. To cement the alliance he married the daughter of the Dik general. After a

* Tao-chuen, III., xxxl.; IV., 1.

year on account of an intrigue between her and Shukdai he divorced her, whereupon the Diks attacked him, killed the viscount of Tam 譚, expelled him from Djow and set up Shukdai as king. Siang fled to Ching and was assigned a residence in Fan. The succeeding year, having applied for aid to Dsin, Wan duke of that State came to his assistance, killed Shukdai and restored him to his kingdom.

In reward for this service Siang presented duke Wan with a sceptre, bow and arrows, and made him an officer of the State. As a more substantial recompense the country lying within the yellow river was made over to Dsin.

The tribes here named the Dik 翟 or "feathered" Jung would seem to have established themselves in the Si-shan or range of hills dividing Shansi and Pechihli. Their connection with the main body of the Jung is not very clear, and it is quite possible that they may have been more or less confounded with the Tunghu, a race of different origin, but in geographical proximity. In 626 B.C. they again poured down into Shantung, and Dsin went to the rescue and defeated them, taking their leader prisoner. They seem to have been subdivided into Red and White clans which acted more or less independently of one another. The title Dik 翟, though identical in sound with the older generic name of the tribes, 狄 is apparently not to be confounded with it. In the same locality we meet with the Sowmans 貊 貊 apparently an allied tribe, or more probably merely a sept of the same clan, who poured down upon Shantung 615 B.C. On this occasion they were defeated by the forces of Tsi. The Tao-chuen (VI. XII.) adds a curious story of giants, showing that even so late Chinese history has not quite emerged from mythical associations. In the

battle there was killed a giant named Kiaou-jû. He came of a family of giants. We are told of one in the time of Wû of Sung cir. 750 B.C. who was captured in an attack of the Sowman on that State. In 593 B.C. we are told of a younger brother of Kiaou-jû, Fan-jû by name, being captured. In 695 another giant Yung-jû had been taken, and at a subsequent date the people of Wei captured another. After these captures the Sowmans, we are told, became extinct.

The eastern tribes seem from this time to have commenced to turn their arms against one another, and no longer to have remained a menace to the more civilised States. The White Diks sought the alliance of Dsin against their red-coated neighbours; and we find (592 B.C.) that State routing in succession the Lû 潞, the Kap 甲, the Lü yn 菑 吁 and the Dok-shin 鐸 辰 tribes, and annexing all the territory occupied by the Red Diks. The White Diks for a time, with the restlessness peculiar to savages, aided with Tsin against Dsin, but being punished by the latter, seems for the future to have gradually settled down, and dropt out of the current of history.

The western branch seems however to have been growing in importance, and menacing to a greater or less degree the peace, if not the existence of the States. Our last mention of them was, when invited by Shukdai, they entered the royal city of Djow, from which they were, however, subsequently driven by the two States Tsin and Dsin.

[Note.—The Manuscript of this article being almost illegible and the orthography adopted by the author very peculiar, the author is himself responsible for all typographical imperfections in the above.—Ed. *China Review*.]

COINS OF THE "TA-TS'ING" DYNASTY.

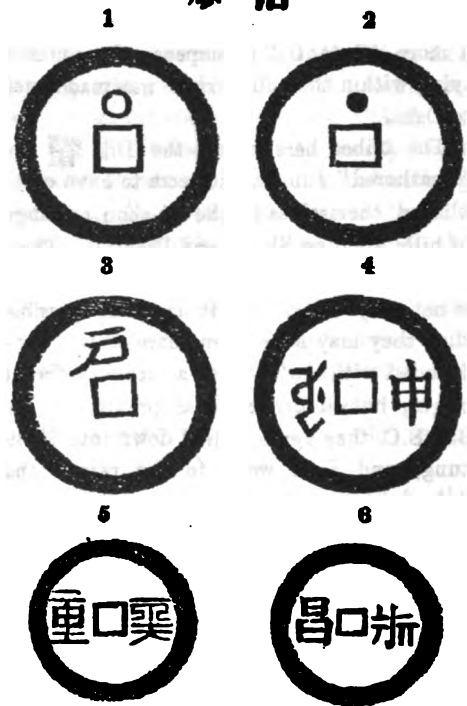
As an Appendix to Wylie's "Coins of the Ta Ts'ing Dynasty" I now propose to notice those coins which have been discovered, as also those issued since the publication of his essay in the "Shanghai Literary and Scientific Society's Magazine." At the same time I will draw attention (by their number only) to the most rare coins which are mentioned in that paper. In the accompanying illustrations of coins not mentioned in Wylie's paper I will only shew the reverse, a repetition of obverses being, I consider, quite unnecessary. Strange freaks are often indulged in by the coiners, such as adding dots, crescents, various odd characters, a double set of characters, or of making the obverse and reverse alike, or placing the characters on the reverse at right angles or upside down to those obverse; examples of many of the freaks I give in these illustrations. At present I do not go any farther than the coins of "Tao Kwang," as those which follow, and more especially those of "Hien Fung," are so numerous that they in themselves would make up a bulky second part.

Nos. 3 and 4 (Wylie) "T'een Ts'ung" and "Ts'ung T'eh" are both eagerly enquired after by all the collectors of the present day, but neither of these coins have been met with for years past.

Of the "Shun Chi" lot Nos. 9, 11, 20, 24, 28, 34, 56 and 69 are very rare, and are anxiously sought after by nearly all the numismatists at present resident in China.

Those not mentioned in Wylie's and which I have seen are as follow, viz:—No. 1 to 6.

順治



In the "K'ang Hi" lot Nos. 88, 90, 91 and 96 are the Collectors' desiderata.

Of those not mentioned in Wylie's, I give fourteen examples, viz:—Nos. 7 to 20.

康熙



9



10



11



12



13



14



15



16



17



18



19



20



In the "Yung Ching" lot Nos. 102 and 103 are usually the most difficult to find, but as a rule all the others are easily found. Nos. 21 to 24 are all I have met with which were strangers to Wylie's list.

雍正

21



22



23



24



In the "K'ien Lung" lot Nos. 132-3-4-5 and 6 are somewhat difficult to find. Of those not mentioned in Wylie's Fahew twenty-seven, viz: Nos. 25 to 51. I also shew the obverses and reverses of two coins with the "She Siang" inscription on them and which was to have been the title of the reign which ultimately became known as the "K'ien Lung" period; they are Nos. 52 and 53.

乾隆

25



26

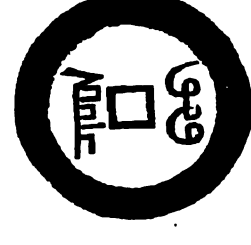
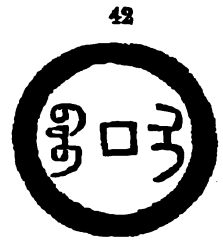
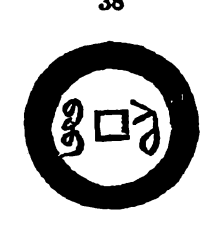
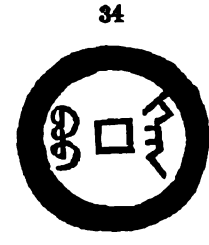


27



28





祺祥

52



Obverse.



Reverse.

53



Obverse.

53



Reverse.

Of the "Kia King" lot none are rare, while of those not noticed in Wylie's there are sixteen, viz. Nos. 54 to 69.

嘉慶

54



55



56



57



58



59



60



61



62



63



64



65



66



67



68



69



Of the "Tao Kwang" lot all are easily found. Of those not mentioned in Wylie's there are a good number, of which I give twenty-four, viz. Nos. 70 to 93. I also give four, viz. Nos. 94 to 97, which are also of the "Tao Kwang" period but whose composition is zinc. About this period cash began to deteriorate in size and quality of material to an extraordinary extent, and iron and zinc cash were frequently met with.

道光

70



71



72



73



74



75



76



77



78



79



80



81



82



83



84



85



86



87

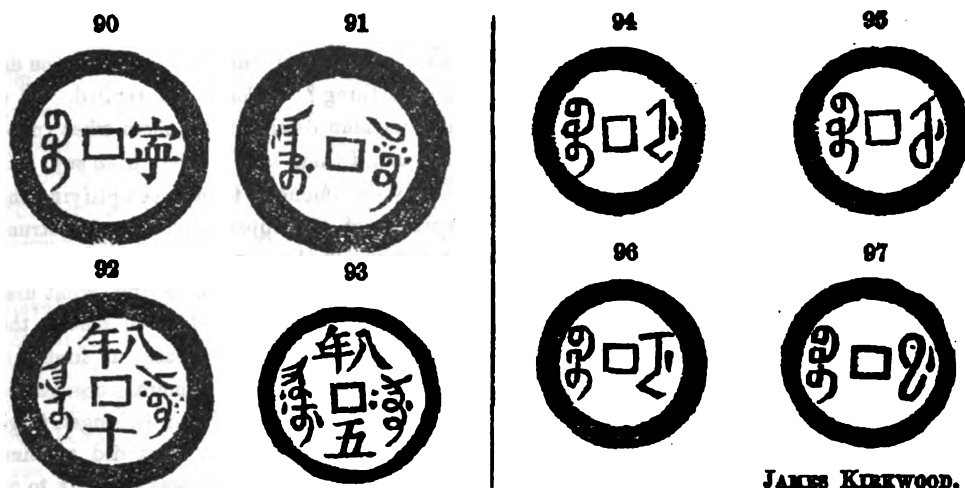


88



89





JAMES KIRKWOOD.

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from page 91.)

CHAPTER IX.

Confucius said (Anal. p. 83) "The Fung bird does not come; the river sends forth no map; it is all over with me." The Master grieved that he could not exercise imperial authority, had he this power he could give tranquillity to the empire. Universal tranquillity is signified by the Fung bird coming, and the river sending forth a map. Now as he did not obtain the imperial authority, there came no fulfilling of a good omen. His compassionate heart afflicted itself and he exclaimed "It is all over with me." My enquiry is this: what certain proof is there that the Fung bird and the river map originally existed? In the earliest times the bird and map had not come. Take, for instance, times of great tranquillity. The Emperors under whom great tranquillity prevailed certainly did not constantly recognise the Fung bird and river map. Five Emperors and three Kings all had great

tranquillity, but if we examine the fulfillment of omens in their cases, they did not all have the Fung Wong as a sure and certain sign. At the time of great tranquillity the Fung Wong* omen is not certain of fulfillment. Confucius was a sage, who used the idea of an uncertainty to afflict himself, which is altogether improper. It may be said Confucius did not grieve himself because he could not obtain imperial power, he grieved that the time lacked a ruler of excellence on which account none called him to office. The Fung bird and river map are the omens of an excellent Emperor; omens and fulfillment came not, there was no excellent emperor; there being no excellent emperor he could not be called

* 鳳凰 Feng or Fung Wang, the male and female of a fabulous bird, of wondrous form and mystic nature. It sat in the court of Wang Ti and came to the music of the great Shun. Supposed to be the phoenix; Mayers' Hand-book, p. 41. Analects, p. 81; Ch. Classics, Vol. III.

to office. Now as bringing about the fulfillment of omens how can that be effected? By calling a worthy to office, and laying commands on a man of talents, to rule firmly and administer government successfully. These being done the fulfillment of the omens will be attained. The fulfillment of the omens being attained there would be no necessity for Confucius. That which Confucius longed for was really the branches.* He did not consider the root, but longed for the branches. He did nothing towards ruling the state but called for the strange omens. If the government be not thoroughly effective then these will not come. Let them come and prove efficacious, yet there have been excellent emperors without them. The Emperor Han Wan† is celebrated as an excellent sovereign. If we examine the authentic history of his time we find nothing about the Fung bird or the river map; supposing Confucius to have lived in Han Wan's time, he would still have said, "It is all over with me!"

CHAPTER X.

(Anal. p. 85). The Master was wishing to go and live among the nine wild tribes of the east. Some one said, "They are rude. How can you do such a thing?" The Master said, "If a superior man dwelt among them what rudeness would there be?"

Confucius was annoyed that his doctrines did not obtain general acceptance in China; feeling intensely disgusted at not obtaining that which he desired, he wished to go and live among the nine wild tribes. Some one enquiring into this said, "The wild tribes

* According to the old Commentators 'the root' signifies the persons, the heart, the thoughts, &c.; 'the branches' are the family, the kingdom, and the Empire. Note to Ta Hec p. 241. 'The root' and 'the things' are the same. This, says Dr. Legge, seems to be the correct interpretation as against Ohoo He. It agrees with Wang's remarks also.

† 孝文 Died B.C. 157, celebrated in history as a prudent and humane Sovereign whose regard for the people led him to exercise the strictest economy. Mayers' Manual, p. 264-265.

of the East and North are very rude, they have no civilized customs, how can you do such a thing?" Confucius replied, "If a superior man dwelt among them what rudeness would there be?" That is to say, "If one dwell amongst them exemplifying the doctrines of the superior man, and instructing them in the same, how could they remain rude?" Now I ask saying, what first led Confucius to desire to live among the nine wild tribes? Because at first his doctrine did not find general acceptance throughout China, he therefore longed to go to the barbarians. But if it did not find acceptance in China how was it likely to do so amongst the wild tribes on the East and North? "These wild tribes of the East and North have their princes, and are not like [equal to] the States of our great land which are without them." (Anal. p. 20)* that is to say "The wild tribes are very difficult to manage, the multitudes of our great land are easy." If the doctrine did not find acceptance amongst the easily managed, how could it do so amongst the difficult?

Moreover, Confucius says, "If a superior man dwelt among them what rudeness would there be?" Is this to be understood as saying, "Cultivating in oneself the doctrine of the superior man they will put up with your presence," or as saying, "use the doctrine of the superior man to instruct them?" If you cultivate in yourself the doctrine of the superior man and if men tolerate you on that account, then China will do; what necessity is there for going to the barbarians of the East and North? If you use the doctrine of the superior man to instruct them, how are these wild tribes to be taught?

Yü † (the Great) entered the State of Lu

* Wang follows here the ancient commentators. "The rude tribes with their princes are still not equal to China with its anarchy." Anal. p. 20 Note.

† That quaint voyager Sir J. Mandeville, A.D. 1322, has a reference to such people, Cap. XVII. Ed. Halliwell, 1889. They lived in the "Ye of Lemary" (which appears to be near Java), and were cannibals to boot.

(解) i.e. of the unadorned; on entering he laid aside his clothes, on quitting it he resumed them. He did not make known the laws of dress to the Eastern and Northern barbarians. If Yü could not teach the use of clothes to the people of Lu, how could Confucius make the nine wild tribes into superior men? Perhaps Confucius did not really wish to journey thither, but being grieved that his doctrine did not meet with acceptance, he said this in a moment of excitement. When some one enquired into this, Confucius knew that they were rude, nevertheless still said how could they continue rude? Wishing to have it his own way, he opposed the enquirer's expostulations. Not being really desirous of going he said this in his excitement, but it is indeed a prevarication! "What the superior man requires is just that in his words there may be nothing incorrect." (Anal. p. 128).

As to his knowing them to be rude yet wishing to have his own way, this is like Tse-loo in the case of Tse-kaou replying to Confucius. "Tse-loo got Tse-kaou appointed governor of Pe." The Master said, "You are injuring a man's son." Tse-loo said, "There are the altars of the spirits of the land and grain, there are (there) common people and officers. Why must one read books before he can be considered learned?" The Master said, "It is on this account that I hate you glib-tongued people." (Anal. p. 110).

Tse-loo knew this was not right, but answered incorrectly to have his own way. Confucius disliked this and compared him to glib-tongued people. Confucius likewise knew that he was wrong answering incorrectly that enquirer. Confucius and Tse-loo both were glib-tongued people.

CHAPTER XI.

Confucius said (Anal. p. 107) Tse does not (不愛) acquiesce* in the appoint-

* Dr. Legge's note: Shou 'to receive' here= to acquiesce in.

ment of Heaven and his goods are increased by him. Yet his judgments are often correct." What is the meaning of not acquiescing in the appointment of Heaven? This passage means, to acquiesce in the appointment of Wealth by Heaven certainly is to exercise discretion in one's schemes, so that one's judgments in general suit the time. Now do a man's wealth and honours depend upon the decree of Heaven or upon his own discretion? If they depend upon the decree of Heaven, although sought by means of the wisest schemes, they are unattainable; but if they depend upon man himself, what did Confucius mean when he said (Anal. p. 117) "Death and life have their determined appointment; riches and honours depend upon Heaven"? Now if he says that riches do not depend upon receiving the appointment, but there must be wise schemes used to obtain them, honours likewise do not depend upon receiving the appointment, but all one's energies must be used to seek them. If there is no one in the world who obtains honours without acquiescing in the appointment of honours, there is certainly likewise no one who obtains wealth without acquiescing in the appointment of wealth. Formerly Confucius himself did not obtain riches and honours. He went from one place to another in response to invitations (accompanied by presents) inciting the feudal princes (to do good), his wisdom being exhausted, and his plans proving futile he returned home and arranged the Canon of the Shi-king* and Shoo-king; his expectations having come to nought, in despair he said "it is all over with me." (Anal. p. 83.) He recognised that there was for him no Heavenly appointment of honours, and no help nor advantage in going from one place to another.

Confucius knowing that he himself had not received Heaven's appointment of honours, went from place to place seeking them

* Analect, p. 85. Confucius returned from Wei to Lu in his 69th year and died 5 years afterwards.

without success; but he said "Tszé does not acquiesce in Heaven's appointments of Wealth, so uses wise plans and obtains wealth." Thus his words and actions contradict each other. I do not understand his reason. It may be said that he wished to reprove Tszé Kung's shortcomings. Tszé Kung did not love goodness in principle or action, but he did love making money, therefore Confucius reproved his faults seeking to make him entirely submissive and so to reform his manners and habits. But to reprove successfully Tszé Kung's faults he ought to have said "Tszé does not love goodness in principle or action but making money." What necessity was there for using the phrase "does not acquiesce in heaven's appointment." Compared with his previous statement that "Wealth and honours depend upon Heaven" they are both contradictory and mutually destructive.*

CHAPTER XIII.

(Anal. p. 103). When Yen Yuen died, the Master said, "Alas! Heaven is destroying me!" This means that Heaven helps a rising man but takes away its protection from one who is "going down hill." Confucius had (Yen Yuen) Hwuy to help him wishing thereby to advance himself, Yen Yuen was cut off prematurely therefore said he "Heaven is destroying me;" enquiring into this, I say, owing to Yen Yuen's death Confucius did not obtain imperial authority, did Heaven snatch it away or *shall we say* "unfortunately his appointed time was short" (p. 103) and so he died? If the latter, then he could not but die, even had Confucius attained the Imperial authority Yen Yuen would not have lived.

A colleague is like a staff which assists a sick man; when one is sick a staff is needed

* If we are at liberty here to depart from the Commentators and translate 不受 by "did not receive" instead of "acquiesce" throughout this chapter the meaning would be much clearer, as the reader will perceive by substituting 'receive' for 'acquiesce' wherever it occurs.

for walking. If we cut the staff and make it short, could we say Heaven renders the sick man unable to walk? If he is able to rise and walk, can the short staff be made long again? The appointed time being short in Yen Yuen's case is just like the measure of the staff being short. Perhaps Confucius said "Heaven is destroying me!" because Yen Yuen was a worthy. If we consider those worthies who are in the world, they do not certainly serve the State, and worthies who do not certainly serve the State are just like Sages who do not certainly receive Heaven's appointment (to be rulers). There are Emperors who are not Sages and there are Ministers who are not worthies. How is this? A prosperous destiny pertains to the person, as to talents it is another thing. Bearing this in mind let us proceed. Had Yen Yuen lived there was no certainty that he would have been a Minister, his death brought no certainty of destruction. When Confucius said "Heaven is destroying me" what tangible proof was there that it would be so?

Moreover what was the original idea of Heaven in not granting Imperial power to Confucius? Was it so that when he originally received his constitution, Heaven did not give him imperial authority, or did it first grant it and afterwards repent of so doing? If Heaven did not originally grant him imperial authority, how could the death of Yen Yuen destroy him? If it did grant such power and then afterwards repent of so doing, then this imperial power is not absolutely decreed of any one but properly depends upon Heaven. Again, what was there to be seen originally of good in Confucius to occasion the decree for him of imperial power? And what was there afterwards to be heard of evil in him, on account of which Heaven repented and reversed that decree?

The Counsels of the Spirit of Heaven 天神* are misleading and not absolute.

* 天神 Wang's language does not indicate

CHAPTER XIII.

Confucius* arriving at Wei, and the funeral of his old landlord happening just then, he entered the house and bewailed him; then coming out, required Tze-kung to loosen one of his team (of three horses) and contribute† it (to help towards the funeral expenses). Tze-kung said, "At the funeral of a disciple you did not have a horse loosened, is it not making too much of it to loosen one of your team for your old landlord?" Confucius replied, "I have just now entered and bewailed him and it happened that in my lamenting I wept much; I detest that lamenting and weeping which results in nothing. Do, my boy, as I said!" Confucius loosened one of his team and contributed it towards the funeral expenses of his old landlord because he detested a want of harmony between one's feelings and external ceremonies. Bring the feelings in his opinion as to the plurality or the reverse of the Spirit of Heaven, cf. 'Enquirer's' translation of the Chow Ritual, p. 15; "The Celestial Gods;" Dr. Chalmers's Question of Terms example 465 from commentary on Shi King Pt II Book IV Ode VII; Ti is the Spirit of Heaven p. 61; Example 887; also p. 81 example 861; and Medhurst's True meaning of Shin &c. p. 10. 'The Spirits of Heaven' and Theol. of Chinese p. 159 commentary on Chow Ritual.

* This is to be found in the Lai Ki—禮記

檀弓上卷.

† 賵 the commentary explains means contributing money or valuables; if a horse is presented 賵 is used, but the former is used here because Confucius presented the horse instead of money. The omission of the gift would have indicated that although he wept he had no genuine friendship for the deceased.

孔子之衛遇舊館人之喪入而哭之出使子貢脫驂而賵之喪未有所脫驂於鄉者入而哭之遇於途也小子行之

The above is the passage as given by Wang Ch'ung. It differs slightly from the 禮記體註.

to harmony and so celebrate the Rites. The feelings being aroused one is moved to acts of grace; the feelings and ceremonies mutually corresponding, the superior man carries them out.

When Yen Yuen died (Anal. p. 104) the Master bewailed him exceedingly, and the disciples who were with him said, "Sir, your grief is excessive?" Said he, "If I am not to mourn bitterly for this man, for whom should I mourn?"

Now to mourn bitterly, is lamenting with tears carried to the extreme. He bewailed Yen Yuen with bitter mourning, in a way different from any other disciple; it was a case of bitter lamentation. The deceased had a coffin but no shell, Yen Loo begged his carriage of Confucius to provide with it a shell, but he would not grant it because being a great official it would not have been proper for him to go on foot (See Anal. p. 103). But in the case of the old landlord, he loosed one of his team and contributed it towards the funeral expenses, detesting lamentation which resulted in nothing. He bewailed Yen Yuen with bitter mourning, but when asked for his carriage he refused it. This was bitter mourning with nothing corresponding thereto. Are then weeping much and mourning bitterly, different things? Or does it make all the difference whether a carriage or a horse (be given up)? In the former case the outer ceremonies and inner feelings were in mutual accord, in the latter case his outer actions did not correspond to his kindly sentiments. The ideas of Confucius about ceremonies are unintelligible. He said, (Anal. 103) "There was Le;* when he died he had a coffin but no outer shell, I would not walk on foot (put down my carriage) so as to provide a shell for him." His feelings of affection must have been deeper in Le's case than in Yen Yuen's. When Le died he had no outer shell because the customs of great officers made it improper for him to go on foot.

* 鯀 was Confucius's son.

Le was his son, Yen Yuen was a stranger; if when his son died he would not observe the Rites, how could he do so for a stranger? It may be said that possibly this was an example of genuine kindly feeling on the part of Confucius.

Then there was, in the case of his old landlord, a correspondence between his acts and feelings, and a want of such correspondence in the case of his son. Was this because he was formerly an inferior, and afterwards a high official? If he formerly held an inferior office, an inferior official had two horses, if he were a superior officer, these had three horses. It not being right for a superior official to put down his carriage and walk on foot, why did he not do without two of his horses, selling them to procure a shell, and do with only one in his carriage? When as an inferior official he drove two horses, he gave up one in order to contribute towards the funeral of his old landlord; now why did he not likewise give up two of his horses so as to act in accordance with his kindly feelings; with one horse to drive there was no necessity to go on foot. Had he not loosened a horse to contribute toward the funeral of his old landlord, there would have been no breaking of rules, but to use a coffin with no outer shell in burying his own son, was destructive to propriety and most injurious to established custom. He attached great importance to the kind feeling which led him to contribute to the funeral expenses of the old landlord, but regarded it as a matter of small moment to destroy the propriety of his son's burial. This is to carry out the rites for a stranger and to relax the observance of rules in the case of one's son. Seeing that Confucius would not sell his carriage to obtain an outer shell for Le, how will he escape being *thought of as* coveting official rank, loving to take office and dreading to be without a carriage? As he himself said (Anal. p. 161) "The superior man will sacrifice life to preserve virtue complete" (or benevolence or humanity 仁). Where would have been the difficulty in

declining office in order to preserve propriety?

CHAPTER XIV.

(Anal. p. 118) Tze-kung asked about government. The Master said, "The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler." Tze Kung said, "If it cannot be helped and one of these must be dispensed with, which of the three should be foregone first?" "The military equipment," said the Master. Tze-kung again asked, "If it cannot be helped and one of the remaining two must be dispensed with, which of them should be foregone?" The Master answered "Part with the food. From of old, death has been the lot of all men; but if the people have no faith (in their rulers), there is no stability (for the State)." From this it follows that fidelity is the most important requisite, but this difficulty occurs to me, supposing that the government of a State is unable to provide food, the people being famished will cast away the rules of propriety; these restraints being cast off how shall fidelity be preserved? An old book says, "When the granaries and magazines are full the rites and frugality are observed, when there is a sufficiency of food and clothing, men distinguish between the grand and the base. Abundance begets (a spirit of) mutual concession, want begets dissension (and discord)." Now if it said, "Part with the food," how is fidelity to be preserved? In the times of the Ch'un Tsew* there was civil war resulting in grievous famine, the people exchanged their children and eat them splitting up the bones for fuel wherewith to cook them. If one is famished and there is no food to be had, there is no leisure to care for the duties of affection. The affection of the parent for the child is most confiding, but

* See Dr. Legge's Classics Vol. V Pt. 1 p.p. 326 and 328. B.C. 674-668. The people of Sung and Ts'oo were the belligerents. The incident is related in the Tso Chuen.

famine destroys this confidence (fidelity) and the child is used for food. Confucius taught Tse Kung to part with food and hold fast fidelity. How is this? If you let go fidelity and hold fast food although fidelity is not desired, it will certainly be restored, but if you part with food and hold fast fidelity, although what you desire is fidelity it cannot be preserved.

(Anal p. 130). When the Master went to Wei, Yen Tse (Yew) acted as driver of his carriage. The Master observed "How numerous are the people!" Yew said "Since they are thus numerous what more shall be done for them?" "Enrich them" was the reply. "And when they have been enriched what more shall be done?" The Master said "Teach them." Confucius advised Yen Yew to enrich them first and afterwards to instruct them, but taught Tse Kung to part with food and hold fast fidelity. What difference is there between (the possession of) food and wealth? What distinction between (exhibiting) Fidelity and (receiving) Instruction? The instructions given to the two disciples were essentially different. Different things were held up to their esteem. What consistency is there in the ideas of Confucius as to governing a State?

CHAPTER IV.

(Anal. p. 149) K'ou Peh Yuh sent a messenger with friendly enquiries to Confucius. Confucius said "What is your master engaged in?" The messenger replied, "My master is anxious to make his faults few but he has not yet succeeded." He then went out and the Master said "A messenger indeed! A messenger indeed!" This is a censure. Those who explain the Lun Yu (Analects) say for what was he censured? He was blamed in that he answered humbly on behalf of another. The enquiry of Confucius saying what is your master engaged in? meant really what is his occupation? not what is he doing as to self government? Seeing that Confucius thus enquired the messenger ought to have replied "My

Master is doing so and so, he manages such a department." Now he answered quite differently saying "He is anxious to make his faults few but he has not yet succeeded." How do we know that his reply did not miss the purport of the question? Confucius blamed him; what was the real cause of his censuring the messenger? Did he blame his answering humbly on behalf of another? or was it because his reply missed the point of the question? That which he censured was certainly one of these, but he did not make plain the fault when he said "A messenger indeed! A messenger indeed!" Since that time all are dubious about this matter, not knowing in what way to regard the messenger as wrong.† Han Tse says "If a sentence is laconic the disciple should discuss its meaning." Is not the saying of Confucius A messenger indeed! verily laconic? Perhaps some one will say the idea of the Ch'un Ts'ew is to screen the worthies. K'ou Peh Yuh was a worthy, therefore Confucius screened his messenger. If one wants to know his son's character, let him look to his friends. If one wants to judge of a ruler, let him look to his messenger.

If Peh Yuh were not a worthy then his messenger would have faults. The idea of the Ch'un Ts'ew is to screen the worthies, yet to censure every little fault. Now to withhold censure so as to screen, yet to condemn every trifling fault, what could have been his meaning?

Supposing Confucius had wished to screen

* 韓非 Han Fei, a philosopher of the 3rd Cent. B.C., part of whose works in 20 books has come down to us. His subject is the philosophy of Government. He served first under the prince of Han and later under the prince of Tsin (the Burner), afterward called She Wang Ti, who highly esteemed his wisdom. Falling a victim to jealousy he committed suicide to avoid arrest, B.C. 280; cf. Mayers' Manual, p. 46; Wylie's Notes, p. 75.

† It should be noted that the current interpretation following Choo He is that Confucius so exclaiming meant to praise the messenger for exhibiting a knowledge of his master's heart and replying so humbly; see 四書味根錄 in loc.

Pih Yuh, he could have been silent; but he cried aloud saying "A messenger indeed! A messenger indeed!" letting every one know of his disapproval. What help is it towards the screening of any one to cry out in this manner?

CHAPTER XVI.

(Anal p. 185) Peih Heih inviting him to visit him, the Master was inclined to go. Tze loo was displeased and said "Master formerly I have heard you say when a man in his own person is guilty of doing evil, a superior man will not associate with him. Peih Heih is in rebellion holding possession of Chung Mow; if you go to him what shall be said?" The Master said "I did so. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said that if a thing be really white, it may be steeped in a dark fluid without being made black? Am I a bitter gourd! How can I be hung up out of the way and not eat?" Tze loo in order to censure Confucius quoted to him his former saying. In olden time Confucius had uttered this saying wishing to get his disciples to use it as a rule of action. Tze-loo adduced it by way of remonstrance. Confucius understood him and did not say that his former words were in sport, as if they were improper and not good to be followed, but said "Yes I did use those words, they certainly ought to be followed. But is it not said that if a thing be really hard it may be ground without being made thin? Is it not said that if a thing be really white it may be steeped in a dark fluid without being made black?" When Confucius used these words did he succeed in solving Tze loo's problem? "When a man in his own person is guilty of doing evil, a superior man will not associate with him." To explain this he ought to have said "There is nothing wrong about Peih Heih, there is still a good reason for going"; but he said "a hard thing may be ground without being made thin, white may be steeped in dye without

being made black." It is as if he had said, The man whose actions are consistent and pure may associate with the guilty. The superior man's conduct is weak and easily corrupted, so he alone ought not so to associate.

Confucius would not drink the water from the 'Robber's Spring';* Tsang-tze would not enter the gateway of the 'Coerced Mother.' They shunned evil and avoided corruption, being ashamed of a name at variance with propriety. 'Robber's Spring,' 'Coerced Mother,' were only unreal names, yet Confucius and Tsang were ashamed of them.

Peih Heih was really guilty of evil, yet Confucius desired to visit him.

It was right not to drink of the Robber's Spring, but to desire to visit Peih Heih was wrong. (Confucius once said)† "Riches and honours acquired by unrighteousness are to me as a floating cloud." To pervert sound doctrine by partaking of a traitorous rebel's dainties, made that which he had said about the 'floating cloud' a mistake. There may be acting on expediency combined with a desire to act on principle, this is to follow the expedient and act on principle. When Tze loo enquired into the matter, he ought to have said "Act on principle" without speaking of eating. There is a way of acting on expediency in order to act on principle, and there is a way of acting that is not expedient in order to seek food.§ "Am I a bitter gourd? How can I be hung up and not eat?" He compared himself to a bitter gourd. He said

* 盜泉.

† 勝用.

‡ Analect p. 64.

§ Dr. Legge here translates "How can I be hung up out of the way of being eaten?" and remark in a note "Choo He with Ho An takes

不食 actively: 'A gourd can be hung up because it does not need to eat. But I must go about north, south, east, and west to get food.'

It will be seen however that Wang Ch'ang founded his argument upon that very view of the text which Dr. Legge deprecates.

"a man ought to seek office so as to eat dainties. I am not a bitter gourd to be hung up and not eat," to reprove Tse-loo.

The reply of Confucius did not solve the problem of Tse-loo. When Tse-loo put his question, his idea was not that Confucius ought not to take office, but that he ought to choose a righteous State in which to enter upon it. Confucius compared himself to a bitter gourd. He simply wished to eat in peace. Moreover how despicable his words are. How was it that he sought office as a means of getting food? A superior man ought not thus to speak. A bitter gourd is hung up and does not eat, just as one is suspended and is out of office.

To withstand Tse-loo he ought to have said 'Am I a bitter gourd to be suspended and be out of office?' But his 'am I to be hung up and not eat' is Confucius taking office not for the sake of acting on principle but to seek food. When a man takes office, the dominant idea is the coveting of dainties; what he says in accordance with the rules of propriety is that he does it to carry out a principle.

It is just the same as a man who marries. The dominant idea is lust; but what he professes according to propriety is that he does it for the sake of his parents. To marry might as well be directly said to be for the sake of lust, as to take office and then straightly say it is for food. The words of Confucius display his inner character without the slightest idea of ambiguity, without any fictitious appeal to the rules of propriety.

That is, he is simply an ordinary person, the very opposite of a superior man. Confucianists say that Confucius travelled about in response to invitations accompanied by gifts without being successful (in retaining office), and he was full of grief that his doctrine did not obtain a wide circulation. They altogether let slip his real character.

CHAPTER XVII.

(Anal. p. 183). Kung-shan Fuh-jacou when he was holding Pe, and in an attitude of rebellion, invited the Master to visit him; who was rather inclined to go. Tse-loo said "Indeed you cannot go! Why must you think of going to see Kung-shan?" The Master said "Can it be without some reason that he has invited me? If any one employ me may I not make an Eastern Chow?"* To make an Eastern Chow he desired to carry out his principles. Kung-shan and Peih-heih were both in rebellion. He desired to act on principle with Kung-shan, but sought food with Peih Heih. The words of Confucius are utterly inconsistent. Inconsistency in language implies want of steady perseverance in conduct. He wandered round and no one employed him. Was there any reason for this? (Anal. p. 180) "Yang Ho wished to see him, but Confucius would not go to see him." He called him to take office, but he would not accept it. Why was he so pure? When Kung-shan and Peih Heih called him, he wished to go. How came he so corrupt? Kung-shan, Peih Heih, and Yang Ho all were in rebellion. But the latter kept Ke Kwan† a prisoner. The two former were just as bad; the principle of the invitation (whether by messenger or in person) was the same. But he wished to accept that of Kung-shan and would not see Yang Ho. Wherein was Kung-shan the better, or Yang Ho not good enough? When Tse-loo enquired about Kung-shan's invitation Confucius ought to have explained, saying that he was as good as Peih Heih, and that they did not appear to be so very bad after all.

A. B. HUTCHINSON.

(To be continued).

* This was to be done by a revival of the principles of King Wan and Woo.

† 季桓 who was the real Chief of the Ke family but who was entirely in the hands of his unscrupulous minister Yang Ho (see note Anal. p. 182.)

THE BALLADS OF THE SHI-KING.

(Continued from page 117.)

Ode 2.

The flax spreads large
 Creeping down the gorge!
 As the leaves grow thick,
 The macaws on wing
 Grouped in the bush
 There sweetly sing.

The flax spreads large
 Creeping down the gorge!
 When full in leaf,
 First reap, then soften,
 Weave coarse or fine,
 And, glad, wear often.

I'll beg my teacher
 To let me home!
 First wash my common,
 And clean my best,
 Which clean, which not?
 Then,—to parents blessed!

Ode 4.*

South, droops a tree,
 Creepers surround her:
 Our lady's joy
 Fortune hath found her!

South, droops a tree,
 Creepers entrance her:
 Our lady's joy
 Fortune enhance her!

South, droops a tree,
 Creepers beset her:
 Our lady's joy
 Fortune begot her!

* Refers to the happy household of the Queen
Hou-M and her husband's concubines.

Ode 5.

The locust winged,
 What swarms, what peace!
 So may your seed
 Ever increase!

The locust winged,
 What buzz, what burr!
 So may your seed
 Ever endure!

The locust winged,
 How thick they fly!
 So may your seed
 E'er multiply!

Ode 7.

Gravely his hare-net
 He drives in hard.
 A strapping young chap
 For the ducal guard!

Gravely his hare-net
 He spreads athwart.
 A strapping young chap,
 The duke's right sort!

Gravely his hare-net
 He spreads in the wood.
 Such strapping young chaps
 Do his lordship good!

Ode 8.

Seek we the puralane,
 Nay! we will seek it.
 Seek we the puralane,
 Nay! we will take it.

Seek we the puralane,
Nay! we will glean it.
Seek we the puralane,
Nay! pick and glean it.

Seek we the puralane
Nay! we will lap it.
Seek we the puralane,
Nay! up we'll wrap it.

Ode 11.

With gentle step
Tread the Prince's sons,
Hey-ho! how gentle!

With noble brow
His youngsters' sons,
Hey-ho! how noble!

With princely mien
His royal kin,
Hey-ho! how princely!

This ode can not possibly be translated gracefully and literally at once. There is some reason to believe that the animal whose prolific nature and gentle tread here symbolizes the royal house was nothing more than the giraffe. The writer believes that the above translation renders fairly the spirit of this somewhat obscure ode.

Ode 12.

Like the jays build nests
Where the doves abide
So the chariots team
For to greet the bride.

Like the jays build nests
Which the doves take
So the chariots team
In the marriage wake.

Like the jays build nests
Which the doves impound
So the chariots team
To the home she's found.

Ode 13.

There she picks the cress
From the pool and eyot;

What use for this?
Sacrificial meat!

There she picks the cress
From the rivulet,
What use for this?
On the altar set!

In her rigid dress
Praying night and day,
Neat still her dress
Home she wanders her way.

Ode 14.

While the Crickets sing
And the locusts spring
My lord being gone
Me but grief can bring!
One look, but one,
One glimpse, but one
Would remove the sting!

Up the hill I toil
To collect the fern;
My lord is gone
I with sorrow burn.
One look, but one,
One glimpse, but one,
Joy would return.

Up the hill I toil
To collect the wort,
That my lord is gone
Near breaks my heart.
One look, but one,
One glimpse, but one
Would peace impart.

As our selection of the more harmonious of the Odes has not met with as favourable a reception at the hands of the critics as we thought we had a right to expect, we now proceed upon another tack, and present them with a few inharmonious ones. It must be recollected that a literal translation has been attempted in all possible cases: it should also be borne in mind that "you can't make a silk purse out of a sow's ear."

V. W. X.

TRANSLATIONS OF CHINESE SCHOOL-BOOKS.

I. CHILDREN'S PRIMER.

(Continued from page 114.)

NO. 12*—FRIENDS:—GUEST AND HOST.

In reaping benefits and furthering benevolence we equally avail ourselves of our friends. In our social intercourse, we often act as both host and guest. You and I being of one mind is called "the Golden Orchid."—Gold is a firm material. Of one mind in our intercourse, like the firm material of gold, which cannot be parted. The orchid is a fragrant plant; the meaning of "one mind" being that, like for the fragrance of the orchid, we have a "taste" for each other.

The assistance of friends is called the becoming moisture.—Moisture;—that which is imbued with water. The two moistened in becoming proportions;—both parties mutually enriched.

The master is called the East Host; the Tutor is called the West Guest. Those who exchange visits with the parent are called, out of respect, the father's managers. Those who move in our company we call "of the same mantle."—Manager;—of affairs. The father's friend is of one mind with the father, and a man who works in his company. Sons should treat him as they treat their father.

Heart and mind alike is "without opposition." Friendship between youth and age is called "forgotten years."—Without opposition;—hearts mutually bound in harmony;

* Nos. 7 to 11 will appear in due course.—*Ed. China Review.*

absolutely without resistance or opposition. When Lu Chih,* in the T'ang Dynasty, was eighty years old, Chang Yih had made a name: Chih begged to be a friend of forgotten years. Again, Ni Hâng possessed Bohemian ability, and, when young, was the friend of K'ung yung†. At this time Hâng was not yet twenty, whilst Yung was over fifty. This was a "friendship of unrecollected ages."

Throat-cutting friendship; that of Siang-Ju and Lien Po.—Lin Siang-ju‡ was a worthy and able man. Prince Hwei of Chao employed him as Prime Minister over Lien Po's head. Po said: "I am ashamed of being subordinate, and whenever I meet Siang-ju I will insult him." When Siang-ju heard this he took no notice of it. Po, seeing that Siang-ju was a man of high mind, bared his skin and carried thorns upon his back in penance before Siang-ju, and in the end became his out-throat friend. The commentary explains: They wished to live and die together, one of them not even hesitating to cut his throat (if surviving).

Hair-knot friendship;—that of Sun Ts'ê§ and Chow Yü.—Sun Ts'ê said: Kung-kin|| and Sun are hair-knot friends, and bone

* Premier A.D., 800 circ.

† Governor of Peh Hai under the last Han Emperor A.D., 200 circ.

‡ Counsellor in Chao State, 3rd century A.C.

§ A lieutenant of Ts'ao Ts'ao, A.D. 2nd century.

|| Chow's other name.

and flesh intimates. The commentary explains Kung-kin was the other name of Chao Yü. The "hair-knot" means that they became intimate before they began to wear the [virile] hat.

Glue and varnish to the rescue;—*Chên Chung's friendship for Lui I*.—Lui I* carried off the Senior Optimus degree, which he yielded in favour of Chên Chung. The examiner would not listen to it; upon which I, in a feigned frenzy, tore his hair, wandered about, and would not obey orders. The country-folk said, in allusion to him: "Glue and varnish, though firm, are not so firm as Lui and Chên." Fan Shih, in the Han Dynasty, whose other name was Kū-king, was the friend of Chang Shao, whose other name was Yüan peh; they both asked for leave of absence from the Grand Secretary. Shih engaged to go over and visit his friend's parents in two years. When the date arrived,—the fifteenth day of the ninth moon,—Shao killed a chicken and boiled some millet for his mother, who said: After two years of absence of one thousand k, how can the appointment be kept on one fixed day? Yüan-peh replied: K'ing is a man of his word. The words were hardly spoken, when Kū-king actually came. The mother was overjoyed, and deeply moved at his sincerity.

The friendship of good men is like being in a room where there are epidendrons and orchids; after being there long we cease to perceive their fragrances: association with evil men is like being in a salt-fish-monger's shop; after being there long we cease to perceive the smell.—Association;—friendly association. The *Epidendron* is an auspicious plant; it has nine stalks, is of a golden colour, with green leaves, and shines at night. The *Orchid* is a fragrant plant. "After a time we cease to smell," means that when habituated to it we no longer perceive it. The *Awake* is a stinking sort of dried fish, excessively noisome. Shop;

a stall or booth. "After a time we cease to smell," here also means that when habituated to it we do not perceive it more. A simile for a good man's friendship which affects you for the better, and the association of an evil man which contaminates you. Caution is indispensable!

The gall and the liver working together;—*this is what is called being friends of heart and belly. Ideas and temper dissimilar: this is what we call being nominal friends*.—The "liver and gall working together" means the two hearts rendering mutual support: hence the name "heart and belly friends." Similar;—alike. When the ideas and tempers are not alike the friendship is only facial; in the way of ordinary talk such people speak of being friends.

When two persons are at logger-heads we say Orion and Lucifer.—Orion and Lucifer are two constellations.

When you and I are at enmity, it is like ice and charcoal.—If ice is placed in charcoal it will melt: if charcoal is kindled, and ice thrown in, the fire will go out; the meaning is "incompatible one with the other."

When the people have lost their moral excellence, they will impute blame (even for the petty matter) of dried provisions.—Dried provisions;—the poorest of food: the meaning is that those who have lost their clear-sightedness will attach blame even in a petty matter of dried provisions.

Stones from different mountains can be worked into gems.—Meaning the smoothness and extreme beauty of gems, and the coarseness and extreme vileness of stones. But when two gems are rubbed together, no object can be made of them; stone is used to grind them, after which the object may be formed. Like unto the intercourse of the great man and the mean one. Being diametrically opposed in natures, they come into close contact, the one afterwards reforming and watching; the other dreading

* A.D. 2nd century.

* See ante.

and avoiding: more and more precautions are taken, so are justice and right generated, and propriety and moral excellence formed.

The moon-light falling on the house-top;—the hues of affection.—There is a poem, Tu Fu's* love for Li Peh,* which runs: The moon (drops so that her light only shines) upon the house top; I am fain to imagine she shines upon me!

The evening clouds and the trees of spring; recollections of a graceful figure.—The poem upon Tu Fu thinking of his friend runs:

The trees in spring of Northern Wei,†
The Kiang Tung‡ clouds at close of day;
When the goblet drain once more?
When treat us to a feast of lore?

When Wang Yang was in power, Kung Yu dusted his hat in expectation of a nomination.—To brush the hat;—to brush away the dust from a hat. When Wang Yang was appointed prefect of Yih Chow, §Kung Yu dusted his hat in expectation that Yang would recommend him: sure enough he was nominated to office.

When Tu Peh was wrongfully punished, Tso Ju preferred death to yielding to his Prince.—When King Suan||, of the Chow Dynasty, was going to kill his minister Tu Peh, Peh's friend, Tso Ju, disputed in his favour with his Prince nine times, but without success. The King said: You abandon your King and go over to your friend. Ju said: When my Prince is right and my friend perverse, I will follow my Prince even to slaying my friend: when my friend is right and my Prince perverse, I will follow my friend even to disobeying my Prince. The King was wroth, and said: Change your language and live; if you change not, you die! Ju said, Your officer will not do what is ignoble in order to avoid death, nor will he change his words in order to secure life. It is your

servant's duty to point out your Highness' fault and rectify Tu Peh's wrongful condemnation. If the King slays Tu Peh, Tso Ju dies also.

To part heads, to part sleeves; words expressing taking leave.—Sleeve; the lapel of a garment.

Grasping a broom and sweeping his porch; the depth of a welcome.—The Lord Wên of Wei grasped a broom and swept his porch when he welcomed his friends, seizing their hands as joyfully as ever. The commentary adds: the broom was a common sweeping besom.

*Lu K'ai plucked a plum when he met the stage-messenger, sending a twig of spring to Kiang-nan.**—Luh K'ai, otherwise called Shih-shêng, was a native of Loh-yang† and a friend of Fan Yih. They came across Sieh-fu, (who was going to Ch'ang-an‡ with despatches), as he passed by Lung-t'ou. They then plucked a plum twig and sent it by him, muttering the while the following distich:—

Meeting the stage we pluck a plum,
And give it to the post to bring;
Kiang-nan§ possesses nothing new,
Except this plum,—a twig of spring!

Wang Wei plucked some willow, presented it to the traveller, and proceeded to chaunt a thrice repeated "Yang Kwan ballad".—One of Wang Wei's songs as follows:

The morning rain moistens the light dust of Wei city,
The assembled guests admire the fresh green of the willows,
I beg you to drain another cup of wine,
When you have gone west out of the Yang-kwan, we shall be friendless.

One who often comes without hesitation is called a curtain-entering host. One who comes without being asked is called the uninvited guest.—K'ih Ch'ao, in the Tsin Dynasty, was a lieutenant of Hwan Wên.|| Sieh An and Wang T'an-shih waited upon Wên.

* Poets of the 9th century A.D.

† Shen Si.

‡ South of the Yang Tze.

§ Modern Chêng Tu in Sz Ch'uan.

|| 827-781 B.C., after this reign *bond fide* history commences.

* A.D., 5th century.

† In Honan, anciently capital of China.

‡ In Shen-si, also once the capital of China.

§ A port of the 7th century.

|| See back; famous generals.

Wen told Ch'ao to lie down within the curtain and listen to what was said. The wind blew the curtain open. Shih An said, laughing: Sir Kih may be termed a curtain-entering host! The Book of Changes says: Three uninvited guests have come. Welcome them; for after all it is an auspicious event. To invite;—to bid.

New wine was not placed before him, the negligent treatment of his officer by Prince Wu of Ts'u.—Prince Yüan of Ts'u was on very friendly terms with Sir Muh. Sir Muh did not care about wine, but whenever the Prince invited him to eat, he placed complimentary wine before him. When Prince Wu ascended the Throne, he also placed wine at first, but afterwards gave up doing so. Sir Muh said: I may well leave, if there is no wine set before me, your Highness is tired of me; if I do not go now, the Ts'u people will probably mock me in the market place. The commentary adds: The sweet wine is new wine, and Prince Wu was Prince Yüan's son.

He threw their linch-pins into the well;—the genuine desire of Ch'ên Tsun, in the Han dynasty, to detain his guests.—Whenever Ch'ên Tsun, otherwise called Mêng-kung, in the Han dynasty, gave a large wine-party, and his hall was filled with guests, he shut the doors and deliberately took out his guests' linch-pins from their chariots, and threw them into the well, so that, however angry they were, they could not get away. The commentary adds: The iron at the end of the axle; if a chariot has no linch-pin, it cannot move.

Ts'ai yung turned his shoes the wrong way about in welcoming his guests. The Duke of Chow twisted his hair and waited upon his officers.—Ts'ai yung,* in the Han dynasty, always had his porch full of visitors; once, hearing that Wang Ts'an† had arrived, he put on his slippers wrong way about, and went to welcome him, saying: This is a scion

of noble birth of exceptional parts; I am unequal to him. When the Duke of Chow* was bathing, he would give his hair a twist or two; and, when eating, would spit out the food from his mouth, in order to rush to meet the distinguished men of the Empire.

Ch'ên Fan esteemed Sü Chih so highly that he let down a bed to welcome him. When Confucius met the scholar Ch'eng on the road, they turned down their umbrellas as they conversed.—Sü Chih, otherwise Justus, was a native of Nan-ch'ang;† Ch'ên Fan was the prefect of a neighbouring town, and could not often meet his friend. He therefore made a bed for the use of Sü Chih, and hung it up when he went away. Confucius met the philosopher Ch'eng on the country road. They stood conversing, with their umbrellas turned down, all day long in the most friendly manner. The commentary adds that the umbrella is a parasol.

Peh-ya cut his guitar-strings when he lost Tsu-ki, as there were no more who could appreciate its sound. Kwan Ning cut the mat and repelled Hwa-hin, saying that he was not the man of his heart.—Peh-ya played the guitar, and Chung Tsu-ki understood its strains; when Peh-ya's thoughts were upon high mountains, Tsu-ki said: Sublime! sublime! like lofty hills; when Peh-ya's feelings were upon running water, Tsu-ki cried: Vast! vast! like streams and rivers. When Tsu-ki died, Peh-ya snapped the strings and would never play more, because the next generation would contain no one who understood his music. Kwan Ning was studying in company with Hwa Hin: a carriage happened to go past the door, which Hin went out to see. Ning observed: One should strive to become rich and noble, and not look at others! Thereupon he cut the mat, sat apart, and broke with his friend.

In dividing the gold, he gave him the larger portion, Pao Shuh alone being aware of

* A celebrated wine-bibber.

† An erudite scholar.

* Supposed discoverer of the compass B.C., 1150 aere.

† In Kiang-si.

*Kwang Chung's poverty.**—Kwan Chung and Pao Shuh were friends. Shuh came into possession of some gold, and divided it with Chung, giving Chung moreover the greater part. Chung said: My Pao knows my poverty.

The silk robe attested his affection; Sü Kia's genuine compassion for Fan Sui's poverty. If you wish to enjoy the mutual affection of friend and host, you must exhaust the beauties of East and South.—The Account of the Pavilion of the Prince of Tengt says: The terrace and moat lay at the boundaries of I and Hia; the host exhausted the beauties of East and South.

Friends should treat each other nobly, and should do their utmost in honest admonition.—Fan Sui was a native of Wei country, and followed Sü Kia to Ts'i State. The Prince of Ts'i, hearing that Sui was a clever speaker, presented him with money, oxen, and wine. Kia, fearing lest Sui should disclose the secret policy of Wei to the Ts'i Ruler, told the King of Wei of this upon

* Statesman in Ts'i country, 7th cent. B.C. He and his fellow minister Pao are the Damon and Pythias of Chinese antiquity.

† 7th cent. A.D., son of one of the T'ang Monarchs.

his return. The Prince of Wei, in wrath, had him bastinadoed. Sui feigned death, and was cast into a privy. Afterwards, Sui changed his name and surname to those of Chang Lu and escaped to Ts'in country. The King of Ts'in made Sui his minister. Sui, hearing that Sü Kia, the envoy of Wei, had come, went incognito, in plain clothes, and at his leisure, to the inn, and saw Sü Kia, who said, quite taken back: Fan Sui, so poor! have you got here? And he took out a silken robe and presented it to him. He then inquired: Have you heard of Lord Chang, the minister of Ts'in? Sui said: "My master;" and proceeded to drive Kia's chariot to the Premier's Palace gate, saying: Wait here, My Lord, whilst I tell the Premier. Kia, noticing that a long time had elapsed without any one coming out, inquired of the gatekeeper, and then learnt that Fan Sui was no other than the Minister Chang. Thereupon he entered upon his knees, and apologized for his crime. Sui upbraided him, saying: For your former slandering I ought to kill you now, but as you have shown kindness in giving me the silk gown, you have yet some affection left, and I will therefore grant you your life.

TONIC AND VOCAL MODIFICATION* IN THE FOOCHOW DIALECT.

To begin with, there are seven tones actually distinguished in the spoken dialect of Foochow. Possibly, at one time, there were eight in colloquial use; but, the 下上聲 being now absolutely identical with the 上上聲, only seven cadences are at present distinguishable. These are scienti-

* We have made use of the word "modification" in preference to "inflection" because the latter term is used by Mr. Baldwin in the apparent sense of "consisting of more than one musical note."

fically described on page 5 of the Rev. C. C. Baldwin's *Manual of the Foochow Dialect*, to which those who take an interest in the matter under discussion may refer. We confess our inability to perfectly understand the "five elements" of a Chinese tone, namely *pitch*, *quality of voice*, *inflection*, *stress*, and *time*, (or at least those three elements which we have written in italics), and therefore content ourselves with referring our readers to the original Treatise for

further elucidation. In a paper read before the Asiatic Society in the early part of this year, the relation borne to each other in actual sound by the tones of Peking, Hankow, Foochow, and Canton was fully explained—to the best of our ability;—and a reference may also be made to the Table of Tones thereto appended as soon as the Society's journal is published.

The object of the present paper is to examine two features in the Dialect of Foochow either or both of which may possibly exist in other Chinese Dialects, but neither of which exist in either of the three Dialects above-mentioned.* The one is a perfectly regular system of modification in the tones, and the other is a perfectly regular system of modification in the vowels.

We now proceed to examine in detail the paragraph commencing upon page 8 of Mr. Baldwin's *Manual*, which treats of the Tones in combination. We agree with all which we do not quote or criticize. He says "these peculiarities [of modification] relate to the first or leading word of the term or phrase." To this we must add "when the term consists of a pair of words;"—numerous instances of which are given by him on pages 192-195. When the term consists of three words, another description of modification takes place, affecting the two first words. When the term consists of more than three, yet another description of modification takes place, sometimes sweeping the first five or six words into a string of 上平 or a 上上 tones. In the present paper upon Foochow tones, we shall confine our detailed remarks to tonic modification in *pairs* of words only. Mr. Bald-

* Mr. Edkins has recently been at some pains to describe in the *China Review* the modification of Pekingese tones in combination. We may examine his theory in detail, on a future occasion. Suffice it to observe at present, with all deference to so high an authority, that we have failed to distinguish any rigid system of tonic modification in the Pekingese Dialect. In any case, such as it is, it is optional, unconscious and elastic; and a complete disregard of it in no way tends to make the speaker less comprehensible, than he otherwise would be.

win adds, [referring to these pairs], "the only exception that we have noticed is when the following word is a mere suffix or unimportant word." There are numerous other subtle exceptions resulting from various causes, such as the combination of a noun and a verb; of an adverb and a verb; the necessity of emphasis, &c., &c., which, for the present, we merely allude to, reserving a closer examination for a future occasion, and inviting attention to the combinations 原是, 萬難, 拍傷, and 難處, as instances.

1. When the first tone, the 上平, is in combination with the first, fifth, and eighth, the 上平, 下平 and 下入,—both are clearly enunciated, without any modification whatever, both having the same cadence and differing only in respect of time. When the first tone is in combination with the second,† third, fourth, and seventh,—the 上上, 上去, 上入 and 下去,—it is modified into the fifth, or 下平 tone. Mr. Baldwin, speaking of this tone, simply says: "The first tone (leading) is usually spoken with a very strongly marked accent as in *sing sang* and *hi 'chi*." This is correct, but, we think, hardly discriminating and exhaustive enough. Although the simple 上平 and simple 下平 are, alone, widely different in cadence, still, strange though it may seem, we had for some time doubts whether the former, in combination, preceding the 2nd, 3rd, 4th and 7th, was really sounded as a 上平 or as a 下平. We have since tested the matter in various ways, and at last satisfied ourselves beyond doubt that our view is the correct one. A reference to Mr. Baldwin's musical scale will perhaps explain how the doubt arose. It is probable that the real difference consists in what Mr Baldwin calls *stress*,—a term which we do not perfectly understand.

2. When the second tone, the 上聲, is in combination with the first, second, fifth, and eighth,—the 上平, 上聲, 下平, and 下入,—it remains unmodified. This

statement will require further explanation, and will at the same time throw additional light upon the note at the foot* having reference to Mr. Edkins's supposed modifications in the Pekingese Dialect.

When we make use of the term "modification," we intend what is described by Mr. Baldwin as "a radical change,"—that is, a complete shifting from one tone to another. The actual change which takes place in this instance is not radical; it is well described by Mr. Baldwin on page 7 as a "vanishing stress." This "vanishing stress" is precisely what takes place in the Pekingese dialect in certain combinations;—in, for instance, the combination 快去. In both dialects it is quite immaterial for purposes of conversation whether this stress is ignored or not, and consequently we refrain from "crystallising" it—if we may be permitted to introduce the term—as a material factor in the matter. To illustrate our meaning more satisfactorily:—Germans frequently say "the English *has* is not pronounced like our *has* but like *het*." The real fact is the English vowel in *has* is indescribable in their language, and they are driven to a defective "crystallization." So with the "vanishing stress." The 去聲 is not—in the instance 快去—modified into a genuine 上聲, though the ear detects a change which produces an effect approximate to that of a 上聲. One cannot go wrong if the pure original tone is used; and therefore, if the ear is not sufficiently fine to appreciate the subtle "indescribable" change without "crystallising" it into the nearest other "describable" tone, it is better to adhere to the original tone. Where a "radical change" takes place, as in the Foochow dialect, it cannot be ignored, for a 上平 and a 下平 are occasionally mutually substituted, in combination, one for

* When we speak of the 2nd, we must always be understood as including with it the 6th, which is identical with it in every way. Though there are only seven tones, we speak, for the purposes of this paper, with Mr. Baldwin, of eight.

the other. It is like the steersman moving the ship's head to port when "starboard" is called by a British pilot. When steering under the direction of other pilots he must do the reverse. But it would not be safe for him to extend by analogy this *vice versa* system when some move of the helm unusual or even unknown by name to his peculiar seamanship should be called. We are anxious to impress upon students of comparative philology (in this special field of Chinese dialects) the necessity of discriminating between, on the one hand, what is absolute, systematic, crystallized, and essential, and, the other hand, what is equivocal, irregular, transitory, and irrelevant. In the latter category do we class such tonic changes as 快去 and 洗臉 in Pekingese.

In combination with the third, fourth, and seventh tones—the 上入, 上去 and 下去,—the second tone changes into the first. Mr. Baldwin says, "It sometimes imparts to the voice a slightly sarcastic accent, especially when the word is in the 3rd or 7th tone." Here again we think Mr. Baldwin has not been bold enough: the change is radical and complete, and takes place before the fourth tone too. "The third and seventh tones [—i.e. the 上去 and 下去] (leading) cannot be distinguished from the first (leading)," says Mr. Baldwin. As we have above shewn, the first (leading) remains the first when succeeded by the first, fifth, and eighth tones, and takes the cadence or sound of the fifth,—the 下平—in all other cases. So are the third and seventh tones (leading) undistinguishable from the first (leading), but form it with the additional distinction here pointed out. That is to say, when followed by the first, fifth, and eighth, they take the form of the first, and in all other cases that of the fifth. Another very important modification accompanies the tonic modification of words in these two tones (leading): that is the modification of the vowel or diphthong. Only a few, however, of the total number of Foochow vowels are

thus modified, and these we now give in a table. The spelling is that of *Memra*. Maclean and Baldwin's Dictionary, the value of which, in order not to mislead, should be compared with the spelling adopted by Wade and Williams, a table of which is appended to the paper upon the "Comparison of Dialects," above referred to as having been read before the Asiatic Society.

The final *eng* is modified into *ing*

"	<i>ieu</i>	"	"	<i>iu</i>
"	<i>ong</i>	"	"	<i>ung</i>
"	<i>oi</i>	"	"	<i>ui</i>
"	<i>ou</i>	"	"	<i>iu</i>
"	<i>ēu</i>	"	"	<i>iu</i>
"	<i>aung</i>	"	"	<i>ong</i>
"	<i>e</i>	"	"	<i>i</i>
"	<i>ōng</i>	"	"	<i>ōng</i>
"	<i>oi</i>	"	"	<i>oi</i>
"	<i>āi</i>	"	"	<i>ē</i>
"	<i>aiu</i>	"	"	<i>eu</i>
"	<i>ūing</i>	"	"	<i>ūing</i>
"	<i>woi</i>	"	"	<i>ui</i>

On page 14 of his *Manual*, Mr. Baldwin expresses this phenomenon in a different way. Instead of treating the vowels found in words of third and seventh tone as originals, modified as above described, he looks upon these vowels as being themselves modifications of the vowels found in words of the same class belonging to the other (non-entering) tones, thus implicitly recognizing the two 平 and the 上 as being more ancient than the 去. This suggests the interesting question whether tones in all dialects may not be the outcome of modified vowels which have gradually given place to tones? If, instead of the few vowels above enumerated, all Foochow vowels were thus modified when joined to certain tones, this would be an advance step towards rendering a certain number of tones valueless. If a step further were taken, and these vocal modifications, instead of being annexed to pairs or trios of tones, were subdivided and annexed each one to an individual tone, it would be quite possible to speak the dialect without any tones

at all, and at the same time without running the risk of confusing together more words than have at present both the same sound and the same tone.* It will be at once manifest that two accumulative distinctive marks to a word are unnecessary. For instance, suppose a certain class of English speakers distinguished the ideas of *break* and *broke* by a difference in spelling, and others by distinguishing *break* into two differing tones. Supposing, then, that a struggle arose whether the tonic distinction or the vocal distinction should prevail, and that as a result both distinctions were used. It is evident that one would be superfluous. This leads us to the surmise that some at least of the Chinese-speaking peoples may have had at one time more syllables than they now have, and that, after the struggle for mastery between tonic distinctions and vocal distinctions, which (following up the surmise) seems to have resulted in most cases in favour of the tones—they gradually abandoned as supererogatory many old distinctive vowels and diphthongs. The generally-received opinion appears to be that the Chinese languages have always been poor in syllables, and have eked out their wants with the aid of tones; whereas, it is not impossible that they may at one time as suggested have been much richer in syllables than they now are, and may have, for the above reason, substituted tones for diphthongs. We are unable to offer any decided opinion upon this point, but it appears to us that, by a careful study and a painstaking scrutiny of the different dialects, very important *data* might be established which would in all probability guide us to important archaeological facts in connection with the philology of China. In connection with this surmise, it is interesting to note that Pekingese words, theoretically belonging to the entering tone, are frequently read with two or three different vowels or diph-

* See Mr. Baldwin's musical diagrams, and the Tone Tables in the Paper read before the Asiatic Society.

things, which fact may possibly turn out to possess considerable significance. Solid facts are wanted before theories can be safely propounded.

4. As to the fourth—or 上入—tone, we must considerably supplement Mr. Baldwin's remarks. (a) When ending in *h*, it has the quality of the first tone (leading); that is to say, it has the double quality described by us, not only the single quality described by Mr. Baldwin. When therefore, succeeded by words in the first, fifth, and eighth tones, it takes the cadence of the first tone: in all other cases that of the fifth tone. (b) When ending in a *k* it does not radically change, but only takes a "vanishing" stress (which sounds identically with the "vanishing stress" of the second tone) when followed by a 1st, 2nd, 5th, or 8th; and into the first tone when followed by a 3rd, 4th or 7th. In the two former of the last three cases the modification is really into the 8th tone; but, as we have shewn, the 8th differs from the 1st only in respect of time, and as, in the instances under discussion, the final *k* is always dropped, the difference in time is not essential enough to weaken our rule. The vocal modification which takes place contemporaneously with the tonic modification in leading words of this tone, whether ending in *h* or *k*, is precisely the same as the vocal modifications described in the above table,—substituting the finals *h* and *k* for the final *ng*.

5. The fifth—or 下平—tone, when succeeded by the 1st or 8th, becomes the first: in all other cases the second. This rule, again, is amply sufficient for all but the most scientifically and scrupulously exact purposes. Perhaps this is a fitting place to introduce a word or two upon exceptions. We have already said the 2nd tone remains unchanged. At the same time we pointed out that, although there was no radical change, still there was a certain fleeting change which Mr. Baldwin indicated by the convenient expression "vanishing stress." If it were not for this "vanishing stress"

there would be no distinction between a (1) second + fifth and a (2) fifth + fifth—according to the rule last laid down.

There is yet a refinement upon a refinement. Some words,—as we have already pointed out,—for some good reason or another do not follow the usual rules; and we instanced the combinations 原是, 萬難拍傷, and 難處. Another exception is 酉時. According to our rule No. 2, this would be pronounced 'u si, i.e. 'is with the "vanishing stress." But, if that were the case, the combination would in no way differ from 有時 'u si. The latter combination therefore—probably, and of course instinctively, because the commoner of the two—follows the rule, and takes the "vanishing stress." The former, rarer, is clearly enunciated, the 'is being as distinctly and purely enunciated as though alone. But 油精 'u si,—according to our last rule upon one fifth tone succeeding the other,—would also become 'u si. Well, there is yet another shade of difference; but it is not appreciable except by contrast, still less is it sufficiently appreciable to admit of a new bastard tone being recognized. This 'is is gentler than the first 'is, and consequently we might amend our last rule by saying "in all other cases a gentle second." Practically, all these three distinctions may be ignored without serious consequences. Of course a native invariably and unconsciously makes the distinction, but not one in a thousand could explain it, or would, perhaps, admit it: in fact all our theory of tonic modification is quite unknown as a system to the vast majority of natives. All vocal and tonic changes are grouped together by them in the miscellaneous and convenient sink of 'chaw ing 走音 or "clipped words." We only, therefore, enter into this minute detail for purposes of record. Each fact established and explained is a base to work upon, and so much lumber cleared away to ease the labours of others. The supposed change of the first of two or more Pekingese 上上 e.g., the well-known phrase (to

Pekingese students) **獨不准你考的理有麼**, is nothing more than a **走音**. In the instance here quoted it is immaterial whether **准你** and **考** are separately clearly pronounced, or whether **准** or **你** respectively is changed to a **下平**. There is no rule; the whole thing is involuntary and "fleeing," and has no more significance than the treacherous *r* which many people find it impossible to keep out of such phrases as "the idea *r* of such a thing," or "Pagoda *r* Anchorage." The eighth tone, whether it end in an *h*, or a *k*, becomes the first when succeeded by the first, fifth, and eighth; it becomes the fifth in all other cases.*

RULES ON COMBINATIONS OF PAIRS OF TONES.

1. All leading tones, except (1) the rising and (2) the upper entering tones ending in

* Inside the city of Foochow it becomes the "gentle" second in all cases. As this circumstance disagrees with the otherwise perfect sys-

k, sound the same: i.e. before a 1st, 5th, and 8th they sound as the **上平**; before the 2nd, (which includes the sixth), 3rd, 4th and 7th as the **下平**.

Exception: the 5th preceding the 2nd, 3rd, 4th, 5th and 7th, becomes the 3rd.

2. (1) The rising tone, and (2) the upper entering tone when it ends in a *k*, do not change when they precede the 1st, 2nd, (which includes the sixth) 5th, and 8th: when they precede the 3rd, 4th, and 7th they change into a **上平**.

Thus two simple rules will guide the student through 49 possible different combinations of pairs of tones in the Foochow Dialect. There is but one exception, the 5th tone. These two rules are subject to the qualifications above explained of "vanishing stress," "gentle," "time," "stress" &c., &c., and to special exceptions. None of these qualifications are, however, of essential philological value.

tem of modification explained in our rules, we shall take the liberty of holding the *outside* of the city to be the standard.

LEGISLATION AND LAW IN ANCIENT CHINA.

ACCORDING TO CHINESE SOURCES.

By Dr. J. HEINE PLATH.

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China is generally considered to have been, ever since the commencement of history, a State organized on the basis of laws. Sages, to whom the people willingly yielded, arranged, as all traditions testify, from the very beginning and throughout the course of ages, all relations of life. As the Chinese have no alphabetical system of writing derived from a previous system of pictorial writing, but had, at a rather early

stage, a system of pictorial and ideographic writing which was gradually more and more developed, it may well be taken for granted that legal enactments also were written down at an early stage. As jurisprudence in China was no secret privilege of a caste of noblemen and priests, as was the case in ancient India and partially even in primitive Rome, the laws were promulgated to the whole of the people. Nevertheless no ancient

Chinese Code, like *Leviticus* or the *Laws of Manu* or the *Leyes Barbarorum*, has been preserved. The Chinese have now a Criminal Code, the *Ta-ts'ing-liu-li*, which the present dynasty received as we know from the preceding one, and which the latter had received as the heirloom of former dynasties, amending but detached portions of it. Even the *Ta-ts'ing-hui-tien* may be mentioned here. It contains the regulations regarding the administration of the corresponding work of the former dynasty, the *Ta-ming-hui-tien*. Ancient China also, and at any rate the third dynasty Chow, is said to have had such a code. But according to a commentary of the *Chow-li* (vol. 38, fol. 30) this code was lost as early as the Han dynasty (175 A.D.) and according to the *Tao-chuen* (Duke Ch'ao, Year VI, fol. 35) it is doubtful, as we shall see further on, whether the former Emperors compiled anywhere real codes of criminal law or confined themselves to issuing mere edicts.*

Hence arises the difficulty of an exposition of legislation and law in ancient China. This difficulty is however enhanced by the fact that in ancient China both Church and State, ethics and jurisprudence were yet entirely undivided, and legal enactments concerned the whole sphere of popular life, as for instance the distribution of property, agriculture, trade regulations and so forth. The duty of piety on the part of children

in relation to their parents, and the duty of paying respect to seniors and superiors were not, as with us, left to the conscience of the individual, and even the painstaking rules of etiquette were considered as of equal importance, and all these were subjected to legal enactments. A complete exposition of legislation and law in ancient China would therefore, strictly speaking, have to comprise the whole sphere of life and all the conditions of the life of this ancient people. If then we are not to launch out into boundless space, we must confine ourselves to what we mean by the words legislation and law, and we shall therefore only treat of the civil, police, and criminal legislation of ancient China.

In a former essay on the constitution and administration of ancient China we distinguished three periods, viz. the period of the first and second dynasties, the age when the third dynasty, that of Chow, flourished, and the time of the decay of the same dynasty. We therefore thought at first of following the same division in this present essay, but our information is far too scanty as far as the period of the first and second dynasties and the time of the decay of the Chow dynasty are concerned. We are thus compelled to take these three periods together, and preface our Introduction by a general discussion regarding the legislative powers, the edicts, and the promulgation and administration of laws.

INTRODUCTION.

1. *Who enacted the laws?*

Originally all legislation was to issue from the Emperor and not from the feudal princes. Confucius says in the *Analec*s (XVI. 3): "When right principles (*Tao*) prevail in the Empire, ceremonies, music, government and the repression of disorder proceed from the Emperor; when the right principles do not prevail in the Empire, ceremonies, music and the repression of disorder proceed from the feudal princes (諸侯); when these things pro-

* *Note*.—According to Legge's translation, Vol. V. Part II, p. 609, the passage in the *Tao-chuen* here referred to by Dr. Plath literally runs as follows—"The ancient kings deliberated on (all the circumstances) and determined on (the punishment of crimes); they did not make (general) laws of punishment, fearing lest it should give rise to a contentious spirit among the people." But we find also the following passage in the same text, a little further on:—"When the government of Hsia had fallen into disorder, the penal code of Yu was made; under the same circumstances of Shang the penal code of T'ang; and in Chow, the code of the nine punishments:—these three codes all originated in ages of decay. And now in your administration of Ch'ing you have framed (this imitation of) those three codes, casting your (tripods with) descriptions of crimes and their punishments."—*Edmon China Review*.]

ceed from the princes, the cases will be few in which they do not lose (their power) in ten generations; when they proceed from the great officers (大夫), the cases will be few in which they do not lose (their power) in five generations; but when the lower officers issue the orders, the cases will be few in which they do not lose (their power) in three generations. When right principles prevail in the Empire, the Government will not depend upon the great officers; when right principles prevail in the Empire, the common people do not discuss (matters concerning the) government." There is a similar passage in the Doctrine of the Mean (Ch. XXVIII.):—"He who is not the Emperor does not decide regarding the ceremonial, nor does he fix the measures (度), nor does he determine the written language (文), . . . but if one occupies the throne (and possesses also the dignity) but possesses not the proper virtue, he will nevertheless not dare to decide upon ceremonies and music; but although he possesses the proper virtue, yet if he do not occupy the throne, he will certainly not dare to decide upon ceremonies and music." The chapters entitled Wang-ohi (fol. 5, par. 9) and Tsi-fa (fol. 23, par. 32) in the Li-ki may also be compared. Although this sentence specifies only the subject of ceremonies, and so forth, yet the passage has a general bearing on the whole question. "The ancient Emperors," says the Tso-chuen (Wen-kung, year VI., vol. 15, p. 441), "enacted the laws and the edicts." Of course the laws were not drawn up exactly by the Emperors in person, but as the case might be by their ministers, grandees and so forth. Notably the details of the institutions of the third dynasty, Chow, were ascribed to Duke Chow, the brother of the founder of the Chow dynasty, Wu-wang. The Tso-chuen (Wen-kung, year XVIII, fol. 24) says 先君周公制周禮 "the former prince, Chow-kung, framed the ceremonies of Chow." Compare also the passage in the Shoo-king, chapter Liu-king (4,

27, p. 294), which will be quoted later on. The successive dynasties however did not each frame new laws but retained the ancient and wise laws of the founders of the previous dynasty which had been allowed to fall into decay during the reign of the last few tyrannical rulers who brought about the downfall of the dynasty, re-introduced and amended those laws according to circumstances; so that we see here in China a continuous development, whilst in Europe frequently revolution followed upon revolution. In the Shoo-king, chapter Kang-kao (4, 9, p. 196) it is said under Ching-wang of the third dynasty, "Publish the laws, and let the wise laws which the Emperors of the (second dynasty) Yin for the punishment of crimes enacted, be observed." Mencius also says (II. 4 (10), 4, p. 134) "the (second dynasty) Yin received the law from the (first dynasty) Hia, and the third dynasty Chow received the law of the Yin;" and in the Analects Confucius says (III., 14) "Chow viewed the two former dynasties, but how fully did they develop (their institutions); I follow Chow." In the Analects (XXIII., 2) and likewise in the Sze-ki (vol. 47, fol. 24) Confucius says:—"The Yin dynasty took for its basis the customs of the Hia, wherein it took from them or added to them may be known; the Chow dynasty took for its basis the customs of the Yin dynasty, wherein it took from them or added to them may be known; even if (a new dynasty) were to succeed the Chow dynasty, though it should be a hundred generations hence, its (customs and institutions) would be known." He means to say that in all essential respects the institutions of China remained ever the same under the different dynasties.

Penal legislation, says the Tso-chuen (Chao-kung, VI year, fol. 35), originated by the disorders which happened; the government of the Hia had fallen into disorder and the penal code of Yu (the founder of the first dynasty) was made, and so on. This remark refers, however, more to the compilation of codes of law, of which more anon.

Subsequently, when the Imperial sovereignty was broken up, the feudal princes usurped also the prerogative of legislation.*

We will but quote a few separate examples of this. The Bamboo Books (竹書紀年 fol. 2, verse 16) mention under King P'ing of Chow (in his 25th year) that for the first time then, in the punishment of crimes, relatives within the three degrees were made solidarily responsible, a measure entirely opposed to the principle of Wen-wang which, according to Mencius (1, 2, 23) was "let the guilty be punished but not his wife and child." Under the chief (齊) Hwan-kung of Ts'e (B.C. 685-643) who subsequently held, what was originally the prerogative of the Emperor only, an assembly of the princes, Mencius (2, 6, 22, compare Biot, Journ. As. 1845, vol. 6, p. 263-85) states that he issued five injunctions or legal prohibitions. The Tao-chuen (Chao-kung, VI year, fol. 35) mentions that Taseh-ch'an re-cast the three former codes (of the Emperors), and a penal code composed by Fan Siuen-tse (513 B.C.) is also referred to in the same work (Chao-kung, XXIX year). In the latter passage Confucius comments on the subject as follows:—"Tsin is ruined! It neglects to observe its plumb-rule. Tsin ought to keep the laws which T'ang-shuh (the first sovereign of Tsin) received from the Chow and which were to be warp and woof for the people. . . . Moreover the penal laws of Siuen-tse date from the spring hunt in E (under Lu Wen-kung, VI year). These were the disorderly enactments of the State of Tsin. How can one

* This was undue assumption. See the Tao-chuen (Chao-kung, IX year), where one of the grandees of Chow says:—"The trees have a root, the streams have a spring, the people have a president in their councils.—Prince Wan (of Tsin) was a feudal prince of the third class, how could he (presume to) change things?—[This note of Dr. Plath's, and especially the last sentence is based on an erroneous interpretation of the passage in question. Dr. Legge (see Vol. V., Part II, p. 625) translates the last sentence as follows:—Even Wan, as leader of the States, was not able to change the order of the Kingdom.—Ed. China Review.]

elevate them to (the dignity of) laws?" The Tao-chuen (Wen-kung, year VI) says, "He (Siuen-tse) appointed rules for (the various departments of) business; fixed the laws and the crimes; he decided regarding punishments and actions at law; he kept his eye on runaways; he adhered to securities and covenants; he removed the old filth; † he founded the rules for the distinction of rank; he brought to the front those who had long remained behind. When he had completed his regulations, he delivered them to the Ta-ze (Grand Assistant) Yang-tse, and the Ta-fu (Grand Master) Kia-t'o; he had them carried into practice in the State of Tsin to be a permanent law." Tao-shi (Ch'ao-kung, III year) mentions that duke King of Ts'e (B.C. 539) inflicted many punishments, but reduced the number of his punishments by the advice of Gan-tse. Mencius (1, 2, 2, p. 17) also says to the king, "When I first arrived at the frontiers of Ts'e, I inquired after the great prohibitions (大鹽) before I dared to enter. Your servant then heard that there is a park of 40 里 within the suburb and whosoever killed a deer in it was guilty of a crime as if he had killed a man, etc." Tao-shi (Ch'ao-kung, year VII) mentions a law of king Wan of Chow (B.C. 689-676) according to which he with whom a robber conceals himself is as guilty as the robber.‡

Subsequently, when Ts'in Ch'ü Hwang-ti overthrew the third dynasty and founded the fourth (Ts'in), great changes took place in the penal legislation of China. Even under Ts'in Hiao-kung the prince of Shang, his minister, introduced new laws in Ts'in, though the sovereign of Ts'in feared at first the disapproval of the empire. The minister

* Dr. Legge translates (V, II, p. 782)—the enactments which led to the disorder of Tsin; how can they be made its laws?—Ed. China Review.

† Dr. Legge translates (V, I, p. 244)—dealt with old ordinances that had fallen into foul disorder.—Ed. China Review.

‡ Dr. Legge translates (VI, II, p. 616):—He with whom the thief conceals his booty is as guilty as the thief.—Ed. China Review.

there declares, in opposition to ancient China which thoroughly adhered to the ways of antiquity, "those who would conquer empires, did not take antiquity for their law; those who would benefit the people, should not be guided by what is customary." It was in vain that the other ministers attributed weight to the principles formerly in vogue (see Sze-ki vol. 68 fol. 3, and Ma-twan-lin vol. 162 fol. 26),—this however belongs to a later age.

2. *Legal enactments and codes of law.*

The ancient Chinese had not yet discovered paper, brush, and ink, but wrote on slips of bamboo, or used also, at any rate later on, bronze to perpetuate what they wished to be preserved in writing. This was then also done in the case of laws. In the "Doctrine of the Mean" Confucius says (ch. XX, 2), "The laws of Wen-wang were written on tablets or strips of bamboo; as long as men of his mind ruled, these laws flourished, but when those men were no more, the effect of his laws also ceased."* The piety of the founders of the second and third dynasties caused the continuation, even after the downfall of the first and second dynasties, of a member of each in the sovereignty of a small principality. Thus there was, even at the time of Confucius, in the State Ke, a descendant of the first dynasty Hsia, and in the State of Sung there was still on the throne a descendant of the second dynasty Yin. In these small States many customs, institutions, and probably also laws of the first and second dynasties were preserved.† Confucius re-

marks however, in the "Doctrine of the Mean" (ch. XXVIII, 5), "They were not sufficient; I therefore studied the ceremonies of the third dynasty Chow, they are still being used; I therefore follow Chow."* That subsequently, with the decay of the Imperial sovereignty, the feudal princes destroyed these enactments which were adverse to their assumptions, is mentioned by Mencius (II, 10, 2) in the fourth century B.C. The laws are also often mentioned in the Shoo-king and otherwise. In the chapter entitled Yu-ming (3, 8, 3) the Emperor Wuting (B.C. 1324-1266) says, "If one inquires into the laws of the ancient emperors, one finds that there is no error, provided they are well observed. To carry out these laws, I shall promote capable men to office." In the chapter entitled To-fang (4, 18) it is said, "The last king (of the second dynasty) did not rule according to the laws of his dynasty which he had received from Heaven." It is however not always clear whether in these passages reference is made to enactments and edicts or to an actual code of law. In the Shoo-king, chapter Lou-hing (4, 27) we read, "Pe-yi issued wise enactments; (Heu)-Tse framed rules for agriculture and had different sorts of wheat sown; Kao-yao made use of punishments to keep the people in order." In the Tso-chuen (Ch'ao-kung, year XIV) Shuh-hiang of Tsai says, "In the book of the Hsia (夏書) it is said, the rebel, the impure and the murderer are put to death; thus said the law of Kao-yao;† I wish to follow the law, which was done accordingly."‡ This passage seems to refer to a

* Dr. Legge translates (I, p. 269):—"The Master said, 'the Government of Wan and Woo is displayed in (the records), the tablets of wood and bamboo. Let there be the men and the government will flourish; but without the men, their government decays and ceases.'—Ed. *China Review*."

† Tso-shi (Ch'ao-kung, year IV) says, "Eu and Wu (which received portions of the former territory of the Yin dynasty) began both with the reign of the Yin dynasty; likewise he who received the original territory of the Hsia dynasty, began with the reign of the Hsia."

* Dr. Legge (I, p. 286) translates:—"I may describe the ceremonies of the Hsia dynasty, but Ke cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Sung they still continue. I have learned the ceremonies of Chow, which are now used, and I follow Chow."—Ed. *China Review*.

† Pflumaier (p. 64) wrongly reads Hao-thao. Kao-yao was president of the criminal court under Emperor Shun. See Shoo-king, I, 8; I, 4; I, 5.

‡ Dr. Legge (V, II, p. 656) translates:—"One of the books of the Hsia says, 'The moral-

code of law, but what is meant is probably but the first book of the Shoo-king, entitled 夏書 "the Book of Hia." Less conspicuous are passages in the Shoo-king, chapter Ta-yü-mo (Counsels of the Great Yu) and K'ang-kao (Announcement to the Prince of K'ang). In the chapter entitled Leu-hing (Prince of Leu on Punishments) are read, "When the Emperor (Mu-wang B.C. 1002-947) was already 100 years old and yet on the throne and his memory and strength failed him, he ordered after due scrutiny, as Gambil translates, the penal laws to be written out to be published in the empire." The Chinese text is, however, not so definite, and only says 作刑以詰四方 "he made the punishments in order to regulate the four quarters."* De Guignes (Chou-king, p. 77) mentions, on the basis of a work called Ta-ki, quoted by Kang-mo, that when the last emperor of the Hia dynasty, Kieh, a sad tyrant, oppressed the country, the Ta-sze-ling, holding the Imperial code of law in his hands, and with tears in his eyes, approached the Emperor and made certain representations to him, and when he was not attended to, he retired to the prince of Shang (the founder of the second dynasty). The Bamboo book mentions the fact under the 28th year of Kieh (Journ. Asiat., Ser. III., Vol. 12, p. 561), but no mention is made there of an Imperial code of law presented to him. A remarkable passage in the Teo-chuen (Ch'ao-kung, year VI) seems rather to indicate that no actual code of law existed originally. At that time (536 B.C.) the people in the State of Ch'ing cast the penal code in bronze. Against this Shuh-hiang, the minister of

Tse-eh'an, made the following representation :—"The emperors of antiquity devised help in certain events by enactments, they made no penal codes; they feared lest the people might get contentious when it would be even less possible to restrain them. Therefore they set up a barrier of righteousness, raised the people by government, etc.; they treated the people according to ceremonies, preserved them by faithfulness, honoured them by humanity; they made enactments regarding salaries and ranks of honour, to encourage them to obedience; they decided vigorously in penal matters, to restrain them from transgressions. They instructed the people by sincerity, encouraged them by example, educated them by exertion, served them by pleasure; they watched over them with severity. They selected moreover most wise and intelligent high officers, acute judges, faithful and honest elders, benevolent and kind overseers; thus one may place confidence in the people, and no calamity and disorder will arise. But if the people know that there are laws, they will not fear their superiors any longer; all will incline to litigation, seek confirmation in the code and consider it an honour to gain a point; under such circumstances government becomes impossible. (It was only) when the Hia dynasty had fallen into disorder, that the penal code of Yu (the founder of the first dynasty) was made; it was only when the second dynasty Shang had fallen into disorder that the code of T'ang (founder of the second dynasty) was made; it was only when the third dynasty Chow had fallen into disorder that the code of the nine punishments was made. The origin of these three codes dates altogether from the time of the middle age (between the flourishing and the downfall of the dynasty). You are re-editing the three codes, you are casting the penal code in bronze and you seek to quiet the people hereby. Is it not impossible? It is said in an ode, 'an excellent law is the virtue of Emperor Wen; daily it produces quiet

ly blind, the blackly impure, and ruffians, are to be put to death.' Such was the punishment appointed by Kao-yao. I beg you to follow it. Accordingly Hing-how was put to death."—Ed. *China Review*.

* Dr. Legge (III, II, p. 588) translates :—"When the king had enjoyed the throne till he was the age of a hundred years, he gave great consideration to the appointment of punishments, in order to restrain (the people of) all quarters."—Ed. *China Review*.

in the four quarters.' That being so, what should we want the laws for? If once the people know the grounds for litigation, they will neglect all ceremonies and seek confirmation in the code; they will push litigation to the utmost point, disorders and contentions will multiply, presents and bribes will be the order of the day. . . . I have heard the saying that when empires are to perish, they have many laws."

After this interesting exposition it is scarcely admissible to suppose that there existed in ancient times codes of law to which the people could appeal. Individual enactments only were made and then even dependent upon circumstances, and the principal objects were to arrange all conditions of life under an intelligent and benevolent government, willingly obeyed by the people, to maintain public order, to have good officers and so forth. It is, after all, as it is said in the "Doctrine of the Mean" (ch. XXIX), "The wise and virtuous prince moves and shows thereby the proper way to the empire for ages; he acts and gives thereby laws to the empire for ages; he speaks and furnishes thereby an example to the empire for ages."

Nevertheless that in later times laws were really cast in bronze, appears from the above-mentioned passage, also from the *Tao-chuen* (Ch'ao-kung, year XXIX.) and further from the *Kia-yu* (vol. 41, fol. 13). Two grandees of Tsin had that time obtained a quantity of bronze in Yu-pin (a district inhabited by wild tribes) by way of booty;

they cast therewith tripods with the penal code inscribed on them, and published thus the penal code (刑書) composed by Fan Siuen-tze, in B.C. 513. We mentioned above that Confucius disapproved of this. These laws had been enacted by Fan Siuen-tze during the disorder in Tsin at the time of Duke Wen of Loo (B.C. 620). Confucius wished, as we said, that Tsin should preserve the laws which it had received from T'ang Shuh (the first sovereign of Tsin) and which had been re-enacted by Wen-kung (B.C. 636-597) at the time of Hi-kung of Loo. Confucius also, like *Tao-shi*, attributes the highest importance to the preservation of the degrees of rank, by which the people were enabled to honour their superiors, and the superiors were enabled to maintain their position; neither superiors nor inferiors allowing themselves then any excesses.

It was probably one of these later codes of Chow which, as we remarked above, is mentioned by the Commentator of the *Chow-li* (vol. 36, fol. 30), but which he designates as one already lost in his time. A penal code is also mentioned B.C. 506 in the *Tao-chuen* (Ting-kung, year IV.), and the fact that in the *Chow-li* (vol. 36, 30, fol. 2) the *Sze-hing* (see below) informed the *Sze-keu*, on the basis of the law of the five punishments, which punishment was to be applied in any individual case to any one of 2,500 offences, presupposes likewise the existence of a penal code.

(To be continued.)

A PLEA FOR "FÁN-KWAI."

That each of the two words which form the compound word *Fán-kwai* is etymologically offensive, admits of no doubt. But whether either of them, or the compound word itself, is objectionable in practice, and if so to what extent, are questions regarding which there is room for much difference of opinion. In forming opinions on these points everybody is guided by his own experience, and influenced by his own prejudices; in the one extreme the learned Sinologist may find it difficult to free himself from his philological trammels, and in the other many foreigners born and bred in China fail to see any opprobrium in the common application of these words as learnt and adopted by them in their infancy. Belonging to neither of these classes of men, and having had during a long residence in the South of China peculiar opportunities of holding free intercourse with various classes of the people, I venture to think that my views respecting the use of these terms, may be deemed worthy of consideration.

Language is a thing of life, and words are constantly changing their meanings. This is the case in all languages, but perhaps less so in Chinese than in others, on account of the preservative and fossilizing incrustation with which the ideographic system of writing surrounds each word. Nevertheless such changes do take place in Chinese, and to a greater extent in the spoken than in the written language.

We foreigners have come to China and we have sought to dictate to the Chinese what their language shall be when speaking or

writing of ourselves. We have prohibited the use of *I* 夷 by treaty, and we have objected to the use of *Fán* 番 in official documents, and raised an angry hand whenever we have heard ourselves spoken of, directly or indirectly, as *Fán-kwai*. Having declared with the voice of cannon that *I* is offensive, offensive it is and must be. Knowing that we object to *Fán*, no educated Chinese gentleman would wittingly offend us by the use of that word; as in conversing with English-speaking Chinamen I habitually adopt the semi-anglicised French word "queue," instead of the English word "tail," in deference to their, as I think, groundless objection to the latter word, so the habitual politeness of the Chinese leads them to respect our feelings and to defer to our views in the matter of using the word *Fán*. At the same time it may be that the highly-educated Chinaman, like the learned foreign Sinologist, under the influence of his philological knowledge and literary training, cannot deny that the foreigner's objection to *Fán* as an offensive word, is not wholly unreasonable. But amongst the masses of the people *Fán*, as signifying "foreign," is too deeply imbedded in the language to be eradicated. We see it on numerous sign-boards of shops, extolling the quality of the goods offered for sale; it is inseparably combined with other words, such as *Fán-lai-chi*, the name of the oustard apple, and *Fán-kán* (soap); in this latter example, were any other word substituted for *Fán*, the compound would no longer mean "soap," but any foreign alkali; and in the former the ex-

pression would no longer signify the custard apple, but literally a "foreign liebee." On the lips of the masses of the people the word *Fán* undoubtedly means "foreign," without involving the slightest idea of contempt; it is spoken by the people at large in utter unconsciousness of the connection of the word in its sense of "foreign" with its more primitive sense of "uncivilised" or its application to aboriginal tribes. "Tory" and "Whig" were originally terms of reproach, but in course of time the partisans of this or that political party, utterly regardless of the origin of the words, were proud of this or that appellation. Hence while we may, under the circumstances already referred to, reasonably expect the educated and polished Chinaman to avoid the use of the word in his intercourse with foreigners who object thereto, it is sheer puerility to object to it as a spoken word of the language of the Cantonese, or in documents pretending to no literary excellence. To a certain extent we have, reasonably or otherwise, tabooed the word, and consequently to a certain extent tabooed it is.

Fán-kwai has never reached the stage of being employed in writing even of the most illiterate description, except where insult is intended. The import of the character *kwei* 鬼 seems to be so distinctly impressed thereon, that it is impossible, except as the effect of time, to dissociate the character when presented to the eye, from its etymological meaning. We have therefore to consider this disyllabic word only in its aspect as an expression in the colloquial language of Canton.

Fán-kwai was beyond question adopted as a term of derision. But that the *kwei* can be rendered "devil" in the sense of a Satanic being, is a popular delusion which is as wide-spread and as erroneous as the belief that cats and dogs form a staple dish at Chinese meals. The statement that the Chinese call us "devils," stories of canine and feline stews, and horrible pictures of torture, are amongst the stock subjects of

sensational writers on China. A *kwei* is a spiritual being; not necessarily of a malignant or evil-disposed nature, but still one exciting terror, and one whose society and companionship are therefore shunned. In fact a *kwei* is as nearly as possible an exact equivalent of the English word "ghost."

When we consider the marauding character of the earlier European adventurers to the coast of China, and their, in Chinese eyes, uncouth appearance and coarse and violent manners (qualities not yet entirely obsolete), we must confess that in view of their terror-inspiring behaviour, *fán-kwei* was a reasonable term of derision to apply to them; a simple term perhaps of jocular derision, and not by any means necessarily a term of malignant hatred or hostile contempt. Had we abstained from interference with the life and growth of the Chinese language in this particular—for we must bear in mind that foreign men and foreign things were a new idea to the people, and a word had to be sought for or coined to meet the exigency—in all probability like "Whig" and "Tory" and a host of other words in our own language, the word *fán-kwei* would have been used in the present day as signifying "foreign," without any consciousness in the popular mind of its ever having had a derisive signification,—without offence being given on the one side or taken on the other. That it might have acquired the property of conveying no idea from mind to mind save that of "foreign," is rendered all the more probable by the palpable fact that foreigners are beings of flesh and blood; the utter absurdity of considering them to be ghosts in fact, would have accelerated and facilitated the transitional stage from the one sense of the word to the other. But we have interfered; we have lifted our hand in anger at the use of the word; with what effect will now be considered.

In Hongkong where so many foreign ears are open to catch the offensive epithet, where every foreigner thinks he or she

knows the word *fán-kwai* when spoken by a Chinaman, and considers it his or her duty to society to resent the supposed insult, prudence has led at least the labouring population to drop the first syllable, and to speak of foreigners simply as *kwai*; a change decidedly for the worse, inasmuch as even in an ignorant coolie's ears the single word has not acquired a new sense, but is unavoidably associated in his mind with its original signification of "ghost." In Canton and as far in the interior as the use of the Cantonese language extends, *fán-kwai* simply and solely means foreign or foreigner. The whole population learn to use it in that sense as soon as their infant lips can lip the sound. The little child sees a strange object passing the door; what a ridiculous costume! What an extraordinary nose! What a marvellous beard! So thinking, the child enquires what the strange object is, and is told that it is a *fán-kwai*; probably he is further informed that all *fán-kwais* are rich and powerful; from that moment his conception of the word *fán-kwai* is that it is nothing more or less than the term to designate a foreigner—those strange objects, those rich and powerful men, who are occasionally seen in the streets. Presently another foreigner passes the door; with smiles irradiating its face, and glee sparkling from its dark eyes, the child calls to its mother to come and look at the "*fán-kwai*;" its enthusiasm receives an unlooked for check; "Hush," says the mother, "you must not let him hear you call him *fán-kwai*, or he will beat you; call him——;" but here the mother, if the question is new to her (as is often the case in country villages or parts of Canton seldom frequented by foreigners) is in a dilemma; she has no word at command to substitute for that which she learned from her own mother's breast lips; but in the principal thoroughfares of Canton the question is generally a familiar one, and the child is told that *fán-kwais* when within hearing must be called *Sin-shang*

先生 (lit: elder-born, but may be considered as one of the equivalents of our "Mr.:" or *Tái-pán* 大辦 (a term coined or adopted in the East India Company's days to express the idea of the foreign merchant). Language is not made by Act of Parliament; popular language is the aggregate outcome of the words that children are taught to use; hence in the Canton language as spoken by Cantonese to Cantonese, *fán-kwai* means foreign or foreigner.

But by our interference we have propagated the idea that *fán-kwai* is an offensive word; we have checked the natural growth of language in this particular, and prevented the offensive sense of the term being swamped by a newly-acquired meaning. Consequently, whatever it might have been if we had let it alone, *fán-kwai* is an offensive term when used in the hearing of foreigners. City people, knowing this, avoid using it in our presence; but in parts of the country unfrequented by foreigners the word is used in all innocence and simplicity in its acquired sense; and if the rustic be told that the casual foreign visitor considers the term offensive, he is utterly nonplussed as to what word to use in its stead.

Of course a distinction must be drawn between the adoption of *fán-kwai* as a word of ordinary language, and its being vociferated as we pass along the streets or roads. There is nothing wrong in speaking of a man's head being bald; but we are told in a certain history of a number of youths meeting with an untimely death as a punishment for having derisively proclaimed such a fact.

In conclusion, then, my plea for *fán-kwai* is that we have no reason to feel hurt at its use among the Chinese themselves: that its use in our presence arises from the speaker's ignorance of our feelings on the subject, or from deliberate rudeness; and that if we had let linguistic evolution and development take their natural course, the word would probably long since have lost its offensive nature. Under existing circum-

stances however I consider that *fán-kwei* is irremediably under a 'ban' as a vehicle of thought between the Chinese and foreigners. But with respect to the word *fán* alone, I consider that objections to its use in conversation or informal documents, savour much of that puerile insult-hunting disposition which too frequently characterises the rising sinologist; and as to its use in formal

documents, the objections to it are very much of our own creation; and while it might be done by ourselves with a good grace, it would under the circumstances be discourteous for Chinese to take the initiative in restoring *fán* to its legitimate position in the modern language of Southern China.

THOS. SAMSON.

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

An English and Cantonese Dictionary, for the use of those who wish to learn the spoken language of Canton Province. By John Chalmers, LL.D. Fifth Edition. Hongkong, 1878.

That Dr. Chalmers' little Dictionary supplies a want widely felt is amply proved by the fact that in a comparatively short time since the publication of the first Edition this fifth Edition, which we now have before us, became necessary. We have repeatedly reviewed the little book and uniformly felt compelled to dwell on the peculiar accuracy of the terms here supplied. The kind of spoken language which Dr. Chalmers takes for the basis of his Dictionary is rather high colloquial, but the accuracy he aimed at in giving the precise and idiomatic rendering of each English term made it unavoidable. Lower colloquial deviations in idiom and tone are frequently introduced between brackets, side by side with the higher forms of vernacular. As regards the tones Dr. Chalmers tenaciously held out against the conviction which for years past has been gaining ground regarding the practical necessity of distinguishing three entering tones. In the present edition he has at last adopted the third entering tone to a certain extent, having previously but rarely refer-

red to it as a variation. His remarks on the subject of the tones of the Cantonese Dialect in the Preface to this new Edition are very characteristic. This is what he says, "It has lately been pointed out by E. H. Parker, Esq., of H. B. M. Consular Service, that there are *nominally* eighteen and *practically* twelve tones, in the spoken language of Canton. Some of the extra tones are what I have referred to in previous editions as variations. One of them is the 'middle entering tone' introduced by Dr. Eitel in his forthcoming Dictionary. That the distinctions exist and that they greatly increase the difficulty of the dialect I have no doubt; but while they are still *sub judice*, being in many cases of such a refined nature that only the most delicate ear can detect them, it would be premature to attempt introducing them systematically into a work for beginners. Having heard the opinion of the judge in this case, we must wait for the verdict of a jury. Meantime the opinion is very valuable; and I recommend it to the attention of all careful students of the dialect, and of all who wish to speak it with perfect accuracy as heard in Canton city. In the country, probably, a different class of variations might be discovered, or none at all." The

Italics in the last few words are ours. Whilst professing due reverence for Mr. Parker's fine distinctions and acknowledging them to be, in the main, substantiated by what is heard in a certain portion of Canton city, we yet think it is irrational to take the refined eccentricities of a few streets or say wards in Canton city, differing in tones, sounds, and idiom from other portions of Canton city, and widely differing from the dialects spoken by pure Puntis in other parts of the Canton Province, and look upon them as the distinguishing features of the Cantonese Dialect. But this has nothing to do with Dr. Chalmers' Dictionary, which systematically keeps the mean path between the extremes of hair-splitting distinctions and slothful neglect of tonal and idiomatic variations. Many new words will be found added in the present edition, and very many old definitions revised and improved. The book has for years proved itself specially useful in schools by its conciseness and general accuracy.

The Chinese Recorder and Missionary Journal. September-October 1878, Vol. IX., No. 5; and November-December 1878, Vol. IX., No. 6.

Our Missionary contemporary is gradually recovering its balance and steadily improving in the interest and value attaching to its contributions. We have in the first of the two numbers now before us an article by Mr. Faber, on Chinese Filial Piety, of which more anon, a tolerably interesting description of Shao-wu (a prefecture in Foh-kien) and its dialects by Mr Walker, a contribution to the history of the Hakkas, based on their family records, and compiled by Mr. Lechler, a valuable article entitled "Mathematics in Chinese" from the pen of Mr. Mateer, and finally the conclusion of Mr. Friend's essay on Clans, in which there is a mass of interesting information pieced together regarding almost everything of interest in the social life of the early Chinese except regarding Clans. There are

also some extracts from a Mahomedan-Chinese book of some interest. There is but little of Missionary matter in this number.

The first half of the number for November and December is unusually learned and for that reason, probably, dry as dust. We have first a continuation of Mr Faber's "Critique of the Chinese Notions and Practice of Filial Piety," an article in which there is however far more information to be found than the title suggests, as it is replete with instructive side-lights thrown on the leading principles of Chinese religion, ethics and politics. Although the vexed term-question is now professedly tabooed in the *Recorder*, there is enough in some of Mr. Faber's deductions from the most trustworthy original sources to place *Shang-Ti* in his proper position regarding both *Tien* and *shin*. The next article entitled "Kitan" is one of those undigested abstracts of Chinese history writing, concerning the Kitan Tartars and their invasion of China, of which the *Recorder* has furnished in past numbers somniferous specimens concerning the Manchus. If history cannot be written in a more readable and lucid style, it would be better to have no history at all, unless it be intended to be used in place of morphium. The third article in the present number, entitled "The Family Sayings of Confucius," promises to be the beginning of a series of the most valuable contributions to Sinology. It is from the pen of the indefatigable student Mr. Hutchinson, who could not have selected a more important work for translation into English nor dealt with it in a more thorough and satisfactory style. His Introduction treats the different texts, editions and commentaries of the 家語, and gives a translation of Wang Suh's Prefaces. There is further an article by Dr. Graves on "The Plants of the Bible," endeavouring to fix the proper Chinese equivalents for the terms of biblical botanical nomenclature. The remainder of the number is made up by interesting

Missionary information, which makes up for the dryness of the preceding part, and thus brings the whole up to the standard of the best numbers we have seen for a long time past.

Revue Orientale et Américaine, publiée par
Léon de Rosny. No. 6, Avril—Juin,
1878.

There is very little in the present number of this, generally very interesting, periodical bearing directly on Chinese studies, and the little there is here is in one case, an article entitled "*la littérature Chinoise et les travaux de la Sinologie*, par Léon de Rosny," disfigured by a radically erroneous conception and in the other case, a criticism of the late Canon von der Gabelentz' "*Geschichte der grossen Liao*" too brief to be of any value. Our learned Professor in Paris divides the history of Chinese literature in two periods and calls the one 古文 or "style antique" and the other 官話 or "*langue mandarinique*," which is about as scientific a classification as if we were to divide the history of English literature into two periods and call the first "Classical style" and the second "Cockney dialect" or "Broad Scotch." We wonder Professor Rosny can in these days repeat that old nonsense about the Mandarin dialect being the "*idiome généralement pratiqué de nos jours par les gens instruits dans toute l'étendue de l'empire Chinois*." Professor Rosny labours under a double mistake. He supposes the term 古文 to mean the Four Books and the Five Classics of China, and he includes under 官話 all literary monuments of the post-classic periods. This may be the meaning given to these terms by the Academy of Paris or the Ecole Spéciale des Langues Orientales, and it comes very near the meaning of these terms wrongly established by Rémusat and imperfectly corrected by Bazin; but it is certainly not the meaning given to those terms by the "*gens instruits*," whether they use the "*langue mandarinique*" or speak "*wie ihnen der schnabel gewachsen ist*."

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In the contrary, all over the whole extent of the Chinese Empire, the term 古文 means simply the literature of all former dynasties, in contradistinction of 時文 the modern essay writing constructed according to the eight rules for essays established by the present dynasty, and the term 官話, correctly enough translated "*la langue mandarinique*," means the vernacular dialects of northern, central and south-western China used in speaking by the natives of those provinces and by the official class in those and all other provinces or in belletristic literature *en négligée*. To divide the history of Chinese literature into *style* (antique) and *langue* (mandarinique) is illogical, and to suppose that the term 古文 is confined to the style of the Classics and the term 官話 to the style of the post-classic writings is a mistake, for which, however, we do not blame Professor Rosny, as it is one of the traditional misconceptions of the French school of Sinologists. Bazin pointed out the difference existing between his specimens of 官話 collected by him from the living language and the specimens of 官話 collected by Rémusat from Chinese novels of different periods. But neither Rémusat nor Bazin clearly understood that 官話 simply means the *vernaculars* of all the provinces of China except Canton and Fohkien, that there are "*gens instruits*" in Canton and Fohkien as well as anywhere else, and that the 官話 differs now in every province and town and differentiated itself in each place in the course of time, and finally that there are mixtures of style evading strict classification.

Beitrag zur Geschichte der Chinesischen Grammatiken und zur Lehre von der grammatischen Behandlung der chinesischen Sprache. Von Georg von der Gabelentz. Leipzig, 1878.

The brochure before us is a reprint of an article published, quite lately, in the Journal of the German Asiatic Society (Vol. XXXII)



THE CHINA REVIEW.

and if we are not mistaken, is but the presursor of a grammar of the Chinese language projected by the gifted author Dr. G. von Gabelentz. This little brochure contains indeed the result of ripe critical study of the whole range of Chinese grammatical literature and of the most patient investigations regarding the best method for a complete grammar of the Chinese language. It divides itself therefore into two parts. In the first part we have a critical review of all existing Chinese Grammars, passing hastily over those works which had been correctly estimated by Rémusat in his Preface to his "Eléments de la Grammaire chinoise, Paris, 1822," but dealing more fully with those which Rémusat had misjudged, and supplementing Rémusat's antiquated observations by a critical continuation of the history of Chinese grammars from Rémusat down to the present day. Francisco Varo (Canton 1703), Stephanus Fourmont (Paris, 1742), Theo. S. Bayerus (Petropolis 1730), Morrison (Serampore 1815), Prémare (Malacca 1831), Abel-Rémusat (Paris 1822), Stanislas Julien (Paris 1841-1870), Endlicher (Wien 1845), Bazin (Paris 1856), Gonçalves (Macao 1829), Bytcharin (St. Petersburg 1835), Gützlaff (Batavia 1842), Edkins (Shanghai 1853 and 1857), Schott (Berlin 1857), Summers (Oxford 1863 and London 1864), Lobscheid (Hongkong 1864), Perny (Paris 1873-1876), —are all treated with the consideration they respectively deserve. We admire the author's impartial and discerning judgment. He gives Marshman the place which his French copyists in sheer vanity tried to rob him of. He rescues Prémare's memory with due discernment of the proportion of truth contained in Humboldt's and Rémusat's depreciating estimation of Prémare's merits. He indicates the borrowed plumes with which Abel-Rémusat decked himself, but gives Rémusat nevertheless due credit where he deserves it. In equal impartiality he deals with all the other grammarians, giving special and deserved prominence to Julien

and Schott. So far therefore the brochure under review is an important critical contribution to the history of Chinese grammatical literature. The second part of the pamphlet is in reality a Chinese methodology, discussing the elements and form of treatment of the subjects of a Chinese grammar, and giving two skeleton grammars, one constructed analytically and the other synthetically. The whole pamphlet deserves the attention of all Sinologists, and should be well pondered by all would-be grammarians of the Chinese language.

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NOTES AND QUERIES.

NOTES.

TAXES ON INDUSTRIES IN CANTON.—Since the commencement of the late Emperor's reign, A.D. 1861, a tax [坐捐] has been levied upon the various industries of Canton in support of the military liabilities of the Canton Province. These industries pay together a sum (variously estimated at from Tls. 200,000 to Tls. 300,000 a-year) to the newly-constituted "Peace Administration Board" [善後局], and of course the goods of the more important industries is larger than that of the less considerable. The cash, rice, and firewood industries are

almost the only important ones freed from the charge. The chief representatives of each trade are called upon summarily to contribute so many thousand taels a year, and it is left to them to arrange how much shall be paid by each shop in the trade. The pewter, wax, gold, silver, cloth, silk, cake, oil, and miscellaneous shops; in short, at least eighty per cent of all industries, contribute an annual sum towards this head of the revenue. Take the gold trade as an instance. There are about fifty gold shops in Canton, contributing in all several thousand taels a year. The officers superin-

tending the Administration Board, i.e. the Treasurer, Judge, and *Taotais*, issue a proclamation or summons calling upon the gold trade to "consent to subscribe" [認捐]. From Tls. 10 to Tls. 30 is subscribed by each shop, according to the amount of gold sold. This is ascertained by an inspection of the shop-ledger, which, like the *codex* of the Roman traders, is very carefully kept by all Chinese tradesmen. One of the late Governors, 蔣益澧, considerably reduced the demand for such contributions, but since his *gérance* they have gradually increased, until the present time, when they have again almost reached the point attained during the monetary exigencies caused by the last wars with the rebels and with Great Britain. Those shops in Hongkong and Macao which can be "got at" through agents at Canton are stated on good authority to contribute their share willingly, rather than incur the ill-will of the Canton authorities, or involve their Canton agents in trouble.

About the same time, 1860, was established a system of monopolies, by which all shop-keepers were compelled to purchase their stocks from one or two privileged wholesale houses, who paid a round sum for the monopoly. The present Minister to Great Britain *Kwok Sung-t'ü*, (a relative by marriage of the late *Tseng Kwok-fan*), who held the post of Acting Governor at Canton for five years, is stated to have made himself somewhat unpopular at the time by selling a rice monopoly of this description to certain four firms. The rice *dépôt* was then near the present Shamien site, and, a few days before the contract was sealed, was completely destroyed by a fire. One of the would-be monopolists was burnt to death in his house, and another, who had taken refuge in a *sanpan*, was borne back by the wind and the draught of the flames to the burning *dépôt*, and met with a similar fate. This was looked upon by the people as a "judgment of God," [天開眼], and the two remaining contractors never ven-

tured again to bid for the monopoly. The late popular ex-Governor 蔣益澧 abolished all the monopolies.

Certain so-called "tribute" is also sent to Peking from Canton; in this wise. The Peking Government punishes an annual sum for certain supplies, and the companies dealing in these commodities are obliged to furnish the required amount at a rate which involves to them a considerable loss. The loss is borne by the different firms engaged in the trade *pro rata*, according to the amount of business done, as shewn by their books. The Canton tribute consists of Pewter and Wax, furnished by the Pewter-wax Company, [錫燭公行] in the Lantern Street of Canton [燈籠街]; coolie-oranges from the *San U* district; and fresh fruits generally. Formerly a *lichee* tribute was exacted; but this has been transferred to *Fukien*.

A curious philological fact is connected with the *Schlak* or Pewter-wax Hong. Owing to these two commodities being nearly always spoken of together, the two words have now become one at Peking, and the common Pekingese term for "pewter" is *Schlak*.

JUDAS.

A BIT OF FOLK-LORE ABOUT CANDLES, LAMPS AND FIRE.—In his interesting work Dr. Denny's notes much about this subject, but for completion's sake I add a few instances more. In the southern part of Fuhkien the Chinese place a pair of candles on the table (合巹棹) where the bride and bridegroom are to drink the marriage-goblet, and to swallow red and white pills of flour, to appropriate the principles *yang* and *yin*. They leave them there until they are burned up, and believe that if the one on the right hand side happens to burn shorter, or the tallow trickles down, the omen is unlucky to the bridegroom:—he shall not only be unfortunate during the whole of his life, but must even die previous to his wife. The other candle foretells in

the same way the fate of the bride. And if one of the candles be extinguished by accident, or happens to tumble down, it is believed to be a sure proof that the life of the party concerned will be suddenly cut short. Now, the same superstitious fear is prevalent among the people in northern Italy, and the Venetians have a bit of folk-lore which reads: "Leave the candle burning during the wedding-night, as the one who puts it out will die first."

There are very few mothers in Holland, seeing their children play with the candle or the fire at night, who will not warn them and exclaim: "Take care, lest you pass urine in bed!" Now, during a stay at Táng-an 同安, the district-town at the north of Amoy island, I was astonished to hear a mother forbid her child to play with an incense stick with nearly the same warning. Through farther information I was assured that the strange superstition is not only prevalent there, but also in that whole part of the continent, with Chang-show-foo and Amoy towns included.

About the so-called "Will-o'-the-wisps" or "Jack-o'-lanterns" (ignis fatuus), we may be brief, for every one knows perfectly well that they are considered by all superstitious people to be the wandering souls of the dead. Amoy Chinese quite believe the same, and the name "kúi hé" 鬼火 or spectre-fires is a proof already clear enough,* but they suppose them to be malicious without exception, and dread them therefore as the plague. If by accident there might be seen one entering a door, nobody will doubt then that the greatest misfortune will befall the inhabitants of the house. †

Another superstition, of the same stock

* The 博物志 says, that they proceed from the blood of men and horses, that have perished on the battle field.

† The character 葬 (葬), composed of fire 火 and 件, untoward, (opposing to happiness), also expresses clearly enough the supposed malignity of the will-o'-the-wisps.

probably with that horror of those blue spectre-lights, is current among Chinese women, who firmly believe that a candle or lamp, burning blue, will bring every kind of calamity over the house. And if one of the family should unhappily be just then severely ill, every-body will feel sure of his speedy death. "Sín chiám hí chhiáh, more pok ting hoa" 晨占喜鵲暮卜燈花 say the people; that is: "In the morning we consult the magpie", and in the evening the sparks of the lamp." The blue colour of the flame is of course attributed to the presence of malicious spectres, which are in truth generally considered by superstitious Chinese women to be the cause of every calamity, whatsoever. Now, in Old England we find the same superstition remaining. "The girls have their omens too, they saw rings in the candle"—says the Vicar of Wakefield. And Milton in his Astrologaster tells us, that when candles burn blue it is a sign that there is a spirit in the house, or not far from it. And Hero says to her lover in Ovid's Travestie:

For last night late, to tell you true,
My candle as I sate burnt blue,
Which put, poor me, in horrid fright
And expectation of black spright,
With saucer eyes and horns and tail.†

There remains yet a last singular superstition about lamps to note. We Europeans use to place wax-tapers around a corpse in state or near a coffin body, and the Chinese kindle lamps, well aware as they are that the way towards Tartarus is dark, and the soul ought therefore to be lighted along its road thither. And in the rites that are performed to deliver a deceased parent from hell, the so-called *khiá há* 企孝 or *kong ták* 功德 they place a lamp with that purpose upon a table in front of the image of the dead, which has been erected at the back-side of the hall. The table bears the name of *kíng-to*

* The crying of this bird early in the neighbourhood is considered a happy omen.

† Vide *All the Year Round*, June 15, 1878, page 500.

靈棹 or spirit-table. The lamp is composed of a single bowl with oil, in which a wick is swimming, and ought to be kept burning during the whole period of the rites, which do not seldom last a hundred days. A lot of stones, equal to the number of years of the deceased, are gathered in the street or anywhere else and put into the oil, or placed upon the table round about the lamp. The light is usually hidden from view by a porcelain cover, in order to prevent the wind from blowing it out.

People consider it very ominous to touch the spirit-table when the rites have not yet been entirely finished, and in consequence it does not undergo the slightest removal throughout the whole period they last. Of course young people feel afraid to fill the lamp, and therefore an old man whose days are counted, or any other miserable wretch whose misfortunes can by no means more increase, and who does not fear of course to be overtaken by more calamity, is hired for the purpose. And to smear another with the oil is an insult that cries for vengeance, and could bring the greatest mishap over the besmeared.—Is there anybody able to afford an explanation of this curious fear, or to trace any analogy with respect to our Western funeral tapers?

J. J. M. DE GROOT.

LEGENDS ON CHINESE PORCELAIN.

I. **LEGEND ON A CUP.**—A porcelain cup, 2 inches and a quarter high, 4 inches in diameter. Two bands of white conventional decoration on dark blue ground enclosing forty-six lines of Chinese characters in gold. Mark, in a double square in blue, *K'ing nien chi* 嘉慶年製.

The verses in gold are:—

(Translation.)

(Su Tung-po) asked his friend "Why is it thus?" His friend said "Are not the words 'when the moon is bright, the stars are scant and the crows fly to the South' a quotation from the songs of Ts'ao Meng-

tâh (Ts'ao Ts'ao, died A.D. 220)? To the West you see (the country of) Ha-heu, to the East you see (the country of) Wu-ch'ang, mountains and rivers all round intertwined, oppressing the mind with their hoary age. Does this not resemble the hemming in of Meng-têh by master Chow (Chow Yü, died A.D. 210)? That time (Ts'ao Ts'ao), having captured the city of K'ing-chao, he followed on the current of the river Kiang-lin, drifting down towards the East, his boats touching bow to stern and stern to bow for 1000 miles, and his standards and banners darkening the sky. There he (Ts'ao Ts'ao) was sipping wine along the river side, and, whilst holding his lance athwart, humming snatches of poetry. Yet this man, truly the bravest of his age,—where is he now?—How then will it be with me and you who are here fishing and wood-gathering on the river and the marshes, the companions of fish and shrimps, the associates of elk and deer, seated as we are on this little skiff made out of one plank and raising the calabash bottle to pledge each other? For we are but sojourners, like coleopterous ephemera, in this world, we are but tiny creatures resembling a grain dropped in the vast ocean. Alas for the brevity of our life, but, oh joy, how inexhaustible is the great river (of existence)! I love the idea of winged fairies, roaming about, breasting the moon-light, all their life long. Yet I know we cannot do that anyhow,—well, then, let (our life) be a lingering echo wafted on by a sympathizing breeze!" The philosopher Su (Tung-po) replied: "Friend, do you know forsooth how it is with the water and the moon? The one flows away like the river here, and yet it is not gone. The other waxes and wanes like that moon there, and after all it gets neither weaker nor stronger. Look at things from the stand-point of mutability, and even heaven and earth cannot last for one single moment. Look at things from the stand-point of immutability, and all things, including myself, are absolutely eternal.

Moreover why do you say 'oh joy'? For everything in heaven and earth has its owner. If a thing is not mine, I cannot take the least particle of it. Nevertheless here's the fresh breeze of the river and here's the bright moon between the mountain peaks, my ears catch something and it becomes a sound, my eyes fall on something and it assumes colour; I take it and yet there's none to hinder; I use it and yet it is not consumed. This is the inexhaustible store of the creative principle (*Kreislauf des Lebens*), and this forms the communion of enjoyment between me and you." The friend smiled pleasantly, rinsed out his cup and took another sip. The viands were exhausted, the cups and dishes were left scattered in confusion. They (the two friends) reclined together on the pillow in the boat, and long ere they knew it, the light dawned in the East.

In the Yam-sut year (1802 A.D.), at mid-autumn, respectfully written out from the first collection of the Ch'ih-pih anomalous verses of the philosopher Su (Tung-po).

[Here follow two private seal marks.]

[*Note*.—Su Tung-po, the great poet of the Sung dynasty, was born in 1036 A.D. He was Governor of Hwang-chow in modern Kiangsi (famous for the porcelain potteries of Chin-têh-king) from A.D. 1079 to 1086. In the original the passage here quoted is preceded by some sentences beginning with the words "On the 16th day of the seventh moon of autumn in the yam-sut year (A.D. 1082) Su (Tung-po) was boating with a friend, roving about below Ch'ih-pih (a place near Hwang-chow). The text has metrical flow, but there is no rhyme. There are two collections of such anomalous verse by Su Tung-po, both collections being called Ch'ih-pih, the above legend being taken from the former of the two collections. Su Tung-po was strongly influenced by Buddhist philosophy, and this influence becomes conspicuous in the above poetical sentiments of a nihilistic pantheist and an Epicurean philosopher.]

II. LEGEND ON A PLATE.—Blue and white porcelain plate, ten inches in diameter. A boat containing four persons, one rowing, three wine cups on the deck; from the water rises a mass of rock with a tree (*pinus sinensis*) and grass; overhead is the new moon and a constellation of seven stars: a solitary heron is flying across the water. Above the boat is a stanza of eight lines, with the mark of a leaf at one side and two devices, resembling seal characters, at the other. The stanza is as follows:—

(*Translation*.)

1. Five hundred years ago there was the identical pleasure trip made. 2. The gleam of the water now reflects its current on the sky exactly as of old. 3. Slowly rises the moon to-night over the eastern mountains, 4. resembling that autumn scene of the Yam-sut year (A.D. 1082.) 5. Here's also a friend who caught fish on coming to Ch'ih-pih (place near Hwang-chow in Kiangsi.) 6. What a pity nobody brought wine on board from Hwang-chow. 7. Having hummed one stanza, all the 1000 mountain peaks are hushed. 8. Here's a solitary crane flying across the river past the little boat.

[*Note*. — The foregoing eight lines rhyme in the original, the first, second, fourth, sixth, and eighth lines rhyming together, and likewise the third, fifth and seventh.

The words refer to a passage in Su Tung-po's poems, who in A.D. 1082 as Governor of Hwang-chow made an excursion on the river to a place called Ch'ih-pih, together with a friend with whom he conversed in a nihilistic poetical strain whilst admiring the beauties of nature over some cups of wine. The revel is poetically described in one of his collections of anomalous verse called "the former collection of Ch'ih-pih verse."]

III. LEGEND ON A DISH.—A saucer dish, Chinese porcelain painting in colour; three inches high, nine inches in diameter. The decoration is for the most

part in green, with a little red and some violet. In the centre, inside, are rocks rudely drawn; at the upper edge, inside, a border of six landscapes. One half of the outside is covered by a landscape of rocks, trees, houses, and water, with two figures. The other half consists of eight lines in black characters; on one side is a leaf in gold, and at the end of the verses a circular seal and a square seal in gold characters on a red ground. Mark on the bottom in blue under the glaze, the double ring and a symbol supposed by Mr. Franks to be the equivalent for Fuh "Happiness," but by Jacquemart and Le Blant called "une hache sacrée." This dish is an undoubted specimen of the Ming period. The verses are as follows:—

(Translation).

1. With a green shade the willows encircle the village,
2. Red and lustrous the flowers fall to the ground,
3. The painted rafters have (now) for the first time met with the swallows (again),
4. In the dried-up pond already the frogs are croaking (again),
5. The water-birds dip deftly into the spring floods,
6. The ferry-boat going across touches lightly the sand,
7. (Here) we meet again discussing the lore of a thousand years,
8. Yet is it like talking of one single flower.

Wai-ôm.

[NOTE.—The above is a quotation from the poems of Su Tung-po, who lived A.D. 1036-1101. Lines 2, 4, 6, 8 rhyme together.]

IV. LEGEND ON A DISH.—Saucer dish (eight inches in diameter, three inches high) of Chinese porcelain,—in eight compartments with slightly indented edges, a narrow band within of red and green flowers, the outside covered with painted panels, red and green flowers rudely drawn, alternating with verses of four lines each. Each panel contains

different flowers, the plum tree in blossom (called by English collectors the Hawthorn), the China aster, and two other popular flowers. No mark, but probably of the Ming period. The verses are as follows:—

(Translation).

1. Amid the five-coloured clouds (of flowers) there surely is the "wealth-and-honour" (flower),
2. Even in the most famous garden it (the Pæonia Mowtan) puts any number of flowers to shame.

[NOTE.—"Wealth-and-honour" is one of the names of the Pæonia Mowtan.]

3. When the rouge is entirely washed off, the snow-white flesh appears,
4. They (the plum flowers) must use their real colour to make the branches vie with each other in breaking out with life.

[NOTE.—The plum flowers are habitually lauded in Chinese poetry for their white colour.]

5. There are purple, white, red and yellow (flowers) of all sorts in freshest colours,
6. When preserved till autumn, they are yet even more in healthy bloom.

[NOTE.—This refers to syngenesious flowers like Asters, the ninth moon (autumn) being poetically designated the Aster-moon.]

7. After all there is, on the Western Lake, even the sixth moon.
8. Its beauty of appearance unsurpassed by any of the four seasons.

Wai-ôm.

[NOTE.—Stanzas 7 and 8 refer to the Lotus, which flowers in the sixth moon. The "Western Lake" is evidently the lake outside the West-gate of Hwei-chow city in Kwangtung, where Su Tung-po revelled in A.D. 1094.—The whole of the above eight stanzas are a quotation from Su Tung-po's 梅花詩 "Plum flower poems."]

R. J. E.

TAME BIRDS.—On reading Mr. Sampson's note in your last issue I was reminded of a similar, but more wonderful, instance of the

extent to which the taming of birds can be carried. One evening some years ago, while taking a walk with a friend, we observed a person—an European constable in plain clothes, if I remember rightly—walking in the grass by the foot-path and making a low whistling sound. Presently a little bird rose from behind and flew past him, alighting a little further in advance on the route he was taking. This was repeated several times. Curiosity impelled us to enter into conversation with the man, who informed us that the bird we then saw was a young one being trained, but that another bird in his possession was much cleverer and would follow him anywhere in his walks without giving him any trouble or anxiety.

JAS. B. COUGHTRIE.

—
TO MAKE A TUI (ANTITHESIS.)

To know a Tui's right or wrong,
We carefully discriminate the tone,
When on the right, a *ping* we stick,
Then on the left, we fix oblique,
A *ping* to *chak*, a law it is
For a correct antithesis.
But in *tui*; seven words long,
A *ping* with *ping*, then, is not wrong,
When falling on five and three and one,
But two, four, six, and seven, the law obey
To these last-named; there's no gainsay.
Diverse the sounds sense must agree,
So men to men stand *vis-à-vis*.
Words which belong to earth and skies
With similar words must harmonize,
Times, Mathematics, seasons, colours
Have opposites of very brothers,
And, by no means, may we neglect to teach
The correspondence of the parts of speech.

A. F.

—
"RESPECT THIS."—Some time ago we endeavoured to explain the exact signification of the two characters 欽此, suffixed to Imperial Decrees. It was for long a habit amongst translators to treat the words as part of the decree; whereas the precise

value of them appears to us to be nothing more than the words "God save the Queen," appended to Proclamations issued in the Queen's name in British Territories. We remember once seeing an autograph Decree of the Emperor Hien Fung, which consisted of the following words only in red ink: 張之萬現在出差着李鴻藻照料手郡王讀書
"Chang Chih-wan having gone away on service, we command that Li Hung-tsun superintend the studies of Prince Fu." On this Decree being handed to the Cabinet, [軍機], which meets at the Palace every morning, the Cabinet would hand it to the Privy Council [內閣], to be copied for the instruction of Li Hung-tsun. Li Hung-tsun, in issuing a notice quoting the Decree would say: 准吏部咨內閣抄出軍機大臣奉 上諭 欽此. To put this in English dress, (supposing Li Hung-tsun issued the notice himself), he would say,—“Li Hung-tsun has received His Majesty's commands to the following effect: &c. &c.

By command,

The Cabinet (seal).

God save the Emperor.

True copy

The Privy Council (seal).

The same in German dress would be *Ihre Majestaet der Kaiser haben allergnaedigst geruht*, &c., &c., and the word *allergnaedigst* would fairly represent the characters 欽此. We have never seen a copy of a French monarchical decree; but probably the words *De par le roi* would convey the same meaning. The old translation "Respect this" was literally correct, but was put into the wrong mouth. The meaning is "[We, the Cabinet have] respect [fully received] this." In other words, "*allergnaedigst*," "*de par le roi*," or "God save the king." As any of these terms would look ridiculous if applied to a Chinese decree, the best way would perhaps be to translate the words: "By imperial command."

OSSIAN.

THE ARMY OF KWANGTUNG.—The number of regular troops allotted to the whole of Canton Province is stated to be 70,000. These are divided into the active forces, [步兵, 戰兵, or 行營], and the garrison forces [守兵, 防營, or 坐營], the first category drawing higher pay than the second. The vulgar name 九錢六 or "five shillings a month" is applied to these regulars [領兵], from which it may be inferred that the actual amount of cash received by them does not in practice exceed this sum. To this is added a certain number of gallons [斗] of rice a month, the money and rice together going by the name of 餉米. When on active service, it appears that an additional allowance is frequently granted by the Special Board [善後局], (an office constituted of late years in each province, and superintended by the Judge and the Treasurer together, with certain *taotais* and military officers), which allowance goes by the name of 加餉, and in some cases amounts to as much as Tls. 10 a month. This is the average rate of pay given to marines employed on board the steamers in the Chinese navies. Most of the fighting on land is done, as correctly pointed out by Mr Mayers [page 59 of his *Chinese Government*] by "braves" or 勇,—irregular levies, paid at the rate of about \$5 or \$6 *per mensem* for each man.

Z. B.

QUERIES.

GUTTA PERCHA IN CHINA.—Is Gutta Percha (the juice of *Isanandra Gutta*) known in China, and if so what records of it exist? What processes are used to obtain and prepare the article for the market?

D.

CHINESE DIALECTS.—How many spoken dialects, *unintelligible to all except those dwelling in their respective districts*, are supposed to exist in China?

What is the geographical position of their districts and the chief town or head-quarters of each dialect?

Over what areas are they presumed to extend, and by what number of people are they spoken?

Into what *sub-dialects* may each be divided? (the word being used to signify differences which involve only partial unintelligibility to neighbours within the same dialectal districts.)

D.

"Confucius losing a horse in the desert"—where is this related?

羊勝 and his saying 厚口膏舌; 鄒陽.

李兌 also 王謨 an author, of what age?

Can any of your readers tell me who were the above, and where I can get information about them?

A. B. H.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review*.)

BOOKS WANTED.

Li-ti or *Mémorial des Rites*, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography re-

spectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China Review* would assist him in procuring these works.

W. P. G.

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THE CHINA REVIEW.

JOTTINGS FROM THE BOOK OF RITES 禮記

I. DEATH AND BURIAL.

(Continued from p. 149.)

Living interment 殯葬 was rarely practised among the Chinese in the middle or "central" States, the origin of the present designation "Middle Kingdom," and was evidently regarded as a barbarous practice. The subject is mentioned in the Book of Rites. On one occasion a widow proposed thus to do honour to her husband, a Tai-fu. She was supported in the proposal by the family steward, and the matter seemed likely to be carried out. But it was put a stop to by the timely arrival of deceased's brother, a disciple of Confucius, who urged that if deceased required attendance in the lower world the most suitable to be buried with him were his own wife and the family steward who out of vainglory had proposed the odious measure. The argument was conclusive, as the widow had no desire thus to devote herself; nor was the Indian suttee ever known in China. On another occasion a father on his death-bed commanded his son to bury two maid-servants in the same coffin with him. The son refused on the ground that living interment was a violation of principle, and secondly, because in any case even where the evil deed was practised, it was an unheard-of thing to

bury the victims in the same coffin with the object for whom they were sacrificed.

Apparently the services at the grave consisted simply in the worship of the god of the ground, (2) a libation offered to deceased on the west of the coffin, and (3) in the formal display of the presents.

It seems to have been the invariable custom, in which they differed from the modern practice, to raise the mound at once before the break up of the funeral party. These mounds were of four kinds. The first was like the reception hall of a mansion, square and high, 堂, the second like a ridge, oblong, with the length running north and south, the sides sloping to form a ridge but not coming to a sharp edge 坊; the third broad and low like the roof of a summer-house 若覆夏屋; and the fourth like a hatchet with the edge uppermost, 若斧, this last being commonly called the horse-mane mound 馬鬣.

These mounds were constructed on the same principle as the adobe walls of houses. Thus four planks were bound together round the opening of the grave, whereupon earth was filled in between till level with the boards. The ropes were then

cut, the boards raised, and a second tier laid; this was again repeated, and with three tiers the mound, in the time of Confucius, was supposed to be complete. We read that Confucius made the mound for his mother's grave "four feet high," which seems to have been the standard for his day. The mounds were not by any means substantially built. Yet it was reckoned a violation of ancient custom to repair them. Thus when the mother of Confucius was buried, a violent shower of rain brought down the mound before the funeral company was well dispersed, whereon several of the disciples tarried behind to repair the disaster. On their return Confucius, so far from thanking them for their devotion, rated them soundly for this unauthorised desecration, and is said to have wept that disciples of his should have known so little of ancient usage. As long as the mound lasted, however, it was holy ground and might not be trod upon.

In the case of immigrants from other States it was customary to have the body conveyed to the original burying ground for the first five generations, after which it was not inconsistent with duty to ancestors to have a separate burying ground in the new country. In such a funeral, where the grave was outside the State in which deceased had died, on leaving the grave to return home, the mourners must put on the 'cap' 冠 (as if they should lay aside the distinctive symbols of mourning) until they are again in their own territory, arrived at which they resume the customary mourning head-dress.

In the Yin dynasty, we are told, it was customary for friends to condole with the bereaved at the grave. But in the time of Confucius this was done at the house of deceased, where there was a formal gathering of all who were either relatives or very intimate friends, and where the usual elaborate courtesies were interchanged between the chief mourner and guests. The spirit of extravagance which reigned at funerals, and

especially at these festive gatherings, was often protested against in word and deed, and we read of one upheld for his economy in that he had for thirty years worn the same fox-skin robe, had used only one carriage instead of five to accompany the hearse on the occasion of his father's funeral, and had refused the visits of condolence which were to be paid on the return from the grave.

But the great feature of this return gathering was the 禘 Feast, or ceremony of pacification, the pacification of the Mane of deceased. This should be held at noon immediately on their return from the funeral, and might not under any circumstances be delayed until the following day. The feast partook more of the character of a religious service than a mere family gathering, and was under the charge of the sacrificial officer 祝 who, as we have seen, left the grave at an early stage in order to prepare the personator of the dead.

The personator of the dead was to be male or female in this instance according to the sex of deceased, whereas, after the conclusion of the mourning, when the services were held in the ancestral temple, only males could so act. The choice of the personator was by divination. The person chosen must be of the same surname as deceased, was properly a member of the family and was generally a mere child. One rule was invariable that the son could not act for his father, the temple rule of 庶子 不祭 being followed, by which there was the gap of a generation or one remove outwards in the relation between the parties. Where the duty by virtue of relationship devolved upon an infant in arms, it was provided that an attendant might sit on the mat of honour and support and act for the personator. The personator was to be dressed in the sacrificial robes of deceased, or style proper to great occasions in the ancestral temple; but it was the upper garments only which were worn i.e. the robe and and the cap.

To show their tender solicitude for deceased a "leaning bench" 几 or low stool was placed behind the personator, who sat on a mat on the floor. Where both male and female 尸 were present, these benches were to be kept carefully apart, but where all were of the same sex the personators sat close together in a line, or, as they phrase it, the leaning benches touched. The association with age and honour was still further symbolised by the fact that the occupant of a carriage must in every case dismount on meeting the personator on his way to or from the feast, and that none might be so personated who had not attained to the married state. At the feast the personator was called 言主, the person to whom speech was to be directed, and to him or her were all offerings made as if the very embodiment 象 of the deceased. The reason assigned for this singular practice is the desire to fix the attention by having the very form of their departed ones thus visibly before them. One passage speaks of the scholar 曾子 as in doubt about the propriety of this custom, and Confucius is quoted as defending it.

A feature of the 虞 ceremony was the erection of a new tablet in the room in which deceased had died, the one which had hitherto done duty, the 重, being now buried. With this ceremony the mourning libations cease 以虞易奠. These have been (1) at death 醑酒; (2) at the dressing of the corpse 小斂; (3) at the coffining 大斂; (4) every morning and evening while the coffin is lying as 殯 on the premises; (5) when they prepare to remove the coffin to the ancestral temple 遷祖之奠; (6) when the coffin arrives at the ancestral temple 朝祖; (7) on setting out for the grave 遣奠; at the grave after the coffin has been formally committed to earth and to the "Spirits," which preside over the ground.

As we have seen, the custom varied in the pouring of the libation between east and west. But as a rule, the arranging of

the meats and the pouring of the wine on the east side of the corpse signified that the deceased was being treated as under the law of life; while on the other hand the pouring on the west side of the coffin signified that deceased was become a 鬼 and as such relegated to the shades of the north.

The following notices regarding the return from the funeral and the 虞 feast are from the 儀禮 and are supposed to give us the details of the ceremonies due in the case of a scholar 士. As usual the picture is drawn for the filial son mourning for his parents.

The mourners on their return to the house of deceased ascend by the western steps and take their station at the bottom of the Hall 堂下 facing east. The lady of the house, i.e. wife of chief mourner, must ascend by the eastern steps (to avoid the men). She first enters the 室 or inner apartment on the principle of reporting herself on the scene of her domestic cares. This done she takes her station at the top of the Hall 堂上 facing west. As she enters the husband thrice performs the 踊 ceremony. The guests now ask after the host's health, who thanks them by lowly prostrations 拜稽首.

The inner court, immediately in front of the Hall, at this time presents a busy scene. Here are arranged the parts of the victim reserved for the funeral feast and all the elements of a grand libation such as we have seen in the morning in the temple courtyard. There are as before dishes of fish, dried and fresh game, cooked millet (the cooking of the millet denoting progress towards lighter mourning, this being the first time when other than uncooked millet might be used); jars of wine; pickled meats; roast meats, &c. An important feature is a laver of pure water, the water of purification as in the Jewish temple service. These are all placed according to their importance and for convenience of presentation in ceremonies which are to follow. The mourners

are in the dress in which they came from the funeral, and when the ceremony opens the women are in the reception hall and the men at the wailing place below the platform.

The proceedings are opened by the sacrificial officer 祝, who enters the inner apartment to spread a mat for the personator of the dead, to the right of which he places a leaning bench. This done intimation is made that all is ready and the chief mourner steps forward to welcome the guests, whereon the host takes his place in the hall, the guests following. The sacrificial officer now advances to the laver of pure water, washes hands, and with washed hands takes up a mourning mat 苴, sprinkles it with the water, ascends with it to the inner apartment and places it upon the mat east of the leaning bench. He again descends to the laver and in it rinses the wine goblet with which he is about to sacrifice in order to induce the presence of the departed 'spirit,' the deceased, in whose honour they are met.

The chief mourner now enters, leaning upon the mourning baton, the sacrificial officer following and standing on his left, facing west. With this the assistants 佐食 serve up the meats from the court and pile on the viands in front of the mat about to be occupied by the personator of the dead. The sacrificial officer pledges with new wine and pours a libation south of the tripod which contains the soup (a special feature in all such sacrifices), whereon the chief mourner does obeisance to the spirit world, beating the ground with his forehead. The sacrificial officer intimates this act of devotion in such terms as the following 'grief stricken son (so and so) here manifests his grief. By day in his active moments, by night when resting, he is not tranquil. He now comes to do reverence to you (so and so) his august ancestor.' The assistants 佐食 bare the shoulder as in great grief, take the covered millet and offer it upon the mat.

This being thrice repeated, the sacrificial officer again pours a libation of wine, and the chief mourner as before beats the ground with his forehead in reverent obeisance to the arriving spirit, which obeisance is again duly intimated as above.

The personator of the dead now arrives. He is led in by the sacrificial officer, and is followed by an attendant in mourning bearing a large basket which is to act as a sort of buffet, to contain the dishes which are to be tasted by the personator. This post is one of honour and should be occupied by the brother of the chief mourner. The entrance of the personator is the signal for the free expression of grief as manifested in wailing and leaping 踊. He is met at the steps of the platform and conducted within the reception hall whereon all wailing ceases. The husband and wife, chief mourners, must then bow their respects to the personator and request him to be seated.

The first part of the ceremony is the nine presentations of food. We can only give a bald outline and must leave all deeper explanations to the article which is to follow.

The personator begins by taking up the libation or wine goblet with his left hand, while with his right he takes up the pickles 菹醢; with these he 'sacrifices' 祭 between the 豆. By order of the sacrificial officer the assistants 佐食 now place cooked millet and the lungs of the victim before the personator, who sacrifices them in like manner—the sacrificial officer addressing the "spirits" as before, the chief mourner performing the same lowly obeisance. The personator now tastes the new wine 醴 which is symbolic of mourning, as also the lungs and spine 肺脊 of the victim; sacrifices with millet to the tripod containing the soup 羹; tastes the soup (with a ladle or spoon); and finishes by tasting the ribs of the victim, which are next presented. This concludes the first of three acts, each of which consists of "three presentations" 三飯. In the next act

the things offered are a part of the kidney 脛 of the victim, fish, and dried game (in this case hare). In the last act of the three the principal feature is the offering of the foreshoulder 肩 of the victim, reserved to the last, as under the Chow dynasty the most honourable part of the sacrifice.

Following the 'wine presentations' is the pledging ceremony. The chief mourner first takes up a wine goblet 'without feet' 廢爵 and gives the personator to drink, who receives the cup with a bow, first sacrifices i.e. pours a libation, and then tastes the wine. At this stage the senior relatives of the family enter with a tray containing the liver of the victim and beside it some salt. The personator, holding the wine goblet in his left hand, takes up the liver with his right, dips it in the salt, 'sacrifices' and then tastes it—the 'sacrifices' in the case of the flesh being like the Jewish 'wine' offering 振祭.

This done the sacrificial officer puts the wine goblet into the hand of the personator, who now in return pledges the chief mourner, the giving and receiving of the cup being accompanied with profound bows on both sides. This concludes another act—the mutual pledging of personator and chief mourner.

The host or chief mourner has now the same duty to perform towards the sacrificial officer, whose importance is due to the fact of his 'introducing the spirit' or departed one (as represented by the personator), as also in being the mouthpiece of the mourners in addressing the spirits or glorified ones, and the medium through whom the spirits' blessing was to be bestowed. A mat is therefore spread for the sacrificial officer, who like the personator sits facing south, while the chief mourner faces north as in the worship of the dead. Wine is given and received with the customary reverence, upon which follow the pickles, the lungs and liver of the victim, of which the lungs and the liver are tasted. This act concludes with mutual bows as before.

The host next pledges the assistants 佐食 members of the family who have been privileged to bear in the various dishes. These must face the north and bow when the cup is offered, but they receive the cup sitting, whereon the host bows again as he parts with it. The wine however is not partaken of, but is sacrificed; which done these return to their station and the cup is put away into the hamper.

The hostess or wife of chief mourner now appears on the scene. She bears a goblet provided with feet like a tripod 足爵 and which is reserved for her special use. This she first rinses in the laver of pure water provided, and having filled with wine pledges the personator in the same manner as her husband, which done she proceeds to pledge in order the sacrificial officer and the assistant. The pledging ceremony is the same throughout as that of her husband, but the symbolic offerings brought in are different, being in this case, dates, chestnuts, and roast, 栗棗燔.

The last act of pledging is by the senior relatives, who pledge in succession the personator, the sacrificial officer, and the assistant stewards as before. They use, however, a less ornamental cup than either of the above, 鑑爵; the ceremony of the three pledgings thus graduating downwards, as shown in the value of the wine goblet and in the number and importance of the offerings.

This may be said to conclude the ceremony. The personator now makes a motion as if to retire, whereon the sacrificial officer at the door of the hall, and facing west, intimate to the chief mourner 'that the nourishing of the personator is over.' The chief mourner wails at parting thus from a loved one—the illusion being kept up throughout that the deceased is indeed present with them—"embodied" in the personator. As the personator leaves the sacrificial officer leads the way and the attendant follows bearing the hamper with the dishes tasted during the feast. The departure is

marked by three demonstrations of grief, as evinced in the leaping ceremony *vis.*, as the personator emerges through the door of the reception hall; and again as he descends the steps; and lastly as he leaves the inner court and so passes out of their sight.

The chief mourner now intimates at the wailing place below the steps that the ceremonies are at an end, whereon he conveys the guests to the great door or outermost gate **大門**, taking leave of them then with lowliest prostrations. These last represent one a part of the funeral company, which suffers diminution at different times throughout the day and according to the five degrees of intimacy. 'Those who hurriedly pass each other' attend as far as the outside gate **大門** and there leave. Bowing acquaintances leave at the **哀次**. Such as may ask after the family welfare do not disperse till after the coffin has been lowered into the grave. Friends on equal calling terms return with the mourners to the house of deceased and join in the wailing ceremony, but do not stay the Yü feast. And lastly intimate friends attend the Yü feast and even the **附** on the day following the funeral.

Such was the Yü feast in the case of a scholar **士**. The ceremonies would be much more elaborate in the higher rank, but no further distinction was possible than the number and minuteness of the details. The funeral festivals, moreover, were all acknowledged and were distinguished from the so-called auspicious or ancestral sacrifices by such marks as (1) the wearing of mourning, which would quite vitiate the worship of ancestors in the temple; (2) the manifestations of grief in voice and gesture, which could have no place in the presence of the glorified spirits; (3) the reversal of the positions right and left in the placing of the offerings, things placed on the left in the temple services being placed on the right in the funeral; (4) the use of the **菹醢** which was not partaken of by the guests during mourning feasts; and (5) most of all in the pledging ceremonies which were much

curtailed and lacked certain sociable aspects as well as certain doctrinal or symbolic teaching characteristic of the ceremonies of the ancestral temple.

On the day following the Yü feast a service was held in the ancestral temple which may be described as the announcement of the new arrival **附**. For clearness it may be well to premise that the Ancestral temple so-called, the **祖廟**, was erected in honour of the founder of the family or great ancestor, each temple having so many shrines or tablets according to the rank of the family, the numbers ranging from seven, five, three to one. The shrine in which stood the tablet of the great ancestor was always in a central position facing south, while the tablets of his descendants were placed in shrines on his left and right alternately, ranging down the sides of the hall on the east and west, so that father and son were always on opposite sides and the son's tablet fell to take the shrine next below his grandfather. When all the spaces were occupied with tablets and a new arrival was announced, it was customary to remove one of the older ones, beginning with the one which followed first after the great ancestor. The others on the side were then moved up a space, thus leaving a shrine blank at the bottom, to which in due season the new tablet was consigned. Thus the **附** ceremony was an intimation to deceased's grandfather 'to move up a space,' and (2) 'to enter the shrine appointed for him,' the 'spirits' being thus formally addressed as if capable of acting on the suggestion. This done the 'spirit' is supposed to be assured of an honourable resting place, but the new tablet instead of being left in the temple is taken back again to the house where all "sacrifices" are held during the period of mourning.

This intimation in the temple might not be made to one of higher rank than deceased. Thus scholar must be intimated to scholar, noble to noble, and royalty to royalty. This

applied especially where cadet branches had sprung up; the rule being that after a few generations, where these had not carved fresh distinctions by their own merits, they lapsed among the common people and lost their temple privileges. The rule of 昭穆 was also followed, that as a man's tablet was placed next under that of his grandfather, so the intimation must be made to the grandfather and not to the father. There was a further rule, that as the son was intimated to the grandfather, so the daughter must be intimated to the grandmother. The wife followed the husband's family and was intimated to the husband's grandmother.

But while in the Yü ceremonies the husband or son acted as chief mourner (in case of wife or mother deceased) this temple intimation must be made by the father-in-law of deceased, if alive, as it is only the head of the family who can thus appear in the ancestral temple. By the above law of equal rank a concubine must be intimated to a concubine,—a concubine of husband's grandfather if any, and only in the event of there having been none such could she be intimated to the wife proper. The concubine, as of lesser rank, was to be intimated not by the husband's father, nor yet by the husband himself, but by the sons; and in the two festivals which follow the portion of chief mourner is for the same reason assigned to them. We have traces of an ancient custom mentioned in the 左傳. Thus the daughter of a noble family married out of her native State was supposed to have her private carriage and home friends waiting on her for the space of three months, her mother during that time keeping the candle burning nightly in the old home; the marriage being considered tentative up to that period. It is doubtless in this connection we here read that a daughter married out of the house, if she died within three months after marriage, followed the law of the daughter, not of the wife, and was intimated in the temple of her own family to her grandmother.

The next event during the period of mourning was that known as the Termination of the Wailing 卒哭. From death up to the funeral it was permitted to wail at the promptings of grief. It is supposed that by this time nature is so far relieved as to permit of the application of the bonds of etiquette. Therefore henceforth and until the close of the mourning the wailing is limited to two diets daily, morning and evening. The termination of the spontaneous wailing would vary with the degree of mourning. Thus there is the three years' mourning for parents; a one year period for husband, son &c.; and periods of nine, five, and three months, each marking a remoter degree of relationship. In the lesser degrees of mourning 大小功緇麻 the wailing would cease with the funeral. But in the three years' mourning 三年之喪, and even in the one year period 期 there are cases in which the mourners are unconstrained in their wailing for two months after the above ceremony of pacification. The termination of the wailing was also signalized by a family gathering and feast much as in the Yü festival. With this period the name by which deceased was known in life is no longer mentioned. This is spoken of as avoiding the name 諱, and with this deceased begins gradually to be relegated to the Spirit world to rank with the glorified ancestors 生事畢而鬼事始已.

The next festival is at the end of twenty-four months after death (in the case of the three years' mourning) and marks the change from deep mourning to light. It is called the 練 in reference to the material of the mourning garments and of the cap now worn, and also the 小祥 from its connection with the festival which next follows. Male relatives now lay aside the mourning head-dress, and female relatives the girdle of hemp, these being respectively the distinctive badges of mourning for the two sexes; while the mourners may for the first time converse on common matters, 'the prince on government and the officer on his family affairs.'

Up to this time the chief mourners are supposed to have eaten only coarse food, with only water to drink; they may now eat vegetables and fruit, but still may not touch flesh nor wine. The Yü festival partook largely of the nature of a family gathering, but this festival and the two which follow are spoken of more distinctively as "sacrifices" on sacrificial occasions. A lucky day for the ceremony must be chosen by divination with the milfoil 筮, as also a fit person to act as personator of the dead. The sacrificial utensils were to be previously looked up, carefully washed and held in readiness. The worship in this case, however, and up to the close of the mourning, is not to be held in the temple but in the private dwelling as in the Yü feast, the description of which given above serve for this also.

The notices in the 禮記 give us three features (1) the presentation of meats and wine to the personator of the dead; (2) the presentation of 脯醢 to the guests; and (3) the mutual pledging between host and guests, which last feature was an addition to the ceremony of the Yü feast. In the act of pledging the bitterness of mourning is marked by the fact that the host or chief mourner in pledging the guests merely brings the cup to his teeth but does not so much as sip the wine, the guests barely tasting the wine with the lips yet without drinking. The wine pledge is still further associated with the presentation of the 脯醢, which seems to play the part of the "bitter herbs" in the Jewish pass-over. At the end of another month, or twenty-five months after death, followed what may be called the auspicious sacrifice 祥 or 大祥, from its association with the end of the mourning period and the near approach of the auspicious sacrifice. The services seem to have been in every respect the same as in the preceding, save that a further departure from the spirit of mourning was marked in the pledging ceremony, the host in pledging the guests sipping the wine and the guests in their response being

allowed to drink. With this last festival the three years' mourning draws to a close.

In the five degrees of mourning 五服 it was customary to return to the usual routine of life in the following order: in the three and five months' mourning so soon as the coffin was laid past as 殯; in the nine months', after the funeral; in the one year period, at the termination of the wailing 卒哭; and in the three year period at this 大祥 or auspicious festival. The chief mourner or filial son might now repair his mourning shed, which might not be touched with any manner of repairs up to this moment. He was also allowed a more generous diet, though still forbidden the use of wine. But as the dress worn was still light mourning, the ornaments were limited to horn earrings, and such like, the gay and bright being eschewed. The two last-named sacrifices could not be performed if a death happened in the house while they were thus in mourning for parents. In such cases the funeral of the more recently deceased, child or brother, is first proceeded with according to the laws of the lesser mourning, whereon the original mourning is resumed at the point, as it were, at which it was interrupted.

The last ceremony and the one with which the three years mourning ends, is an intimation in the ancestral temple called 禘, and happens twenty-six months after death where there is no disturbing cause. The idea is that each year, out of commiseration for the hardships of mourning, is shortened by three months, so that the period is one of three nines or twenty-seven months. As a rule this ceremony would fall on the first of the four seasonal sacrifices (spring, summer, autumn, winter) which happened next after the conclusion of the twenty-six months. On the day in question proclamation was first made in the family enclosure of 'the removal of old tablets and the arrival of new ones;' this being done in high circles by a crier, carrying the 'golden-mouthed bell with the wooden tongue.' The

new tablet with deceased's temple name inscribed was then formally installed in its niche or shrine under that of the grandfather, and the deceased thereby formally took his place among the glorified host who are worshipped on "auspicious" occasions in the ancestral temple. With this the 'mourning sacrifices' cease and the mourners lay aside all traces of mourning, but as it were reluctantly, eating at first only dried meat and drinking only 'new' wine. The "spirits" indeed still come from the North, when at the seasonal sacrifices they

attend the feasts of their filial offspring; and the West, as associated with the North, is still the position assigned to the offerings. But their feasts henceforth are joyous occasions, meetings with glorified ones, some of whom at least have power in Heaven, and every trace of mourning therefore is banished as inauspicious. Grief is to give place to Reverence, and indeed it is not dimly hinted in the Odes that even Reverence was sometimes forgotten in the pleasures of good fellowship and the wine cup.

JOHN MACINTYRE.

BRIEF SKETCHES FROM THE LIFE OF K'UNG-MING.

(Continued from page 84.)

SEÜ-MA I'S ESCAPE.

While K'ung-ming and his army were at Chi-shan—which being contiguous to the Wei country, and a sort of neutral ground, he considered it advisable to hold—he issued stringent orders to his troops to ingratiate themselves with the Wei villagers; assist them in cultivating their fields, he taking one third of the produce for their trouble, and being careful never to exceed this. The Wei people liked this arrangement exceedingly, and lived very peaceably with the troops.

Seü-ma Shih, 司馬師, informed his father of this; representing that such a proceeding was injurious to the welfare of the country, and but a deep-laid scheme of K'ung-ming's for his own ulterior benefit. He concluded by asking his father why he did not compel K'ung-ming to come to an engagement.

Seü-ma I replied, that his instructions were, to guard the place, but not to fight unless actually compelled to do so. While

discussing this subject, news arrived that Wei Yen, carrying as a trophy Seü-ma I's helmet, which he had lost in a former encounter, was in front of the camp and challenging him out to combat.

Seü-ma I's generals were all enraged at this slight put upon their commander, and wished to go out and attack him; but Seü-ma I laughingly observed that the sages had said, "If one does not put up with trifles, they will be liable to spoil important schemes;" and that his paramount business was to guard the place only. The generals took the hint and remained in camp. After rallying for a time Wei Yen, seeing no notice taken of him, returned.

K'ung-ming perceiving that Seü-ma I was unwilling to attack him, secretly bade Ma Tai make a lot of stakes 木棚, and dig a number of trenches in the camp; he was moreover to collect quantities of combustibles, place a great number of grass sheds all round the hill, and lay trains of gunpowder both within and without. K'ung-ming

further told him to cut off the road which was in the rear of the Hu-lu-ku camp, so that no egress could be obtained in that direction, and he was also to ambush troops in the centre of the valley. If Sui-ma I, in his pursuit, came to the entrance of the valley he was to be allowed to enter; and once in, the combustibles were to be ignited and the trains fired. As signals, he ordered, in the daytime, a "seven star" flag to be hoisted at the entrance to the valley; and at night seven lamps were to be lighted at the top of the hill. Ma Tai, having received his instructions, retired to see them carried out.

K'ung-ming next ordered Wei Yen to take 500 men and proceed with them to the Wei camp, and endeavour to bring on an engagement. If Sui-ma I was tempted to come out, Wei Yen was to retreat towards the flag, if in the day-time, or the seven lights if at night. His principal aim was to lead Sui-ma I to enter the valley, when K'ung-ming would know how to dispose of him. Wei Yen also departed.

K'ung-ming now directed Kao Hsiang, 高翔, to take twenty or thirty of the mechanical cattle, each loaded with grain; with these he was to come and go on the road to tempt the enemy. If the enemy did capture them, so much the more to Kao Hsiang's credit. Kao Hsiang also departed with his men and the mechanical cattle.

The troops at Chi-ahan next received instructions from K'ung-ming, that when Sui-ma I arrived, they were immediately to proceed to Wei-nan, 渭南, capture the place, and cut off Sui-ma I's retreat back. Having given all these directions K'ung-ming led a party into Shang-fang-ku 上方谷, and pitched a camp there.

Sui-ma I, at the earnest request of two generals, Hsia-'hou 'Hui, 夏侯惠, and Hsia-'hou 'Ho, 夏侯和, despatched them—each general having 5000 men—to attack K'ung-ming. The two started, and before they separated to go their different roads, they met Kao Hsiang and his convoy

of grain. They at once attacked it, when the escort fled, leaving the cattle to the enemy, who forwarded them on to Sui-ma I.

The next day they captured a hundred of K'ung-ming's men; these they sent as prisoners to Sui-ma I, who, ascertaining that they were taken while working in the fields, released them. Hsia-'hou 'Hui asked him why he did not kill them? to which Sui-ma I replied "that there was no advantage to be gained by killing common soldiers;" that these would return and speak well of their captors, which would do their cause more good than if he had killed them. He also ordered the generals, hereafter, whenever they captured any of K'ung-ming's men, always to release them.

K'ung-ming bade Kao Hsiang still to continue the pretence of escorting provisions, which the two generals also continued to seize, and were getting quite adepts at it; Sui-ma I also was delighted at seeing so many captures made. One day another batch was seized, together with some of the soldiers forming the escort. Sui-ma I ordered the soldiers to be brought into his tent, and enquired of them where K'ung-ming then was. The soldiers answered that he was in camp at Shang-fang-'hu, and that when captured they were carrying provisions to that place. After closely questioning the men further, Sui-ma I released them.

The next day Sui-ma I went with a force against Shang-fang-'hu, and bade Chang 'Hu, 張虎, and Lo Lin, 樂琳, each with 5,000 men, act as reserve.

K'ung-ming from the top of a hill, seeing the troops of Wei marching on, regiment after regiment, in one long line, concluded that they were coming to seize the great camp at Chi-ahan, and secretly told his generals, when Sui-ma I came, they were to go and seize his camp at Wei-nan.

The troops of Wei advanced on to the camp as if to attack it. K'ung-ming's soldiers from the various camps pretended with much noise to be hurrying thither to

oppose them and save the place. Sui-ma I, seeing they were all hastening to Chi-shan, turned off with a force and dashed on straight to Shang-fang-hu.

Wei Yen, who was in waiting for this movement, rushed out and attacked Sui-ma I, and two or three passes ensued, when Wei Yen turned and fled, pursued by Sui-ma I. Wei Yen made for the gap. Sui-ma I, seeing he had not many men with him, followed with confidence, and with his two sons and their troops followed Wei Yen up to the entrance of the gap.

Here, Sui-ma I halted, and directed a man to enter and examine the place before they ventured in. The man returned and reported that there was no ambush, and nothing to be seen but straw huts. Sui-ma I now led his troops in, but seeing no sign of Wei Yen, and that the huts were made of inflammable materials, he grew somewhat doubtful, and said to his son "if the entrance to this gap should be cut off, we should be in a strait." He had scarcely finished speaking when there arose a shout on the top of the hill, and torches were flung from thence in their rear, which setting fire to the huts, enclosed Sui-ma I and his men in the hollow and they had no way of retreat. Arrows tipped with fire were also shot amongst them from the hills, the trains fired in all directions, and the flare of the burning huts ascended to heaven.

While Sui-ma I was in this strait, there suddenly arose a strong wind; the clouds overspread the sky, and the rain fell in torrents, which put out the fire in a few minutes and stopped the explosions. This timely rain delighted Sui-ma I, as it saved him and his force, and taking advantage of it the whole rushed out of the gap.

He was now joined by Chang 'Hu and Lo Lin, and their united forces returned to Wei-nan, but found that place in the hands of K'ung-ming's soldiers. Two of his generals were endeavouring to oppose them, when Sui-ma I led on his men to their assistance, and the troops of K'ung-ming retired.

Meanwhile, the Wei troops who were attacking the camp at Chi-shan, hearing that Sui-ma I was defeated and Wei-nan captured, were alarmed, and hastily retreated, meeting on the way the returning troops of K'ung-ming, who attacked and defeated them, killing and wounding nearly the whole of them; the few survivors fleeing for their lives.

A scout brought the news of the escape of Sui-ma I and his sons from the gap, to K'ung-ming; who sighed and exclaimed, "Man proposes, but God disposes."

謀事在人成事在天

THE SEVEN CAPTURES OF MENG 'HU.

1ST CAPTURE.

The fruits of K'ung-ming's many victories and good government were soon visible. The country was tranquil, the people were contented and happy; the harvests were plentiful, the granaries were full, and every one was prosperous. The weapons were all placed in store, and so great was the safety at this time, that doors were not closed at night, and anything lost on the road was left unregarded till the owner came back for it.

In the 3rd year of A-tou a messenger came from I-chou, 益州, with the news that Meng 'Hu, 孟獲, a barbarian chief, had invaded the frontiers with an army of a 100,000 men; that Yung Kai, 雍闓 the governor of Chien-ning, 建寧, Chu Pao, 朱褒, the governor of Tsang-ho-chün, 牂阿郡, and Kao-ting 高定, the governor of Yüeh-chün-shün, 越嶲郡, had given up their cities and joined Meng 'Hu; but that Wang Kang, 王伉, the governor of Yung-chang-chün, 永昌郡 had remained firm at his post, whereupon Meng 'Hu, assisted by the three recreant governors with guides and men, had come to attack the place; and that Wang Kang and Lu Kai, 呂凱, were doing their utmost to defend the city.

K'ung-ming conveyed this intelligence to

A-tou, proposing at the same time to proceed against these barbarians and subjugate them. Having succeeded in persuading A-tou to allow him to go, K'ung-ming started on his expedition with an army of 500,000 men in the direction of I-chou. Kuan So, 關索, the third son of Kuan Yü, was appointed in command of the van—he having volunteered to go with the force, as he desired to wipe out the stain of his father having lost Ching-chou. The strictest discipline was observed on the road, the army marching by day, resting by night and having their regular meals; nor on any occasion ill-treating or imposing on the inhabitants of the places it marched through.

Hearing of K'ung-ming's advance, Yung Kai at once went and consulted with Kao Ting and Chu Pao as to the best means of opposing him. They finally arranged that each was to take 50,000 men, and the three were to post themselves on three different roads, Kao Ting taking the centre, Yung Kai, the left, and Chu Pao, the right; Kao Ting ordered one of his generals, named, O 'Huan, 鄂煥, to take the van of his force. This general was nine cubits in height, of a forbidding aspect, and wielded an enormous battle-axe (方天戟); he was so formidable a champion that it was deemed no one would withstand his prowess.

K'ung-ming at length arrived at the borders of I-chou, and despatched a force in command of Wei Yen, his subordinate generals being Wang Ping and Chang I, to enter the country. This force speedily encountered the troops under O 'Huan, and an engagement ensued and the enemy were defeated. During the engagement Wei Yen and O 'Huan fought a few passes together, and Wei Yen retreated pursued by his opponent; Wang Ping and Chang I however came to his rescue, and cut off O 'Huan's retreat; Wei Yen also turned, and the three attacking O 'Huan, soon captured him and escorted him to the presence of K'ung-ming, who ordered him to be unbound and supplied with refreshments. K'ung-ming ascertain-

ing from O 'Huan that he belonged to Kao Ting's army, praised that individual up as a loyal person who had been influenced by Yung Kai. He then released O 'Huan and bade him return to Kao Ting and tell him to submit at once and thus avoid any farther calamity. O 'Huan thanked K'ung-ming for his lenity, and returned to Kao Ting, to whom he related what had passed in his interview with K'ung-ming, which influenced Kao Ting much in his favour.

The next day Yung Kai came to Kao Ting to enquire how it was that K'ung-ming had released his subordinate O 'Huan? Kao Ting replied that he had done so out of pure kindness. Yung Kai, however, declared that it was only part of a scheme to set them by the ears. Kao Ting half believed this, but while in his doubts, a scout entered with intelligence that Wei Yen was in front of the camp challenging them out to fight.

Yung Kai, himself, led his troops out to oppose Wei Yen, but he had only a few passes with him when he turned his horse and fled, Wei Yen pursuing him for upwards of twenty li.

A few days after Yung Kai and Kao Ting advanced by two different roads to attack K'ung-ming's camp. K'ung-ming ordered Wei Yen to post troops at both these roads and wait for the enemy. At length they came, and the ambushed troops of K'ung-ming, taking them by surprise, slew above half of them and captured numbers of the remainder. These were sent as prisoners to camp, where they were kept separate, Kao Ting's men being on one side and Yung Kai's on the other.

Yung Kai's men, to their great alarms soon after overheard the soldiers of K'ung-ming—they having previously been instructed to do so—discussing what was to be done with the prisoners; saying that Kao Ting's men were to be spared, while those of Yung Kai were to be all put to death.

In a short time K'ung-ming ordered Yung Kai's men to be brought before him, and

asked them whose force they belonged to. The men, bearing in mind what they had overheard, replied that they belonged to Kao Ting's force. Hereupon, K'ung-ming as if he believed them, ordered them to be released, supplied with refreshments, and afterwards escorted to the frontiers, so that they might return to their own camp.

K'ung-ming next ordered Kao Ting's men to be brought before him, and enquired to whose force they belonged; they also, and truly, replied that they belonged to Kao Ting's force. These K'ung-ming also released and ordered to be supplied with refreshments. While they were eating they heard from K'ung-ming's soldiers that Yung Kai, to ingratiate himself with K'ung-ming, had sent a person to him to tender his submission, together with an offer to present the heads of Kao Ting and Chu Pao, but that K'ung-ming would not assent to the proposition.

K'ung-ming released Kao Ting's men, bidding them not rebel again, or he would not let them off so easily. The soldiers all thanked him and departed, and on reaching their camp acquainted Kao Ting of what they had heard and seen. To verify the truth of their statement Kao Ting secretly ordered a man to go to Yung Kai's camp and find out what he could on the subject. The man went, and ascertained that it was correct, and furthermore, that Yung Kai's men who had been released by K'ung-ming spoke in praise of his magnanimity on account of his remarks concerning Kao Ting, and that most of them wished to join him (Kao Ting).

Although it was thus, Kao Ting did not feel altogether at ease, so he ordered a man to go to K'ung-ming's camp stealthily and obtain all the information he could. The spy departed, but was seized, however, and taken before K'ung-ming, who, pretending to mistake him for Yung Kai's scout, asked him why his general had not sent him the heads of Kao Ting and Chu Pao as agreed on, and why he, the man, had come as spy?

Kao Ting's spy, in turn, pretended he was really Yung Kai's man, and gave vague general replies to K'ung-ming's queries. K'ung-ming ordered the man refreshments while he wrote a letter, which he gave him, bidding him take it to Yung Kai and tell him not to neglect this affair but to strike quickly.

The spy left and returned to Kao Ting, to whom he gave K'ung-ming's letter and message to Yung Kai, telling him at the same time what had occurred. When Kao Ting read the letter he was very much enraged, and declared that he would never overlook such treachery as that of Yung Kai. He immediately took counsel with O'Huan, who advised him to kill Yung Kai and submit to K'ung-ming. He further suggested that Yung Kai should be invited to a banquet and then set upon and killed:—if he suspected nothing he would be sure to come, if he *did* suspect, he would as certainly stay away, and they could have recourse to some other expedient. The invitation was accordingly sent, but Yung Kai, remembering what his men had said, and having his suspicions, declined it.

That same night, however, Kao Ting attacked Yung Kai's camp. Here he was assisted by those who had been influenced in his favour through hearing the remarks of the soldiers in K'ung-ming's camp. Seeing this, Yung Kai mounted his horse and fled by a mountain road; he had not gone above a couple of *li* when O'Huan, who had been lying in wait there for him, suddenly rushed out and speared him. Yung Kai fell from his horse and O'Huan severed his head from his shoulders, and took it back with him to Kao Ting.

The troops of Yung Kai now joined with those of Kao Ting and were led by him to K'ung-ming, to whom the whole proffered their submission—Kao Ting presenting the head of Yung Kai as a peace offering. Instead of being rewarded for this K'ung-ming ordered him to be beheaded. Kao Ting asked K'ung-ming why he was going

to behead him when he had brought him the head of Yung Kai, out of gratitude for his, K'ung-ming's, kindness to his men?

K'ung-ming pretended to think that Kao Ting's submission was only a ruse, and when Kao Ting enquired his reason for thinking so, K'ung-ming drew from a box a slip of paper, which he told him had been secretly sent by Chu Pao, informing him that Kao Ting and Yung Kai were bosom friends. How then could he have killed this man? On this account he knew that Kao Ting's submission was only pretended.

Kao Ting begged him not to believe Chu Pao, as this was only a plot of his. K'ung-ming replied that it was hard to decide on one side of the question only, but that if he brought Chu Pao there he should believe he (Kao Ting) was sincere.

Kao Ting at once went off with his troops to attack Chu Pao's camp; when he encountered Chu Pao, whom he instantly taxed with sending the letter to K'ung-ming so as to effect his ruin. Before Chu Pao could reply, O'Huan had appeared him, and he fell from his horse.

Kao Ting now cried out that he would spare all who joined him, but that he would slay all who did not, on which the whole of Chu Pao's men immediately went over to him. Kao Ting, taking the head of Chu Pao with him, and leading the two bodies of troops, went off to K'ung-ming. When K'ung-ming saw the head of Chu Pao, he laughed, and told Kao Ting that he had purposely sent him to kill those two rebels (Yung Kai and Chu Pao). He now appointed Kao Ting governor of I-chou, while O'Huan was promoted to the rank of general.

K'ung-ming now proceeded to Yung-chang, 永昌, the governor of which place came out to meet him. Through his instrumentality K'ung-ming obtained the services of a scholar named Lü Kai, 呂凱, to act as guide into the territories of Méng 'Hu—he having a map of the country, which he gave to K'ung-ming. Thus prepared he led his army into the enemy's borders.

In the meantime Méng 'Hu, hearing of Yung Kai's death and the advance of K'ung-ming, hastily summoned his three chief generals, named respectively, Chin 'Huan-san-chieh, 金環三結, Tung Ch'a-na, 董茶那, and A 'Hui-nan 阿會喃, to discuss with them what was best to be done. After explaining matters Méng 'Hu despatched the three generals by three different roads to oppose K'ung-ming—each general being in command of 50,000. Chin 'Huan-san-chieh taking the central road, Tung Ch'a-na the left, and A 'Hui-nan the right one.

K'ung-ming was in camp, when suddenly a scout came in with the information of the advance of three generals. He immediately sent for Chao Tzu-lung, Wei Yen, Wang Ping, and Ma Chung, 馬忠; the two latter to oppose the enemy by the right and left roads, on the pretended plea that the two former were not acquainted with the localities—they were to follow as a support. Two other generals (張疑 and Chang I, 張翼), were despatched to oppose the enemy at the centre road.

Chao Tzu-lung and Wei Yen so plainly shewed their annoyance at being placed in the rear, that K'ung-ming told them it was not that he undervalued their services that they were placed in the rear, but that he did not want to thrust them into danger where they might not gain any honour. Chao enquired how it would be if they knew the road? To this K'ung-ming gave a vague answer, saying that they must be careful and not do anything rashly. On receiving this reply the two generals discontentedly retired.

Chao and Wei Yen, however, determined to go on their own account, so they mounted and set off direct for the central road, but had not gone very far when they met several of the enemy, mounted. Some of these they captured and returned with them to camp. They treated these men kindly and ascertained from them that Chin 'Huan-san-chieh's camp was at the mountains in front

of them, and that the camps of Tung Ch'a-na and A 'Hui-nan were to the east and west of it.

Having gleaned all the particulars they could from these men, Chao and Wei Yen took 5,000 picked men and bade the men they had captured act as guides. They started in the 2nd watch (10 P.M.) and they reached the camp of Chin 'Huan-san-chieh in the 4th (3 A.M.) just as the enemy were preparing breakfast. Chao and Wei rushed upon the enemy, with their men, cutting them up and throwing them into the greatest confusion. Chao carved his way into the centre of the camp and speared the leader, whose head he cut off; the enemy fled in all directions.

Wei Yen now took half the troops and went to seize the camp of Tung Ch'a-na, while Chao, with the other half, went to capture that of A 'Hui-nan. By the time the camps were reached it was broad daylight.

Wei Yen at once attacked the camp of Tung Ch'a-na in the rear, where he found himself opposed by the general in person. Suddenly an uproar was heard and the enemy was thrown into confusion, for Wang Ping had arrived in front of the camp, so that it was now attacked in front and rear. Tung Ch'a-na and his men fled in confusion, Wei Yen pursuing them.

Chao, in the meantime, arrived at the rear of A 'Hui-nan's camp, which he attacked. While doing so Ma Chung, who had arrived in front of the camp, attacked it also. The camp was speedily captured and A 'Hui-nan and his men fled. K'ung-ming's generals now got their men together and returned to their own camp.

Chao handed the head of Chin 'Huan-san-chieh to K'ung-ming; the other generals averred that Tung Ch'a-na and A 'Hui-nan had fled to the mountains on foot. K'ung-ming laughingly remarked that he had already captured these two. Chao and Wei Yen could scarcely credit this assertion, but in a very short time the two

prisoners were escorted in, to the intense surprise of the generals. K'ung-ming now informed them of his having seen the disposition of the enemy's camps on the map supplied him by Lü Kai, and had incited Chao and Wei Yen—by pretending to doubt their ability—to go on their expedition, and cause them to attack Chin 'Huan-san-chieh's camp, when he knew that they would naturally divide their troops and attack the other two camps in rear, at the same time that Wang Ping and Ma Chung would attack him in front; and that the success of his scheme had depended entirely on Chao. He further informed them he knew that Tung Ch'a-na and A 'Hui-nan would flee by the mountain road, and had therefore posted a force there to cut off their escape; by these means the two rebel leaders were captured.

The surrounding generals were filled with admiration at K'ung-ming's foresight. K'ung-ming now released the two leaders, supplied them with refreshments and a change of clothes, and bade them return and not be concerned with rebels again. The two, thanking K'ung-ming for his kindness, departed in tears.

K'ung-ming now told his generals that Mêng 'Hu would, himself, attack them on the following day and that he would capture him. He forthwith gave instructions to Chao and Wei Yen, and they departed with 5,000 men. He also despatched Wang Ping and Kuan So with a force. His dispositions being made, he retired to his tent to await the result.

Mêng 'Hu, meanwhile, was in his tent, when a scout came with the intelligence of the capture of his three leaders. He was much enraged at this, and hastily started off at the head of his troops to attack K'ung-ming. On the road he met Wang Ping's force, and observing what an undisciplined and seedy-looking lot they appeared, anticipated an easy victory. One of Mêng 'Hu's generals volunteered to capture Wang Ping, and rode out and had a few passes with him,

when Wang Ping made a feint of retreating, on which Mêng 'Hu pressed forward with his troops in pursuit. Kuan So fought for a short time, when he also retreated. Mêng 'Hu followed in pursuit for a good distance, when suddenly a shout arose, and from right and left troops rushed out and cut off their retreat. Wang Ping and Kuan So now turned, and Mêng 'Hu found himself attacked in front and rear, and his army was totally routed.

Mêng 'Hu however, with some troops, managed to cut his way through the surrounding foe and fled towards Chiu-tai-shan 錦帶山, followed by K'ung-ming's men. He had not proceeded far when his way was obstructed by Chao Tzu-lung, who at once attacked him. Mêng 'Hu, with only a few followers, succeeded in getting out of the mêlée and fled into a valley, closely followed by the victors. In front of him the road was narrow and impassable for his horse, he therefore dismounted and ascended the hill on foot. Suddenly he found himself surrounded by a party of soldiers led by Wei Yen, who captured Mêng 'Hu and conducted him to K'ung-ming.

K'ung-ming, who had anticipated his arrival, had a banquet already prepared, with music, and troops drawn up on either side to receive him. When Mêng 'Hu was brought before him, K'ung-ming ordered him to be unbound, and enquired why he had rebelled. Mêng 'Hu replied, that the emperor had usurped the country and styled himself the emperor of it, but that his (Mêng 'Hu's) family had been monarchs of it for ages; it was their country. K'ung-ming had invaded it without right, and he had defended it—was that rebellion?

K'ung-ming enquired whether he would submit now that he was captured. Mêng 'Hu replied that he would not. K'ung-ming then asked him what he would do if he released him; to which Mêng 'Hu made answer that he would again fight him, and if K'ung-ming again captured him he would submit. Hereupon K'ung-ming gave him

refreshments, a change of clothes, a fresh horse, and liberated him; sending a man with him to escort him safely out of camp.

K'ung-ming's generals asked him why he had released Mêng 'Hu after having once captured him. K'ung-ming replied that he could easily re-capture him; the doing so was very much like taking anything out of one's own pouch.

2ND CAPTURE OF MÊNG 'HU.

After his release, Mêng 'Hu went to Lu-shui, 瀘水,* and on his way met his beaten troops, who were searching for him. When they saw him they enquired how he had managed to escape. Mêng 'Hu replied, that he had been confined in a tent, but that he had slain fifteen or sixteen of the enemy, and, taking advantage of night, had escaped; that while doing so he met a scout whom he slew and whose horse he took. The whole were delighted at Mêng 'Hu's escape, and accompanied him over the river, where they encamped.

Mêng 'Hu again assembled all his troops, under their respective leaders, till they numbered over 100,000 men. Tung-oh'-na and A-'hui-nan were also there, Mêng 'Hu having despatched a messenger to request their presence; they were much frightened, but did not dare disobey.

Mêng 'Hu informed his generals that he would not fight K'ung-ming, whose soldiers were harassed with their journey; that they could not remain there long, as the hot season would shortly commence, when they would be compelled to retire. Further, that K'ung-ming could not cross the river on account of its being dangerous; that they should place all the vessels and rafts on the south side of the river; that they were well protected by earthworks and trenches, so that in any point of view K'ung-ming's schemes would be futile.

Mêng 'Hu's directions were carried out; the vessels and rafts were removed to the

* Name of a river and of a place on its banks.

south side of the river; trenches were dug, earthworks were thrown up, on which were stored bows and arrows, guns* and stones; everything was prepared to give the invaders a warm reception.

K'ung-ming marched his forces towards Lu-shui; when near that place, a scout came in with the news that the river was very rapid, that there were no vessels or rafts, and that breastworks were thrown up on the opposite bank of the river. K'ung-ming went to inspect the river; on his return he told his generals, that having come so far, he could not return empty-handed; he therefore bade them find shady places to encamp their men in, and where shade was not procurable he ordered mat-sheds to be erected to screen the men from the sun—for this was the 5th month, and the weather was intensely hot; so hot that the men could not wear their upper clothing or armour.

While K'ung-ming was talking, Ma Tai arrived with a convoy of provisions and cooling medicines; these were distributed among the different camps. As Ma Tai had brought 3,000 men with him, and as his own troops were exhausted, K'ung-ming determined to use Ma Tai's, and directed him to take his force to a place named Sha-k'ou 沙口, 150 k' lower down the river—the water being less rapid there;—he was to cross the river, cut off Mêng 'Hu's provisions, and see the leaders Tung Ch'a-na and A-'hui-nan, who would assist him.

Ma Tai at once departed; when he came to Sha-k'ou, finding the water was shallow, he thought it needless to make rafts, the men therefore were ordered to tack up their clothing and wade across. In the middle of the stream many of the men fell down; these were rescued and placed on the bank, where, after bleeding at the nose, they died.

This alarmed Ma Tai, who posted back and acquainted K'ung-ming. K'ung-ming enquired the reason of it from the guide, and was informed that in the hot weather

a deadly poison rose from the river—the hotter the weather the more fatal the poison; any one attempting to cross would feel the effects of it. If any one drank the water they would certainly die; but if any one wished to cross the river, they must do so on a full stomach, and at night when the water was cold, when there would be no danger.

K'ung-ming now despatched Ma Tai, with 600 more stout men, off to Sha-k'ou. On reaching the river rafts were made and the whole crossed in safety; Ma Tai led 2,000 of his soldiers to a place named Chia-shan-yü 夾山路; the road lay between two mountains and was so narrow that his men had to go in single file.

Ma Tai made a stockade at Chia-shan-yü, and had not long to wait before the convoy of provisions arrived. This was attacked on all sides, and he succeeded in securing above a hundred cartloads.

The escort returned in haste and reported the affair to Mêng 'Hu. At this time Mêng 'Hu firmly believed that no one could cross the river, and was telling his generals he only wished that K'ung-ming would make the attempt, as his army would lose their lives in doing so; that he depended on the river. More than that, the heat of the weather would compel K'ung-ming to retire, when they could easily capture him.

One of the chiefs suggested the probability of K'ung-ming's troops crossing the river at Sha-k'ou, and that a force ought to be posted there to guard the passage. Mêng 'Hu repeated that he only wished they would attempt the passage, as they must die in doing so. But, again suggested the chief, "suppose some native has acquainted them of the poisonous nature of the water, and the only safe mode of crossing it?" Mêng 'Hu bade him not be so full of doubts, as it was not likely a native would be found willing to help the enemy.

While they were talking the news came of Ma Tai's having crossed the river and cut off the provisions. This Mêng 'Hu

* These were, some of them, for firing off lime into the eyes of the enemy.

treated as of no moment; he, however, despatched 3,000 men, under a general named Mang Ya-chang, 忙牙長, to Chia-shan-yü.

Ma Tai, seeing this force arrive, posted 2,000 men in front of the hill; as the forces drew near, Mang Ya-chang rode out and met Ma Tai, who slew him in the first pass; the enemy on this retreated and returned to Mêng 'Hu, acquainting him of their leader's death; on hearing which Mêng 'Hu assembled his generals and enquired who would volunteer to go and capture Ma Tai. Tung Ch'a-na exclaimed that he would. Mêng 'Hu despatched him off at once with 3,000 men, and lest more of K'ung-ming's army should cross the river, he also sent A-'hui-nan with 3,000 men to prevent it.

Tung Ch'a-na encamped his men near Chia-shan-yü. Ma Tai led his troops to meet him—his soldiers recognizing many of those belonging to Tung Ch'a-na, told Ma Tai, who rode forward and reproached him with ingratitude to K'ung-ming for rebelling again after he had once been forgiven. Tung Ch'a-na was so ashamed that he retired without striking a blow, Ma Tai pursuing and cutting up a good many of the enemy.

On his return Tung Ch'a-na was taxed by Mêng 'Hu for shirking the fight, and ordered to be beheaded, but at the intercession of some of the chiefs, he was released, after receiving 100 blows. The whole of the chiefs sympathized with Tung Ch'a-na, and declared that they were favourably disposed towards K'ung-ming, and were willing to kill Mêng 'Hu and send his head to him, to avoid further trouble.

Seeing the general feeling Tung Ch'a-na led 100 men to Mêng 'Hu's tent, where he was found intoxicated, and was bound and con-

ducted to K'ung-ming, who had previously to Mêng 'Hu's arrival been made acquainted of his seizure, by a scout. K'ung-ming first ordered the chiefs who escorted Mêng 'Hu to be brought before him; having seen these he dismissed them. Tung-ch'a-na now entered and acquainted K'ung-ming of the mode in which the capture had been effected. He was liberally rewarded by K'ung-ming and sent back with the other chiefs.

Mêng 'Hu was next brought before K'ung-ming, who laughingly reminded him of his promise to submit if again captured, and enquired if he would do so. Mêng 'Hu replied, that he was captured by the treachery of his own men, not by the ability of K'ung-ming, and could not willingly submit. On this, K'ung-ming enquired what he would do if again released, to which Mêng 'Hu replied, that he would again fight him, but if he were again captured, he would submit. K'ung-ming ordered him to be released, telling him that he would not get off so easy the next time he was captured.

After some refreshment K'ung-ming conducted Mêng 'Hu round the camps, and shewed him how well he was supplied with provisions, weapons and men, and asked him how he could possibly expect to be able to beat him. He also promised Mêng 'Hu, if he submitted, that he should be made a prince, and that his descendants should govern the country in perpetuity. Mêng 'Hu declared that he would willingly submit, but that his people would not; he would however discuss the matter with his adherents on his return.

They returned again to camp and drank till the evening, when K'ung-ming escorted Mêng 'Hu to Lu-shui and saw him safely over the river.

G. C. S.

THE BALLADS OF THE SHI-KING.

(Continued from page 177.)

Ode 18.*

In his lambakin coat,
With five plain thread seams,
Home to sup from his work,
How smart he seems!

In his lambakin cape,
With five plain thread stitches,
How smart he seems,
As he homeward fetches!

In his lambakin cloak,
With five plain thread coils,
How smart he seems,
Going home from his toils.

Ode 19.

The thunder booms,
South of the South ridge there;
Why so far away?
Canst thou not a moment spare?
My faithful lord!
Oh! come back again!

The thunder booms,
There by the South ridge side;
Why so far away?
Canst not stay a little tide?
My faithful lord!
Oh! come back again!

The thunder booms,
Beneath the South ridge's crest;

* The popular admiration of a virtuous official,
who has earned his evening repose.

Why so far away?

Canst not take a little rest?
My faithful lord!
Oh! come back again!

Ode 21.*

Twinkle, ye little stars,
Grouped in the Eastern sky!
Demure, I, by your light,
Morn and eve on duty lie:
Unequal destiny!

Twinkle, ye little stars,
Orion and the Pleiades!
Demure, I, by your light,
Her quilt and blanket seize:
How fate unequal is!

Ode 22.†

Like the river scorns its creek,
So the bride, in haughty pet,
With me, poor handmaid, would not speak
Though she after did regret.

Like the river sheds its sands,
So the bride, in haughty mood,
Of me, poor handmaid, washed her hands;
Though she after made it good.

Like the river eddies there,
So the bride, in haughtiness,
With me, poor handmaid, would not pair;
Now her gibes are all cares.

* The lament of the concubine whose duty it
is to make the bed of the wife morning and
evening.

† The handmaid congratulates herself upon

Ode 24.*

What richness there !
 Like the plum in flower !
 Decorous all
 Round our Princess' car !
 What richness there !
 Like the peach and plum !
 Our grandchild wed
 To Ts'is ducal son !
 As a fishing-line
 Is wove from thread,
 So the duke's son is
 To our grandchild wed !

Ode 25.†

In the jungle there
 Five young hogs I spear ;
 Hail ! then, our noble ranger !
 In the thicket there
 Five young hogs I spear !
 Hail ! then, our noble ranger !

Ode 27.‡

A mere flashy robe,
 Lined with gaudiness !
 Oh ! Unhappy heart !
 When an end to this ?
 A mere flashy robe,
 Matched with gaudiness !
 Oh ! Unhappy heart !
 When an end to this ?
 That a gaudy silk
 Should enamour you !
 Ah ! Women of old
 Were thus flouted too !
 A mere flimsy cloth
 On a wintry day !
 What tradition sings
 Strikes me home to-day !

having overcome the repugnance of the newly-married legitimate wife.

* The satisfaction of the parents of a Princess at witnessing the orderly marriage procession.

† The hunters rejoice in the relaxation of the game-laws.

‡ The wife vents her rage in denunciation of

Ode 28.*

Like the swallows fly,
 Borne on wanton wing,
 My departing friend
 Is now vanishing ;
 As my eyes I strain,
 The tears fall like rain.

Like the swallows fly,
 Darting to and fro,
 So she disappears
 As I watch her go ;
 A last, long peep,
 And I stand and weep.

Like the swallows fly,
 Swooping here and there,
 So she disappears
 To the South so fair :
 Now, I see no more ;
 Ah ! my heart is sore.

Ah ! she was great,
 True was her heart,
 Good she and kind,
 Could no vice impart,
 Her marital love
 Cheered the widow's heart !

Ode 29.†

Oh ! Sun and Moon !
 Ever kindly ye !
 'Tis Man alone
 Loses constancy !
 Were he but true !
 Would he cared for me !

Oh ! Sun and Moon,
 Beaming from above !
 'Tis Man alone
 Does unfriendly prove !
 Were he but true,
 And returned my love !

the hollow and ephemeral affection of the favoured concubine.

* The widowed concubine is compelled to leave the household of her friend, the widowed wife, on account of the ill-treatment received at the hands of the latter's sons.

† The wife laments the contemptuous familiarity of her spouse.

Oh! Sun and Moon,
In the Eastern sky!
'Tis Man alone
Hath no charity!
Were he but true!
Then were by-gones by!

Oh! Sun and Moon,
In the Eastern sky!
Father! Mother!
Oh! Heed my cry!
Were he but true!
A mere plaything I!

Ode 30.*

Ever storm and rain,
Viewed with disdain,
Spurned by the vain,
Anguish and pain!

Ever storm and dust!
E'en loves fitful gust
Soon goes to rust;
Ever yearn I must!

Ever storm and gloom;
Yet a day of gloom!
Wakeful in my room,
Brooding and dumb.

Though that gloomy cloud,
Peals the thunder loud;
Wakeful and cowed,
In dumb anguish bowed!

Ode 31.†

To the booming drums,
Full of martial pride,
(Some stayed as sappers,)
We southward hied.

Though our chief I've followed
In Victory's train,
'Tis the separation
That causes pain.

Here to-day; there to-morrow;
Now my charger flees;

Now I trudge for to seek him,
Beneath the trees.

Dead, alive, joined, or parted,
We pledged us fast;
Clasping hands did we pledge us,
While life should last!

Alas! we *are* parted!
'Tis death for me!
Ah! could I, so faithful,
But prove it thee!

Ode 36.*

Is there yet a hope?
Then return once more!
Sought we not our lord,
What came we for?

Is there yet a hope?
Then return again!
Loved we not our lord,
Should we tramp in vain?

Ode 37.†

On that hill the ivy
Spreads far and wide,
My liege! My lord!
Why here abide?

Why tarry here?
Let us up and do!
Why linger here?
Try we Fortune too!

Our garb grows rusty,
Come! Eastward ho!
My liege! My lord!
We together go!

Spectres of men,
In exile here!
My liege! My lord!
Sit not slothful here!

* The wail of a neglected wife.

† The song of the despairing soldier.

* The courtiers of a deposed Prince visit him in exile, and persuade him to endeavour to regain his patrimony.

† The same subject as No. 36.

Ode 41.*

Through the chill north-wind,
Beating sleet and snow,
With one loving friend,
Hand-in-hand I go :
We must tarry not,
Since Fate is so.

Through the shrill north-wind,
Drifting sleet and snow,
With one loving friend,
Hand-in-hand I go :
We must tarry not,
Since Fate is so.

From fox-like cunning,
And vulturous greed,
With one loving friend,
I my chariot speed :
We must tarry not,
Fate has decreed.

Ode 42.†

Thou, (sweet and gentle lass !)
Wert behind this wall to stay ;
Eager to see thy face,
Have I fretted time away.

* A courtier escapes with a friend from the malice of his enemies.

† A disappointed Don Juan.

Thou, (fair and gentle lass !)
Gavest me a pretty pen ;
Pretty it seemed to me,
For I thought of thee again.

And this rustic weed she brought !
Precious art thou, and fair !
Loveliness, true, not thine,
Yet lovely because of her !

Ode 43.*

Past their villa gay
Rushes the river ;
A pretty bride,
And a hump-back lover !

Past their villa high
Rushes the main ;
A pretty bride,
And a hideous swain !

In a fishing net
Lo ! a goose does fly !
A pretty bride
For such a Guy !

V. W. X.

* A satire upon an aged ruler who has married a young maiden, and jealously guards her in the new pavilion built for her.

TRANSLATIONS OF CHINESE SCHOOL-BOOKS.

I. CHILDREN'S PRIMER.

(Continued from page 182.)

NO. 7.—FAMILY RELATIONS.

What are the so-called five cardinal relations? Prince and subject, father and son, elder and young brethren, husband and wife, friend and friend. What are the so-called nine degrees of relationship? Great-great-grandfather, great-grandfather, grandfather, father, self, son, grandson, great-grandson, and great-great-grandson. The

founder of the family is called the nose-ancestor.—The nose is the first formed of the human features, hence the name nose-ancestor.

A distant grandson is called an ear-grandson.—The son's son is the grandson; the grandson's son is the great-grandson; the great-grandson's son is the great-great-grandson; the great-great-grandson's son is

the great-great-great-grandson; the great-great-great-grandson's son is the great-great-great-great-grandson; the great-great-great-great-grandson's son is the great-great-great-great-great-grandson; the great-great-great-great-great-grandson's son is the great-great-great-great-great-great-grandson, whose son is the ear-grandson; meaning that he is so far distant from the great-great-grandfather, [the other end of the nine degrees], that his ear can only hear of his existence; hence the term ear-grandson. One phase of the term Nine Degrees is backwards from the great-great-grandfather and great-grandfather to the great-grandson and great-grandson, counting onwards, [each end inclusive]; another is the maternal grandfather, maternal grandmother, wife's father, wife's mother, mother's sister's children, elder and younger sisters' children, daughter's children and one's self, which form nine degrees [of cognation, the others being of agnation].

The establishment of a family by father and son is called willing the roof and willing the hall.—Hall,—building the foundations of the hall; roof,—building the rooms.

Father and son both worthy is called Like father like son.—The father and son Shih Fên and Shih Kien in the Han dynasty, were both worthy men, and it was said of them, If there was no such father, there would be no such son; meaning that there being so worthy a father was the cause of there being so worthy a son.

Grandfathers are called royal fathers: fathers are called severe Princes. The *Erh ya* says: The father's father is called royal father. The severe prince,—the princely superior whose austerity is respected, meaning his austerity and decisiveness in keeping the family in hand.

Father and mother both alive is expressed by 'the Cedrela odorata and Hemerocallis graminea are both flourishing.' Sons and grandsons getting on in the world is expressed by 'the orchid and the Olea are leav-

ing odorously.'—The philosopher Chwang* says: In the mountains there is a tree called the great Cedrela, which has a spring of eight thousand years and an autumn of the same length; calling one's father Cedrela conveys the idea of eternity. The Hemerocallis is also called the sorrow-forgetting plant; calling one's mother Hemerocallis conveys the idea of sorrow-forgetting.

The Poplar rears its head, like unto the father's law; the Rottlera bends its gaze, like unto the lowliness of the son.—Peht K'in with [his brother] K'ang Shu were interviewing the duke of Chow;† he was punished at each of the three interviews; inquiring of the philosopher Shang [for explanation], Shang said: on the south side of the south hills there is a tree called the Poplar, on the north side of the south hills there is a tree called the Rottlera, both which are well worth looking at; why not go and see them? The two lads went to look at them, and saw the Poplar rearing its head, and the Rottlera bending its gaze, and went back and told the philosopher Shang. Shang said: the Poplar is the law of the father; the Rottlera is the rule of the son. Hence, in modern times, father and son are addressed as worthy Poplar and Rottlera.

He who is not simple and deaf will not make a father-in-law.—Kwoh Ai, in the T'ang dynasty, had a family squabble with his wife, the princess Shing P'ing. Ai said: You rely on your father's being emperor! My father despises the emperor, and would not be one! The princess, in wrath, reported the matter to the emperor. Tsz-i§ looked Ai up and presented himself before the emperor for punishment. The Monarch of Ages|| said: He who is not simple and deaf makes a poor father-in-law: don't let us listen to the closet-talk of our son and daughter. Ai was the son of Tsz-i. The

* 4th Century B.C.

† 11th Century B.C.

‡ His father.

§ Ai's father, Kwo Tsz-i.

|| Dynastic title of Kwang Teh, A.D. 768-780.

Monarch of Ages was the prince's father. Wrath means anger.

Please your parents, honour your parents, that is the way to be a good man. To conceal your father's faults is called the trunk and the maggots. Bringing up an adopted child is called "caterpillaring."—Trunk, as the trunk of a tree,—that to which the branches and leaves are superadded, and which stands erect. Maggots here mean the ruinous doings of predecessors. If a son can maintain himself as a trunk, let him gloss over his father's old lapses; thus, though dead, the father escapes blame. The caterpillar is a small green insect on the mulberry. The SpheX is an earth-wasp. The wasp carries the caterpillar on its back into the hole of a tree and prays to it, saying: Be like me, be like me! and after seven days it is changed into the wasp's own young. Hence the modern terms for "bringing" up a child is "caterpillar-child."

"Sons should be born like Sun Chung-mou!" Ts'ao-ts'ao's exclamation in admiration of Sun Ch'üan.—Sun† Ch'üan's other name was Chung-man, and he was the son of Sun Kien†. King-shêng was the other name of Liu Piao. On Piao's death, his son Tsung-kwo, with the whole district, surrendered to Ts'ao-ts'ao. Ts'ao-ts'ao, seeing the ranks of Sun Ch'üan's army in perfect order, exclaimed: Sons should be born like Sun Chung-mau. Liu King-shêng's son is nothing but a swine or cur.

"Sons should be born like Li Ya-tsz!" Chu Wên's exclamation in admiration of Ts'un-hü†.—Li Ts'un-hü, [prince] of Tsin, having destroyed a bridge and a lined stockade, Chu Wên exclaimed: Sons should be born like Li Ya-tsz: K'eh-yung is not dead yet! The commentary says: Ya-tsz was the pet name of Li Ts'un-hü, the son of Li Keh-yung. A lined stockade is a double stockade. Not dead, means that,

* i.e. adopting.

† A.D. 159-190 circa.

‡ Founder of the Wu Dynasty, A.D. 229.

§ Founder of the After T'ang Dynasty, A.D. 928.

having such a son, though dead, yet he was still alive notwithstanding.

Joyful upon pulse and water; the happiness of the needy gentleman whilst caring for his parents. Teachings of just maxims;—the austerity of the father in educating his sons.—Pulse means beans. The idea is that eking out their happiness, though with sips of water and meals of pulse, may yet be filial piety. The Tso Chuan says, speaking of true paternal love: Verily ye must teach them with exceeding justice, nor lead them into the crooked and wicked places.

Carry on the basket and the gown;—a son's continuing his father's trade.—The son of a good smelter must learn to make gowns; meaning that whilst a good smelting-house melts iron and other metals to repair broken utensils, the son must first learn to patch or repair a coat or gown before he can become a smelter. The son of a good bow-manufacturer must learn to make baskets; meaning that whilst a good bow-firm wrenches horn wherewith to tip bows, the son must first learn to bend osiers wherewith to make baskets before he can bend horn wherewith to complete a bow.

By increasing his predecessors' patrimony the son enhances the family.—To increase, to enlarge. Patrimony, property; meaning that he greatly magnifies the patrimony and property of his predecessors.

Both joys remain; father and mother both alive. Doubt's joys remain; grandfather and grandmother both alive [too].—Mother dead and father alive is expressed by the austere support remains. Father dead and mother alive is expressed by the affectionate support remains. Father and mother both dead is expressed by eternal gratitude remains.

A request of quiet leisure is a term used in allusion to a grandfather who has amply provided for his successors.—Quiet, peaceful. Leisure, doings; alluding to the wish of of Prince Wu* to secure to his children "otium cum dignitate."

* Founder of the Chow Dynasty, B.C. 1169-1116.

Able to carry on his ancestors' high qualities,—speaking of a grandson who is the image of worth.—Able, or can. Carry on, or continue. High qualities, or footsteps. Meaning a grandson who can carry on in succession the doughty deeds of his grandfather. Image of worth, means the descendant who bears the image of his predecessor's worth will be commissioned to superintend the family rites.

Speaking of a man who has a good son we say: auspicious signs of the Unicorn's toes.—The disposition of the unicorn is gentle and honest, hence his claws are gentle and honest, and do not trample down growing plants, nor tread upon living insects. Compare the Queen Consort of Prince Wên,* whose personal virtues were so great; consequently upon which their sons and grandsons all acted in a pious spirit.

Speaking of an officer who has a worthy son we say: Beauty added to the phoenix' tail.—Sü Fêng had a reputation for ability: his son Ch'ao-tsung was also a good writer and speaker. Sü Chwang observed: Ch'ao-tsung, of a truth, hath a Phoenix' tail; meaning that he emulated his father.

In murdering his father and establishing himself, what remnant of natural feeling had Süi Yang-kwang? In slaying his son and presenting him to his prince, where was the human sentiment in Ts'ü Yi-ya?—It is of natural feeling that a son loves his parents. When Süi Yang-kwang murdered his father, the emperor Wên†, and established himself, his natural feeling was annihilated. The duke Hwan of Ts'ü‡ observed: I have tasted all the curious dishes in the empire, but I do not yet know what human flesh is like. Yi-ya thereupon boiled his son for him.

Distributing sweetmeats to please the eye, Wang Hi-chih gave amusement to his grandsons.—Wang§ Hi-chih, in the Tsin dynasty,

leading all his sons by the hand and carrying his tender grandsons, gave them a treat of sweetmeats and distributed these amongst them so as to please their eyes and ears.

*Paying their respects he could only nod his chin, so very many grandsons had Kwok Tsz-i.** Kwok Tsz-i, in the T'ang dynasty, had several score of grandchildren. When they all came to inquire after his health, Tai-i was unable to distinguish them all separately; he simply nodded his chin in recognition.

Mixing pills whilst educating her son, such was the worth of the mother of Chung-oh'eng.†—The mother of Liu Chung-oh'eng, in the T'ang dynasty, excelled in educating her son, Chung-oh'eng, who was so avid of knowledge that she frequently made him pills of Leontice, Bear's Gall, and Robinia amara, for Chung-oh'eng to chew during the night; these being bitter to the taste, he was prevented from dozing.

Playing in colours to please his parents, such was the filial piety of Lao Lai-tsz.‡ When Lao Lai-tsz was seventy years of age, his parents were still alive: he dressed himself up in many-coloured clothes, and capered before them like a baby; he took food to their rooms, and feigned falling and lolling on the ground, in order that his parents should smile at the pranks of their child.

Mao I received the despatch with deference that he might preserve his parents. Peh Yü wept under the rod, because his mother was growing old.—Mao I, in the After-Han dynasty, was celebrated for his filial acts: the prefect's instructions reaching I directing him to act as Magistrate of An-yang, I, in joy, reverentially held up the despatch, and changed colour. Chang Fêng, having a great respect for I's reputation, had gone to wait upon him, and, sitting immovably, noticed his joyful raising of the despatch;

* B.C. 1231-1135.

† Fêng—Phoenix.

‡ Founder of the Süi dynasty, A.D. 589-605.

§ B.C. 686-653; one of the Quintuswiri.

* A.D. 321-379; inventor of the present form of writing.

† See ante; a Chinese general.

‡ A legendary character; B.C. 1000 circ.

thereupon he took his leave in disgust. When F's mother had died, he no longer acted in an official capacity. F'ang then said with a sigh: Ah! F's former joy was on account of his mother's straitened circumstances! Peh Yü, having committed a fault, his mother rebuked him, upon which he shed tears. His mother said: Before, when I flogged my son, he never cried; why does he cry now? Yü answered: Before, when I was flogged for my faults, I felt it; now my mother is not strong enough to make me feel it; this is why I weep.

The loving mother awaits her son, leaning against the gate or the door. Wang Sun-chia's mother said to him: When you go out in the morning and come back late I lean against the gate and look out for you; when you go out in the evening and do not return, I lean against my door looking for you.

The departing son in his anxiety about his parents climbed over bluff and brae.—To climb,—to mount. Hills without grass or wood are called bluffs; with grass and wood are called braes. The departing son in his anxiety about his parents climbed the hills in order to obtain a view of his parents' house.

Love has no degree, meaning that your elder brother's son is no more than your neighbour's son. Duty is always the same: my old man is as your old man.—Old man here means father. Your means thy; meaning my father is simply your father. The allusion is to Hsiang Yü,* when besieging the prince of Han† at Yang-yang. The prince's father, T'ai-kung, was taken prisoner by Yü, whilst going by a bye-path to seek assistance, and was secured in the midst of Yü's troops. The siege went on for a long time, and still no surrender, in consequence of which Yü put T'ai-kung in a brazier and sent messengers to the prince saying: If you do not surrender at once, I will boil T'ai-kung. The prince replied: You and I have the same object in view,—to gain the throne, and we may regard each

other as brothers. My father is as your father; if you really must boil him, please let me have a cup of the broth.

The eldest male superintends the sacrificialia; the cleverest son is able to manage the household.—The eldest male here means the eldest son; superintends,—handles, meaning that the eldest son is the heir and ought to manipulate the sacrificial meats in the ancestral temple. Clever,—worthy, good. Able to,—can; meaning that the worthy sons can put their hands to the family matters.

A son throwing a halo back upon his predecessors is spoken of as an exalted door; a son excelling his father is spoken of as striding the boiler.—As soon as Kia Ch'ung (in the Tsin dynasty) was born, his father said: "[I call him Ch'ung (exalting)] because he will afterwards have the good fortune to exalt my gate." So he called him Ch'ung, and his second name was Kung Lü, [Public gate], meaning that the gate of the family dwelling would be great and lofty. To bestride means to go over. One explanation is that upon the boiler there is a pan [Sinese "fu"], and therefore a son who excels his father is likened to what bestrides the boiler: "fu" [a pan*] is the same as "fu" [a father†], for it is metaphorically used.

The tranquil fragrance and the beautiful thing are both terms expressive of admiration of a man's son.—Wang Yen, in the Tsin dynasty, was of very beautiful features. When Shan T'ao‡ saw him, he remarked: "What sort of an old woman gave birth to such a tranquil fragrance as this boy?" When Hwan Wên§ was born, Wên K'iao observed on seeing him: This boy has extraordinary bones || he might be made to sing! and hearing his voice, he added: "He is truly a beautiful thing!"

* Read with the rising tone.

† Read also with the rising tone when meaning an elder.

‡ Statesman, A. D. circ. A. D. 206-236.

§ A famous general, see ante.

|| i.e. features.

* See ante.

† Liu Pang, founder of the Han Dynasty.

The country's utensil and handling a pearl are both terms used in speaking of men's sons.—In congratulating a man upon the birth of a son, we say: In your illustrious palm you handle a pearl! The song says: Only one son during my life! I carry a pearl in my palm!

How desirable! numerous sons and grandsons, like the swarming progeny of the green grasshopper. How admirable! the plen-*

teousness of our successors, like the spreading of melons and gherkins.—The *Truxalis* is a thing of the locust kind, which brings forth ninety-nine young at a birth. Swarming means many of cucurbitaceous plants, the larger are called Kua, [melon, gourd, or pumpkin], and the smaller Tieh. The gourd is small when near the stalk and just putting forth; it creeps to the extreme end of the stalk and afterwards becomes large.

* The *Truxalis*.

(To be continued.)

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from p. 175.)

Book x. Section 30.—*Mencius satirized.*

CHAPTER I.

"Mencius went to see king Hwuy of Leang. The king said, venerable Sir, since you have not counted it far to come here a distance of a thousand *li*,* may I enquire how to act so as to 'profit' my kingdom? Mencius said benevolence and righteousness are my only topics. Why must we use that word 'profit'?" (p. 1). Now there are two kinds of profit, there is the profit of riches and possessions, and the profit arising from auspicious tranquillity. King Hwuy said, what must I employ to profit my kingdom? How did Mencius know that the king did not desire the profit arising from auspicious tranquillity. But Mencius straightway took him to mean the profit of riches and possessions. The Yih-king says, "It will be 'advantageous' to see the great man; to

cross the great river has 'advantage.'"^{*} "Kheen possesses origin, luxuriance, 'benefit' and completion." The Sheung-shoo says, "The blackhaired people likewise receive 'benefits.'"[†] These are all advantages arising from auspicious tranquillity. The carrying out of benevolence and righteousness procures the advantages of auspicious tranquillity. Mencius did not speak thus. If he had asked king Hwuy what do you mean by saying 'profit my kingdom?' and king Hwuy had said the profit of riches and possessions, he ought to have been answered accordingly. But it is possible that Mencius did not perceive the drift of king Hwuy's question, so he straightway answered concerning the profit of riches and possessions. If the king really asked concerning these, Mencius adduced nothing by which such a result should follow. If the question concerned the advantage of auspicious tranquillity yet Mencius answered

* See Dr Legge's note. It is singular to observe here that Wang omits the 亦 which occasions much discussion amongst translators. The references in brackets are *Chinese Classics*, Vol. II.

* Canon McClatchie, *Yih King*, Bk. I. l. 3, p. 1 and 5, l. p. 87.

† Shoo, P. V. Bk. xxx. 6.

according to the profit of riches and possessions, he (clearly) missed answering the king's aim (in enquiring) and opposed the principle of the doctrine (Tau-li).

The king of Ts'e said to the officer She, "I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples with an allowance of 10,000 *chung* that all the officers and the people may have such an example to reverence and imitate. Had you not better tell him this for me?" She took advantage of the disciple Ch'in to convey this message to Mencius. Mencius said, "But how should the officer She know that the thing may not be? Suppose that I wanted to be rich, having formerly declined 100,000 *chung*, would my now accepting 10,000 be the conduct of one desiring riches?" (p. 102). Now Mencius in declining 100,000 *chung* let slip that which is proper as to yielding. Rank and wealth are the things men desire. The obtaining of these in a way contrary to right principle is not to be persevered in. Therefore the relation of the superior man to office and emolument has both that which is to be declined and that which is not to be declined. How should one having his own reason for not desiring wealth and dignity, on the same account oppose and refuse those gifts which properly ought to be received. "Ch'in Tsin asked, saying, when you were in Ts'e, the king sent you a present of 2,400 taels of fine silver and you refused to accept it. When you were in Sung 1,000 taels were sent you, which you accepted; and when you were in S'ê, 1,200 taels were sent which you likewise accepted. If your declining to accept the gift in the first case was right, your acceptance of it in the latter was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, Master, one of these alternatives. Mencius said, "I did right in all the cases. When I was in Sung I was about to take a long journey. Travellers must be provided with what is necessary for their expenses.

The prince's message was 'a present against travelling expenses;' why should I have declined the gift? When I was in S'ê I was apprehensive for my safety and taking measures for my protection. The message was 'I have heard that you are taking measures to protect yourself, and this is to help you in procuring arms in readiness;' why should I have declined the gift? But when I was in Ts'e I had no occasion for the money: To send a man a gift when he has no occasion for it, is to bribe him. How is it possible that a superior man should be taken with a bribe?" (p. 91, 92). Now in the case of a gift of money there is some reason either to accept it or to reject it. It is not that receiving it is covetous, or not receiving it is being not covetous. There is a principle of receiving and of rejecting money, and of a house likewise, there ought to be a principle both of receiving and rejecting." Now he did not say that he had no occupation, as if he had resigned office, to receive a house is not proper, but he said that he did not desire wealth, and adduced his former declining of 100,000 *chung* to support his latter (refusal of) 10,000. In the former case he ought to have received 100,000, why did he decline it?

P'ang K'ang asked Mencius saying, "Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?" Mencius replied, "If there be not a proper ground for taking it, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yao is not to be considered excessive," (p. 145). To receive the empire is greater than to receive 100,000 *chung*; Shun's not declining the empire was agreeable to right principle (doctrine, *Tau*). Now he did not say to receive 100,000 is not according to right principle, but said that he himself did not covet wealth or rank. He let go the (principle of) yielding (or

complaisance). How can we use this for exhortation?

CHAPTER II.

Shin T'ung on his own impulse asked Mencius saying, "May Yen be smitten?" Mencius replied "It may." Taze-k'wae had no right to give Yen to another man, and Taze-che had no right to receive Yen from Taze-kwae. Suppose there were an officer here with whom you, Sir, were well pleased, and that without informing the king, you were privately to give him your salary and rank, and suppose that this officer, also without the king's orders, were privately to receive them from you: would *this* be allowable? And what is the difference between these *two cases*?" The people of Ts'e smote Yen. Some one asked Mencius saying "Is it really the case that you advised Ts'e to smite Yen?" He replied "No. Shin T'ung asked me whether Yen might be smitten and I answered him 'It may.' They accordingly went and smote it. If he had asked me 'Who may smite it?' I would have answered him 'He who is the minister of Heaven may smite it.' Suppose the case of a murderer and that one asks me, may this man be put to death I will answer him 'He may.' If he asks me who may put him to death? I will answer him, 'The chief criminal judge may put him to death.' But now with *one* Yen to smite *another* Yen how should I have advised this?" (p. 98-99.) Some one asked Mencius, "Is it really the case that you advised the king to smite Yen?" Shin T'ung asked 'May Yen be smitten?' This involved a selfish idea; he wished to smite Yen himself. If Mencius knew (Shin's) idea and complacency at this, he ought to have replied, 'Although Yen ought to be smitten, it is needful that one be the Minister of Heaven, then he may smite it.' Shin T'ung's ideas would have come to an end, thus he would have had no scheme for smiting Yen. If he did not know that Shin had this idea in his own mind, yet

straightway answered him, this not clearly understanding his speech, is (really) being ignorant of (the force of) words. "Kung Sun Ch'ow asked (p. 65) I venture to enquire wherein, Master, you excel? Mencius said, 'I understand words.'" He asked farther, "What do you mean by saying that you understand words?" Mencius replied (p. 67), "When words are one-sided I know how the mind of the speaker is clouded over. When words are extravagant I know how the mind is fallen and sunk. When words are all depraved, I know how the mind has departed from principle. When words are evasive, I know how the mind is at its wits' end. These evils growing in the mind do injury to government, and displayed in government are hurtful to the condition of affairs. When a sage shall again arise, he will certainly follow my words." Mencius acknowledged that he knew words, moreover he knew the trouble to which words give rise and he carried to extremes the happiness in which they result. When he heard the man's question, he knew of course the desire contained in the expressions made use of. Knowing what they contained he knew in what they would result, that it would certainly be evil.

CHAPTER III.

Mencius also said, "The happiness of the people, I am hoping that the king will change, I am daily hoping for this," (p. 107) In the case of Mencius leaving the king (slowly) was it the same king to whose court he formerly would not go? If it were so he formerly straightway despised him and afterwards esteemed him greatly. If it were not so, (the same king) then the former king's dominions he would not leave, but the latter's he would depart from. The latter king was far inferior to the former, yet on leaving him he slept three days' in Chow; (in the other case) he was not inferior, yet Mencius would not see him but slept at King-chow. How was it that Mencius' conduct

in the former and latter cases, was not identical? That which he did in reference to the king from beginning to end is not of the same kind (consistent). Moreover, when Mencius was in Loo, P'ing the duke of Loo wished to see him. One of his favourites Tsang Ts'ang slandered Mencius, and prevented duke P'ing. Go Ching informed him, and he replied, "A man's advancement is effected, it may be, by others and the stopping him is, it may be from the efforts of others. But to advance a man or to stop his advance is really beyond the power of other men. My not finding in the prince of Loo one to trust me and to follow my counsel is from Heaven," (p. 55). In this case, which was the former, he did not find such in Loo, in the other the later (in date) he did not find such in Ts'e. There is no difference in the cases. The former depended upon Heaven, the latter depended upon the king. What is there fixed or certain about these remarks and decisions of Mencius? Not obtaining advancement when the king of Ts'e gave him no office was just as if one of the Tsang Ts'ang sort had slandered him. This is also being "stopped in advancing by the efforts of others."

In both cases it was by Heaven's decree that he did not find (a ruler to trust him and follow his counsels) and it was beyond the power of man. When leaving Ts'e why did he not travel quickly? why did he withdraw leisurely, sleeping three nights (in Chow)? The decree of Heaven did not give him to meet with a congenial ruler in the king of Ts'e, that is the king of Ts'e would not use his counsel; how should heaven within three days reverse its decrees, and give him to find the king to his mind? In Loo this depended upon Heaven, he gave up his idea and entertained no hope, in Ts'e this depended upon the king and he thought that there was just room for hope. Thus it was that not finding a king to his mind, in one case depended upon man.

If any say, 'When he first left (Ts'e) he could not be sure of Heaven's decree; he

hoped that during the three days the king would send some one to call him again; the decree of Heaven would be perchance during those three days, therefore he was right.' If we say this is right, the king of Ts'e first letting him go was not Heaven's decree. But supposing Heaven's decree was only during the three days if duke Ping of Loo had likewise had three days, he might have rejected Tsang Ts'ang's counsels and rather have followed Gō-ching's advice and have gone to visit Mencius. Mencius decided this to have depended upon Heaven, how was it that he decided so quickly in this case? If the duke in the course of three days had visited Mencius, how would it have been with what he had formerly said? "When Mencius left Ts'e, Ch'ung Yu questioned him upon the way saying, "Master, you look like one who carries an air of dissatisfaction in his countenance. But formerly I heard you say, 'The superior man does not murmur against Heaven, nor grudge against men.' Mencius said, That was one time and this is another. It is a rule that a true Imperial sovereign should arise in the course of five hundred years, and that during that time there should be men illustrious in their generation. From the commencement of the Chow dynasty till now more than 700 years have elapsed; judging numerically the date is past. Examining the time, we might expect such. But Heaven does not yet wish that the Empire should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?" Mencius says, "It is a rule that a true Imperial sovereign should arise in the course of five hundred years."† How did he know

* Mencius must have quoted this from Confucius; see Anal., xiv. xxxi.

† Dr. Legge remarks "that 500 years, is speaking in very round and loose number, even if we judge from the history of China prior to Mencius." The critic here, as we shall see, seems to be also out in his reckoning, as he calls B.C. 2205-1766 a 1000 years and 1766-1122 another thousand.

this? Ti-kah* (B.C. 2436) ruled the Empire until Yaou (B.C. 2356) became ruler; Yaou transmitted it to Shun (B.C. 2256) and he also ruled the Empire; Shun transmitted it to Yü (the great Yu, B.C. 2205) and he also ruled the Empire. These four sages governed the Empire, perpetuating uninterruptedly the succession. Yü to T'ang (B.C. 1766) moreover was a thousand years; T'ang to Chow (Wu-wong, B.C. 1122) was also the same. (†) Wen-wong † first arose, and at the close of his reign transmitted his power to Wu-wong. Wu-wong died and Chung-wong (B.C. 1116) with the duke of Chow ‡ together ruled the Empire; from Chow to Mencius (Circa B.C. 350) there were also seven hundred years and no true Imperial sovereign; the five hundred years in which there ought to have been such a sovereign were fulfilled, yet in which generation was this the case? (Mencius) saying, "That it is a rule that five hundred years should certainly have such a sovereign," who ever said so? When he narrates fabulous things, examine the evidence, he gives credence to exceedingly exaggerated sayings. He departed from Ts'e on not finding the ruler congenial carrying an air of dissatisfaction in his countenance; this is not worthy in Mencius! because compared with every-day Confucianists there is no evidence of any difference. He took five hundred years as the time in which Heaven produces a sage, and said "But Heaven does not yet wish that the Empire should enjoy tranquillity and good order." His idea was that Heaven wishing that the Empire should enjoy tranquillity and good order, ought in five hundred years to produce a sage-like king. So Mencius' words declare Heaven's purpose of producing sages. Is then five hundred years

the destined time for Heaven producing a sage? If this is the destined time, why did not Heaven produce a sage? It was not the time destined for an Imperial sage, therefore he was not produced. Mencius holding this belief shows that he did not understand Heaven. "From the beginning of the Chow dynasty until the present time more than seven hundred years have elapsed." Judging numerically the date is past, but examining the features of the times, we might expect him. Why does not he say, "The date is past?" What does he mean by "We may expect?" The 'date' is 'the time,' the 'time' is the 'date.' The date past, is the past five hundred years. From Chow to the present time more than seven hundred years have elapsed, that is two hundred years over: the time has gone by: when he says 'the time,' 'we might expect,' how is this to be explained? He says, "It is a rule that a true Imperial sovereign should arise in the course of five hundred years," and again "During that time there should be men illustrious in their generation." These are either like the king or different from him. If alike what need to mention both? If different what sort of men are they? Shall we call them men akin to Confucius and of the same sort as Mencius, instructors of later disciples arousing the intellect of the stupid and unlearned?

Already had Confucius and he himself (Mencius) been produced; if you say the illustrious are sage-like ministers, they ought to appear at the same time as the (Imperial) sage. The Imperial sage being produced the sage-like minister appears. If you say when five hundred years have elapsed, then why say "in the course of?" If not saying absolutely five hundred years will you say 'in the course of them?' This is to say in the course of two hundred or three hundred years, then the sages cannot be ministers to the Imperial sage of five hundred years. Thus when Mencius says, "In the course of them there should be men illustrious," he is really speaking of whom?

* 帝嚳 Ti K'ah, M. M., p. 366.

† 文王 Wen Wong, M. M., p. 177, No. 570, the title by which Si P'eh was canonized.

‡ 周公 Chow Kung, M. M., p. 20, Wu Wong's younger brother. He ranks as second only to Yaou and Shun in virtue, wisdom and honours.

"But Heaven does not yet wish that the Empire should enjoy tranquillity and order, if it wished this, who is there besides me to bring it about? Speaking thus if it be not saying that he himself ought to be king, it is, there being a king, he ought to be that king's minister. To be the (sage) minister of a (sage) king belongs to Heaven's (decree). If Heaven did not decree at the time to give the Empire tranquillity and order he ought not to have been bent on tranquillising it. Being full of resentment at Ts'e, and wearing an air of dissatisfaction was very wrong of him!"

A. B. HUTCHINSON.

(To be continued.)

* If we compare the above chapter with ch. ix. p. 167 *ante*, it is evident that it was an ancient belief in China that before the rise of a great statesman or ruler the Feug or Fung Wang Bird would appear, and that an interval of 500 years should elapse after one great ruler had appeared before another should arise. It is very singular that in the West about the time of Wang Ch'ung

we find the same interval of 500 years connected with the appearance of a marvellous Bird, the Phoenix, as appears from the subjoined extract from the Epistle of Clement of Rome to the Corinthians (A.D. 78-96, § 25). "The Phoenix. Let us observe the wonderful sign which takes place in Eastern lands, namely those of Arabia and the regions round about. For there is a bird which is called Phoenix. This, which is the only one produced, lives 5000 years, and as soon as it approaches dissolution by death makes for itself a shrine of frankincense, myrrh and other aromatics, into which it enters when the time is complete, and it dies." He then details the growth of the new one from a worm produced by the corrupt carcass of its predecessor and its flight from Arabia to Heliopolis and adds, "The priests thereupon inspect the records of the times, and find that it has come when the 500 years is accomplished." Herodotus, II. 73, mentions the same bird; Tacitus an. vi. 28, gives it a cycle of 250 years; Lepsius *Einleitung*, p. 183, of 1500; (EMan of 500. The myth seems to have had its origin in Egypt, and it is a strange coincidence that the cycle of 500 years associated with it in the West should be found in Far Eastern Cathay connected with the advent of a great ruler with which, but independently is also connected the appearance of a fabulous bird. I am indebted to the Translation of Clement by B. H. Cowper, R.T.S., and to Chambers's *Encyclopædia*, art. Phoenix, for the above information.

ALCHEMY IN CHINA.

The search itself rewards the pains,
So though the chymist his great secret miss,
For neither it in art nor nature is,
Yet things well worth his toil he gains,
And does his charge and labour pay,
With good unsought experiments by the way.

—COWLEY.

One in their etymological origin, the words Alchemy and Chemistry describe different stages in the progress of the same science. The former represents it in its infancy nursed on the bosom of superstition; its field of vision limited to special objects, and vainly striving to accomplish the impossible. The latter presents it in its maturity, when, emancipated from puerile fancies, it claims the realm of nature for its

domain, and the laws of matter as its proper study.

In its earlier stage, it acknowledged no other aim than the pursuit of the philosopher's stone and the elixir of life. In its more advanced state, it renounces them both, yet it secures substantial advantages of far greater magnitude; alleviating disease and prolonging life by the improvements it has introduced into the practice of medicine;

while by the mastery it gives us over the elements of nature, it surpasses the most sanguine expectations of its early votaries.*

Those early votaries, whether they lived and laboured in the West or East, should not be forgotten. They were the intrepid divers who explored the bottom of the stream and laid the foundation for those magnificent arches on which modern science has erected her easy thoroughfare. Like coral insects, "building better than they knew," they toiled upwards in the midst of darkness, guided only by a faint glimmer of the light, but without any conception of the extent and richness of the new world of knowledge that was destined to spring from their ill-directed labours. Heirs of the world's experience, and themselves daring experimenters, we need not be surprised to find them in possession of a large mass of empirical information.†

The old Arabian Geber, as early as the eighth century, was acquainted with the preparation of sulphuric acid and aqua regia;‡ and gave an elaborate description of the more useful metals.

* The eminent chemist, Dr. J. W. Draper of New York, in a recent lecture on evolution, gives ancient alchemists the credit of being the first to seize the grand idea of evolution in its widest extent as "A progress from the imperfect to the more perfect, including lifeless as well as living nature, in an unceasing progression in which all things take part towards a higher and nobler state." "In this slow development," he adds, "Nature has no need to hasten—she has eternity to work in; it is for us to ascertain the favouring conditions, and by imitating or increasing them to accelerate the work." These views are prominent in the writings of all the leading alchemists of China.

† Cowley expresses this idea in the verses prefixed to this essay, which it must be confessed contain more truth than poetry. Humboldt (*Cosmos*, vol. II.) speaks of Albertus Magnus as "an independent observer in the domain of analytical chemistry;" and adds, "It is true that his hopes were directed to the transmutation of metals, but in his attempts to fulfil this object, he not only improved the practical manipulation of ores, but also enlarged the insight of men into the general mode of actions of the chemical forces of nature."

‡ "Chemistry," says A. von Humboldt, "first begins when men have learned to employ mineral acids and powerful solvents."

In the twelfth century Albertus Magnus understood the cupellation of gold and silver, and their purification by means of lead, as also the preparation of caustic potassa, ceruse and minium.

In the thirteenth, Roger Bacon described with accuracy the properties of saltpetre, giving the recipe for gunpowder; and approaching very nearly to the explanation of the functions of air in combustion.

In the same century, Raymond Lully described the process of obtaining the essential oil; and a little later Basil Valentine obtained copper from blue vitriol by the use of iron; and discovered antimony, sulphuric ether, and fulminating gold. Isaac de Hollandais fabricated gems and described the process. Brandt, while analysing a human body in quest of the philosopher's stone, stumbled on the discovery of phosphorus.

In the early part of the sixteenth century, Paracelsus did much to overthrow the inert methods of the Galenists, and gained a great and well-deserved reputation by introducing the use of mineral medicines, i.e. of chemical compounds.* This last-named individual, though among its more modern professors, may be taken as the very best type of the so-called science of alchemy, whether in its wisdom or its folly, in the absurdity of its pretensions, or in the solid value of its actual achievements. His name, Aureolus Theophrastus Bombastes Paracelsus von Hohenheim is synonymous with charlatan; and his fate sadly illustrates the history of his profession, which one of his fellow-labourers describes as "beginning in deceit, progressing with toil and ending in beggary." His life was terminated like those of so many professed adepts, by imbibing a draught of his own elixir.† Nor was Paracelsus the

* "With the rise of the Spagyrist and Paracelsus, who taught that the true use of chemistry is not to make gold, but medicines, we seem to perceive the first attempt at a rational pursuit of the study."—(Review of article "Chemistry" in the *Encyclopædia Britannica*. *Nature*, January 1877.)

† Of martyrs of science of this description, no country can show a longer catalogue than

last victim of this bewitching delusion. In 1784, Dr. Price, an English physician, after having made gold in the presence of several persons, and presented some of the precious product to George III., on being examined by a scientific commission, committed suicide to escape the scheme of exposure.

In the last century, Dr. Semler, a well-known theologian of Germany, also tried the fascinating experiment. A trusty servant, to save him from disappointment, stealthily dropped a little gold leaf into his wonder-working mixture, and the professor was, of course, successful. When the experiment was repeated, the same servant or some member of his family, to save expense, substituted tobacco for gold leaf. The result was an ignominious failure; and but for conscience fortified by religious principle, together with the fact that he was more of a dupe than a deceiver, Semler too, would have hanged or poisoned himself as a refuge from disgrace. To these cases found in most of the current books* may be added the name of Dr. Barnard, "the diamond maker of Sacramento," who with his feet on the auriferous dust of California sacrificed his life a few years ago in the vain attempt to manufacture something more precious than gold. Charging a hollow sphere with the costly ingredients, which on the application of fire were to crystallize into diamonds, he was blown into the air by a premature explosion, and died without revealing the secret of which he believed himself to be the sole depositary.† This

China. It may be found *in extenso* in native polemics against the Taniist religion, or scattered through the pages of the national histories. It will be sufficient here to refer to the Emperors Mutsung and Wutsung of the Tang dynasty, both of whom are said to have shortened their lives by drinking a pretended elixir of immortality.

* Of these one of the most entertaining and instructive is *L'Alchimie et les Alchimistes*, by Louis Figuier.

† His melancholy history was given at length under the title of "The Diamond Maker of Sacramento," some years ago in the *Overland Monthly*, a spirited magazine of San Francisco, successively edited by the poet Bret Harte, and

suggests the possibility that the race of alchemists may not yet be altogether extinct, even among us. In Westphalia, an association of alchemists existed under the name of *Societas Hermetica* as late as the year 1819; and in Canada, the papers tell us of a man who recently (1877) committed suicide for the avowed purpose of testing the virtues of a restorative elixir, which he professed to have invented.*

In China, the Hermetic art still flourishes in full vigour. The Abbé Hue, in his History of Christianity in China, relates an amusing incident illustrating the ardour with which these persevering orientals still continue to pursue the golden phantom. When the missionaries established themselves in Chau-ch'ing in Canton province, a company of educated natives, possessed of considerable means, were busily engaged in seeking to solve the problem of ages. A servant of the missionaries hinted to them that those learned Europeans were already in possession of it. Believing his assertion they began to load him with favours to induce him to obtain the secret, for their advantage. They gave him fine clothes, and furnished him with money to hire handsome apartments, and purchase a beautiful wife; while he, on his part, was in no haste

the Hon. B. P. Avery, late U. S. Minister at Peking. Against the possibility of procuring by artificial means transparent crystals of pure carbon, science does not undertake to pronounce; and more than one experimenter has claimed to have achieved partial success.

* By the side of his lifeless corpse a letter was found directing that "A few particles of my 'creative all-changeful essence,' be scattered over my remains; when the elements will resolve themselves into a new combination, and I will reappear a living evidence of the truth of this new discovery." If these are the words of a madman, they are those of one whose brain was turned by the study of Alchemy. I have only to add that a large bottle containing the elixir, was found standing by the letter.—*Scientific American*, March 31st 1877.

If this poor fellow was the last to offer himself as a sacrifice to the Moloch of Alchemy, the last alchemist who succeeded in victimising the public was the notorious Count Cagliostro, who after vending his "elixir of immortal youth" in most of the courts of Europe, closed his career in a papal prison in 1795.

to fulfil his engagement. He was only waiting for the western sphinxes to open their lips. But the patience of his generous victims finally gave out; or what is more probable, they learned from the missionaries that they had no such secret to communicate. To escape their vengeance, the crafty rogue was compelled to fly to a neighbouring city, where he ended his days in a prison.

If the Chinese are the last to surrender this pleasing delusion, *there is good reason to believe that they deserve the more honourable distinction of being the first to originate the idea.*

The origin of an idea so fruitful in results, is a question of great interest; and many writers have expended on it the resources of their learning. Some find it in the mythology of the Greeks, maintaining—an interpretation older than the Christian era—that the golden fleece sought for by the Argonauts, was merely a sheepskin on which was inscribed the secret of making gold,* and this fancy derives, it must be confessed, a little support from the circumstance that Medea is represented as possessed of the corresponding secret of perpetuating or restoring youth, having out to pieces and reconstructed her aged father-in-law.

Some again discover the origin of the idea in Egypt, the land of (Thoth) Hermes Trismegistus, and allege in corroboration of their view, that the ancient Egyptians possessed considerable skill in practical chemistry. But the advocates of its Egyptian origin are not able to trace it back farther than the time of the Ptolemies, and students of Hindoo literature maintain that the Indians possessed a knowledge of it long before that date, though it must not be forgotten that there is nothing more uncertain than the chronology of ancient India.†

* This construction of the legend comes from Dionysius of Mitylene, who lived circa B.C. 50.

† Some instructive disclosures on this subject may be found in a lecture of the late Cardinal Wiseman, entitled "Early History." It has been asserted by those who claim to be well versed in the history of India, that, in that

Others adduce conclusive proof to show that modern Europe received it from the Arabs. They have not however shown that the Arabs were its authors; and seem scarcely to have entertained a suspicion that those wandering sons of the desert, like birds and bees, were nothing more than agents, through whom a prolific germ was conveyed from some portion of the remoter East. What that portion is, the name of Avicenna, one of the most eminent of the Arabian scholars, might have served to suggest, if they had followed the leading of words as carefully as a certain erudite orientalist* who not only finds in India the origin of the doctrines of Pythagoras, but recognizes his name under the disguise of Buddha-guru! For what is Avicenna but Ebn Cinna? And what is Ebn-Cinna or Ibn Sina, as it is sometimes written but a "Son of China," a designation possibly assumed by the learned physician, because he was born at Bokhara on the confines of the Chinese Empire?

If we were as ready to rest in etymologies as the above cited orientalist, who triumphantly concludes a chapter with that curious derivation of the name of Pythagoras, we might consider our point as carried. Our etymology is, to say the least, as good as his; but we let it go for what it is worth and rest our argument on better evidence.†

country, the earliest date that can be considered historical is April 337 B.C., the date of its invasion by Alexander the Great.

* Pococke, *Greeks in India*.

† Nothing is more fallacious than the attempt to identify words in different languages by means of a mere superficial resemblance. Some years ago, in reading the *Amour Medecin* of Molière, I fancied I had detected a translation in a combined form of the most familiar names for the Chinese elixir of life. The word *orviétan*, which is made so conspicuous in one of the scenes, describes a mysterious panacea, whose virtues the vendor vaunts in strains as pompous as those of the Chinese alchemist. It struck me at once that, setting aside the accent which goes for nothing in etymology, it might be taken as expressing 金丹 and 長生丹 golden elixir and elixir of long life. Littré and the *Dictionnaire de l'Académie* decided against me, referring the word to the old city of Orviététo (*urbs vetusta*).

But whatever the source of the name, the

It is not improbable, as we shall attempt to show, that the true cradle of alchemy was China—a country in which one of the oldest branches of the human family began their career of experience; a country in which we discover so many of the seeds of our modern arts; germs, which dwarfed and stunted in their native climate have only been made to flourish by a change of soil. To establish this, would be an interesting contribution to the history of science; and it might perhaps lead us to take an optimistic view even of the sins and follies of mankind, to discover that our modern chemistry, which is now dropping its golden apples into the lap of western enterprise, had its root in the religion of Tao, the most extravagant of the superstitions of the East.

We shall briefly sketch the rise and development of alchemy in China, and then conclude by comparing it with the leading phases of the same pursuit as exhibited in western countries.

Originating at the least six hundred years before the Christian era,* the religion of Tao still exerts a powerful influence over

thing itself answers so exactly to the Chinese *tan* or elixir, that I cannot forbear quoting a few lines descriptive of its qualities.

ROUANARELLI:

Monsieur, je vous prie de me donner une
Boîte de votre orviétan, que je m'en
Vais vous payer.

L'OPÉRATEUR.

L'or de tous les climats qu'entoure l'Océan
Peut-il jamais payer ce secret d'importance?
Mon remède guérit, par sa rare excellence,
Plus de maux qu'on n'en peut nombrer dans
tout un an;

La gale, la rogne, la teigne, la fièvre, la peste, la
goutte, vérole, descente, rougeole,
O grande puissance de l'orviétan!

The reader may compare this with passages quoted in the sequel from Taoist books.

N.B.—Or in the first line of the description is an evident allusion to the first syllable of the name, which the vender takes to mean 'golden.'

* It is indigenous to China, and though we are unable to trace it to an earlier date there is good reason to believe that it is as old as the Chinese race. The connexion of Alchemy with Taoism did not escape the notice of the earlier Jesuit missionaries, but the Rev. Dr. Edkins, in a paper on Taoism published about twenty years ago, was the first, I believe, to suggest a Chinese origin for the Alchemy of Europe.

the mind of the Chinese. This is not the place to discuss either its sober tenets or its wild fantasies, but there is one of its doctrines that connects it closely with our present subject. It looks on the soul as only a more refined form of matter; regards the soul and body as identical in substance, and maintains the possibility of preventing their dissolution by a course of physical discipline. This is the seed thought of Chinese Alchemy; for this materialistic notion it was, that first led the disciples of Lao-tze to investigate the properties of matter.

Its development is easy to trace. Man's first desire is long life—his second is to be rich. The Taoist commenced with the former, but was not long in finding his way to the latter. As it was possible by physical discipline to lengthen the period of life, he conceived that the process might be carried on without limit, and result in corporeal immortality. Its success, in his view, depended mainly on diet and medicine; and in quest of these he ransacked the forest, penetrated the earth, and explored distant seas. The natural longing for immortality was thus made under the guidance of Taoism, to impart a powerful impulse to the progress of discovery in three departments of science, botany, mineralogy and geography. Nor did the other great object of pursuit remain far in the rear. A few simple experiments such, as the precipitation of copper from the oil of vitriol, by the application of iron, and the blanching of metals by the fumes of mercury, suggested the possibility of transforming the baser metals into gold.* This brought on

* Science is not opposed to the abstract theory of transmutation. Indeed the modern chemist has been led by the phenomena of allotropy and isomerism, not to speak of other considerations, almost to accept as a principle, what he lately denounced as a groundless assumption of his ancient forerunner, viz., that a fundamental unity underlies many if not all the forms of matter. On this subject see two interesting papers in the current volume of *Nature* (pp. 598, 625) on the question, "Are the Elements elementary?" The writer speaks approvingly of the hypothesis of *original* matter having a molecular or atomic structure; all the molecules being uniform in size and in shape; but not all

the stage another and, if possible, a more energetic motive for investigation. The bare idea of acquiring untold riches by such easy means, inspired with a kind of phrensy minds that were hardly capable of the loftier conception of immortality. It had moreover the effect of directing attention particularly to the study of minerals; the most prolific field for chemical discovery.

Whether in the vegetable or the mineral kingdom, the researches of the Chinese alchemist were guided by one simple principle, the analogy of man to material nature. As in their view the soul was only a more refined species of matter and was endowed with such wondrous powers, so every object in nature, they argued, must be possessed of a soul, an essence or spirit, which controls its growth and development, a something not unlike the *essentia quinta* of western Alchemy. This they believed to be the case, not only with animals, which display some of the attributes of mind, but with plants which extract their appropriate nourishment from the earth, and transform it into fruits; and the same with minerals, which they regarded as generated in the womb of the earth. It was to this half spiritual half material theory, that they had recourse to account for the transformations that are perpetually going on in every department of nature. As the active principal in each object was so potent in effecting the changes which we constantly observe, they imagined that it might attain to a condition of higher

possessed of the same amount of motion;—the difference of their motions giving rise to all the properties of the various elements." The speculation which resolves matter into force tends in the same direction. The question is one of so much interest that I venture to cite another authority. "I must confess," says Professor Cook, "that I am rather drawn to that view of Nature, which has favour with many of the most eminent physicists of the present time; and which sees in the Cosmos, besides mind, only two essentially distinct beings, namely, matter and energy which regards *all matter as one*, and all energy as one; and which refers the qualities of substances to the affections of the *one substratum modified by the varying play of forces*."—Lectures on the New Chemistry, Lecture 4th, International Series.

development and greater efficiency, such an upward tendency was in fact perpetually at work; and all things were striving to "purge off their baser fires," and enter on a higher and purer state. Nor were they merely striving to clothe themselves with material forms of a higher order. Matter itself was constantly passing the limits of sense and putting on the character of conscious spirit. This idea threw over the face of nature a glow of poetry. It awakened the torpid imagination and created an epoch in literature. It kindled the fancy of Chwang-tze, inspired the eloquence of Lieh-tze, and it figures in a thousand shapes among the graceful tales of the Liau-chai. It filled the earth with fairies and genii. An easy step connected them with those mysterious points of light, which in all ages have excited so powerfully the hopes and fears of the human race. Astrology became wedded to alchemy, and the five principal planets bear in the current language of the present day, the names of the elements over which they are regarded as presiding.

In China, as elsewhere, alchemy has always been an occult science.

Its students have been pledged to secrecy, and their knowledge transmitted mainly by means of oral tradition, each adept tracing his lineage back to Hwangte (B.C. 2700) or Wanchungtsze, as the free-mason deduces his pedigree from Solomon or Hiram of Tyre.*

Their doctrines, like the delicate beauties of some eastern climes, were never allowed to go abroad without being covered with a veil. They were wrapped in folds of impenetrable mystery, and expressed for the most part in the measured lines and metaphorical language of poetry. Still, in spite of every precaution that pride or jealousy was able to suggest, some of their secrets would gradually ooze out, and many of the rules

* *Hwang-te* is at least semi-mythical. The earliest historical sovereign who became a votary of Alchemy was *T'ien-shu-hwang*, the builder of the great wall. B.C. 220.

for working metals, now in common use, bear in their very turns the stamps of an alchemic parentage.

After this cursory survey, it may not be amiss to introduce a few extracts from native authors, professors of the mysterious lore, in order to ascertain how far they corroborate the foregoing views, but especially to aid us in deciding whether any real connexion is to be traced between the Chinese and European Schools of Alchemy.

1. FROM KAO SHANG TSE.
*The Secret of Immortality.**

"The body is the dwelling-place of life; the spirits are the essence of life, and the soul is the master of life. When the spirits are exhausted the body becomes sick; when the soul is in repose the spirits keep their place; and when the spirits are concentrated the soul becomes indestructible. Those who seek the elixir must imitate the *Yin* and *Yang* (the active and passive principles in nature) and learn the harmony of numbers.

They must govern the soul and unite their spirit. If the soul is a chariot, the spirits are its horses. When the soul and spirits are properly yoked together, you are immortals."

2. FROM TAN TSE.
The Power of Miracles.

"The clouds are a dragon, the wind a tiger. Mind is the mother and matter the child. When the mother summons the child, will it dare to disobey? Those who would expel the spirits of evil must (by the force of their mind) summon the spirits of

* These extracts are not arranged in the order of time. The antiquity of the system will be considered in another place; and I begin with two from writers whose age I am not able to fix with precision. For the citations from both I am indebted to a compilation in twelve volumes entitled 百子金丹. The name literally taken would suggest a work specifically on the subject of Alchemy; but it is figurative and means the elixir or quintessence of the philosophers. Among the philosophers cited those who favoured alchemy are in a very small minority.

the five elements. Those who would conquer serpents must obtain the influences of the five planets. By this means the *Yin* and *Yang*, the dual forces of Nature, may be controlled; winds and clouds collected; mountains and hills torn up by the roots; and rivers and seas made to spring up out of the ground. Still the external manifestation of this power is not so good as the consciousness of its possession within."

3. FROM THE SAME.
The Adept Superior to Hunger, Cold and Sickness.

"He inhales the fine essence of matter, how can he be hungry? He is warmed by the fire of his own soul, how can he be cold? His five vitals are fed on the essence of the five elements, how can he be sick?"

4. FROM LU-TSU OF THE TANG DYNASTY.*
Patience Essential to Success.

"Would you seek the golden *tan* (the elixir) it is not easy to obtain. The three powers, (sun, moon and stars) must seven times repeat their footsteps; and the four seasons nine times complete their circuit.

You must wash it white and burn it red; when one draught will give you ten thousand ages, and you will be waited beyond the sphere of sublunary things."

5. FROM THE SAME.
The Necessity of a Living Teacher.

"Every one seeks long life, but the secret is not easy to find. If you covet the precious things of heaven, you must reject the treasures of earth. You must kindle the fire that springs from water† and evolve

* Lu-tsu (or Lü-yien) flourished in the latter half of the 8th century. In early life respected as a scholar and a magistrate, and in later years famed for the eloquence of his style, and the elevation of his character, he did much to revive the decaying credit of the "school of the Genii." His works are voluminous and well known, but, like most of those ascribed to the great masters of Taoism, probably comprehend much that is not genuine.

† This phrase reminds us of a quaint piece of doggerel from the pen of George Ripley, a noted

the Yin contained within the Yang. One word from a sapient master, and you possess a draught of the golden water."

6. FROM THE SAME.

The Chief Elements in Alchemy.

"All things originate from earth. If you can get at the radical principle, the spirit of the green dragon is mercury, and the water of the white tiger* is lead. The knowing ones will bring mother and child together, when earth will become heaven, and you will be extricated from the power of matter."

7. FROM THE SAME.

Description of the Philosopher's Stone, Self-culture necessary to obtain it.

"I must diligently plant my own field. There is within it a spiritual germ that may live a thousand years. Its flower is like yellow gold. Its bud is not large, but the seeds are round (globules of mercury?) and like to a spotless gem. Its growth depends on the soil of the central palace (the heart), but its irrigation must proceed from a higher fountain (the reason). After nine years of cultivation, root and branch may be transplanted to the heaven of the greater genii."

alchemist of England, who died in 1490, notwithstanding the medicines recommended in his two books on *Alchymia* and *Aurum Potabile*. The following are a few of his incomprehensible verses.

"The wall must brenne in water clear
Take good heed, for this they fere,
The fire with water brent shall be,
The earth on fire shall be set
And water with fire shall be knit.

Of the white stone and the red
Lo here is the true deed."

* Yin and Yang, are the dual forces which control the elements of nature. Though generally referred to the sexual system, their chief symbols are the sun and moon, and the original signification of the terms is light and darkness.

The 'tiger' and 'dragon' are synonyms for the oft-repeated Yin and Yang. Their use in this sense is comparatively ancient, as we may gather from the title of a book still extant called 白虎通 by the historian Panku in the first century of our era.

8. FROM A BIOGRAPHER OF LÜ-TSU.

Speaking of the labours of his great master, he says, "Among the eight stones, he made most use of cinnabar, because from that he extracted mercury, and among the five metals, he made most use of lead because from that he obtained silver. The fire of the heart (blood) is red as cinnabar; and the water of the kidneys (urine) is dark as lead. To these must be added sulphur that the compound may be efficacious. Lead is the mother of silver, mercury the child of cinnabar. Lead represents the influence of the kidneys, mercury that of the heart."

But "*jam claudite rivos*," some reader is no doubt ready to exclaim, "enough of this jargon or rather gibberish." For is it not truly gibberish, if Dr. Johnson was correct in deriving that word from the name of Geber the great alchemist? We must however, plead for the privilege of introducing a few extracts from the *Hu-chen-pien*,* a work which still holds the place of a text-book among the followers of Lao-tze. They will serve to indicate the spirit and aim of these operations, though the processes are still carefully concealed. In fact, all that is given to the public seems merely designed to inflame the imagination and to induce readers to place themselves under the instruction of a Taoist Master.

1. *The Great Motive*.—"However long this mortal life, its events are all uncertain. He who yesterday bestrode his horse so grandly at the head of the street, to-day is a corpse in the coffin. His wife and his wealth are his no longer. His sins must take their course, and self-deception will do no good. If you do not seek the great

* This collection bears the name of the principal tract 悟真篇, which dates from the beginning of the 16th century. It is usually bound up with the 參同契 a more weighty production, which comes down from the 2nd century the phrase for the precipitation of silver is 下水中銀.

remedy, how will you find it? if you find out the method and do not prepare it, how unwise are you!"

2. *A Vindication*.—"If the virtuous follow a false doctrine, they reclaim it, but if the vicious profess a true doctrine they prevent it; so it is with the golden elixir. A deviation of an inch leads to the error of a mile. If I succeed, then my fate is in my own hands, and my body may last as long as the heavens. But the vulgar pervert this doctrine to the gratification of low desires, (such as those for wealth and pleasure)."

3.—*Outline of Process*.—"In the gold furnace, you must separate the mercury from the cinnabar, and in the gemmy bath you must precipitate the silver from the water. To wield the fires of this divine work is not the task of a day. But out of the midst of the pool suddenly the sun rises."

No one at all acquainted with the operations of chemistry, can fail to remark how much is implied in this reference to the precipitation of silver. Nor can any one familiar with the language of western alchemists avoid being struck by the similarity of the terms here employed. As he reads of "separating mercury from cinnabar," "precipitating silver," "veiling the fires of the divine work," the "gemmy bath," and the "sun rising out of the pool," does he not fancy himself perusing a fragment from Lully or Albertus, describing the *balneum mariae*, and the production of gold?

We add three more to our series of illustrative extracts.

1. *The Reason for Obscure and Figurative*

* A few years ago I made the acquaintance of a Kiangai man by the name of Hing, who had published a book of some literary merit, and was withal an ardent student of the occult sciences. A manuscript volume of his own compilation, which he permitted me to examine, contained amongst other diagrams, one which represented the sun rising out of a smoking furnace—showing that the hermetic symbol for gold is the same in China as in Europe.

Phraseology.—"The holy sage was afraid of betraying the secrets of Heaven. He accordingly sets forth the true Yin and Yang, under the images of the white tiger and the green dragon. And the harmony of the two chords he represents under the symbols of the true lead and the true mercury."

2. *Nature of the Inward Harmony*.—"The two things to be united are *wu* and *yo*, the *me* and the *not me*. When these combine the passions are in harmony with nature, and the elements are complete."

In other passages we have noticed the outcropping of a moral idea. In this we find a materialistic doctrine suddenly metamorphosed in the most subtle form of pantheistic idealism.

3. *Self-discipline the best elixir* (from *Tsun tsze not in Wu chen pien*).—"Among the arts of the alchemist is that of preparing an elixir, which may be used as a substitute for food. This is certainly true; yet the ability to enjoy abundance or endure hunger, comes not from the elixir, but from the fixed purpose of him who uses it. When a man has arrived at such a stage of progress, that to have and not to have are the same; when life and death are one; when feeling is in harmony with nature; and the inner and the outer worlds united—then he can escape the thralldom of matter, and leave sun, moon and stars behind his back. To him it will then be of no consequence whether he eat a hundred times in a day, or only once in a hundred days." We might fill volumes with similar extracts, without we fear, adding much to the information of our readers.

The composition of the elixir was a secret which the alchemist did not care to divulge. If therefore we seek for precise directions for its preparation in the writings of a professed adept we seek in vain.

There is indeed one oft-repeated formula which appears to be absurdly simple. It is this:—"Pb. 8 oz., Hg: $\frac{1}{2}$ lb.; mix thoroughly and the combination will result in a mass of

the golden elixir." But it ceases to be simple when we learn that both metals and proportions are to be taken in a symbolical sense; that in fact, instead of indicating the materials of the elixir, they only point to the precise moment when the final touch is to be given to a complicated process, viz., one minute after the full of the moon. If this resolves itself into 'moonshine,' another which has the air of being more in detail is still less luminous. "Plant the *Yang* and and grow the *Yin*, cultivate and cherish the precious seed. When it springs up it shows a yellow bud; the bud produces mercury, and the mercury crystallizes into granules like grains of golden millet. One grain is to be taken at a dose, and the doses repeated for a hundred days, when the body will be transformed, and the bones converted into gold. Body and spirit will both be endowed with miraculous properties, and their duration will have no end." These recipes are both from standard text-books of the Taoist school.*

We find a more explicit account of the composition of the elixir in the *Ko-ohi king-yuen* 格致鏡源 or *Mirror of Scientific Discovery*; but here again we are not favoured with anything beyond a barren inventory of ingredients without any statement of proportion or manipulation.

"The elixir of the eight precious things," says this author, "is so called because it contains cinnabar, orpiment, realgar, sulphur, saltpetre, ammonia, empty green (an ore of cobalt) and mother of clouds (a kind of mica)."

This, and the other passages above cited, throw, we confess, very little light on any question of practical science; but they are not unimportant in relation to the history

* The former is from the *悟貞篇* the latter from the *道法統宗*. *Koh-kung* (or *Pao-pa-tze*—*Simplicius*) of the 4th century, is one of the most voluminous writers on the subject. He gives nine varieties of the *tan*, but no clear account of the preparation of any of them.

The following extract from his work may serve

of science, indicating as they do, the spirit and aims of the Chinese alchemists; the most enthusiastic, and as we think, the earliest explorers in a region which has proved to be one of inexhaustible fertility.

The results of their labours in the way of chemical discovery it may not be easy to determine; though it is safe to affirm, that for what they knew on that subject, prior to their recent intercourse with the West, the Chinese are mainly indebted to those early devotees of the experimental philosophy who passed their lives among the fumes of the alembic. The skill which the Chinese exhibit in metallurgy, their brilliant dye-stuffs and numerous pigments; their early knowledge of gunpowder,* alcohol, arsenic,

to show the kind of reasoning by which he and his fellows suffered themselves to be deluded.

陳思王著釋疑論云初謂道術直呼愚民詐偽空言
定矣及見武皇帝試左慈等令斷穀近一月而顏色
不減氣力自若常云可五十年不食正爾復可疑哉
又令甘始以藥含生魚而煮之於沸脂中其無藥者
熟而可食其啣藥者遊戲終日如在水中也又以藥
粉桑飼蠶蠶乃到十月不老又以住年藥食雞雞及
新生犬子皆止不復長又以還白藥食白犬百日毛
盡黑乃知天下之事不可盡知而以臆斷之可任也
但恨不能絕聲色專心以學長生之道耳

* An able paper by the late W. F. Mayers, on the origin of gunpowder, may be considered as decisive against the claims of the Chinese, unless fresh evidence be adduced in their favour. That the Chinese are not indifferent to the discussion, and that the admissions

glauber's salts, calomel and corrosive sublimes:—their pyrotechny, their asphyxiating and anæsthetic compounds, all give evidence of no contemptible proficiency in practical chemistry.*

In their books of curious receipts, we find instructions for the manufacture of sympathetic inks, for removing stains, compounding and alloying metals, counterfeiting gold, whitening copper, overlaying the baser with the precious metals, &c. In some of these recipes a caution is added that neither "women, cats nor chickens," be allowed to approach during the process; obviously a relic of alchemistic superstition.

The Hermes of China has no female disciples, though Europe can boast the names of not a few. The Alchemist of China has generally been a celibate, and very frequently a religious ascetic, to whom the life-giving elixir rather than the auriferous stone was the chief object of pursuit.

Lü tsu, one of the most eminent, is said to have earned immortality by rejecting the art of making gold.†

of one are not accepted by all, are sufficiently shown by the following extract from an examination paper placed before the candidates for the doctorate in Peking, about twelve years ago.

"Fire-arms began with the use of rockets in the Chan dynasty:—In what book do we first meet with the word *p'ao* 炮 for cannon? What is the difference in the two classes of engines to which it is applied? (Applied also to catapults.) Is the defence of K'ai-feng-fu its first recorded use?" &c. Leaving these questions to the native scholars to whom they were addressed, I only add that gunpowder, like many other useful discoveries, probably had more than one independent origin. Its ingredients are articles of daily use and their mode of combination is not limited to any definite proportion, so that the failure of the Chinese to hit upon it after ages of chemical research, would be more surprising than their success.

* See Davis' *China*, chap. 18th, for a very interesting account of the preparation of calomel (chloride of mercury) by a Chinese chemist, and by a truly Chinese process.

In the same chapter the author sketches the fantastic physical theories of the Chinese and adds:—"All this looks very much as if the philosophy of our forefathers was derived immediately from China."

† As the legend goes—shortly after commencing the study of the art, he was met by one of

In the Chinese system there are two processes, the one inward and spiritual, the other outward and material. To obtain the greater elixir, involving the attainment of immortality both must be combined; but the lesser elixir which answers to the philosopher's stone, or a magical control over the powers of nature, might be procured with less pains. Both processes were pursued in seclusion; commonly in the recesses of the mountains, the term for adepts signifying "mountain men."*

In a discourse on metals in one of the works above cited, we are told that the seminal principle of gold first assumes the form of quicksilver. Exposed to the influence of the moon it is liquid; but when subjected to the action of the pure *Yang*, the sun or the male essence, it solidifies and becomes yellow gold. Those who desire to convert quicksilver into gold should carry on their operations among the mountains—that the effluences from the stones may assist the process.

Nothing seems to be required in addition to the incidental proofs already adduced to establish the existence of a connexion between the alchemy of Europe and that of China: still, a few considerations in the way of comparison may serve to make the nature and extent of that connexion somewhat more apparent.

the old genii, who offered to impart to him the great secret of transmutation.

"But," asked the young man, "will not the artificial gold relapse to its original elements in the course of time?" "Yes," replied the genius, "but that need not concern you, as it will not happen until after ten thousand ages." "I decline it then," said Lü tsu. "I would rather live in poverty than bring a loss on my fellow-men, though after ten thousand ages." The noble sense of right was more meritorious than any number of sham charities; and the youth who had conscience enough to spurn the gilded bait, was at once admitted to the heaven of the genii.

* Probably the older form of the character is 仙 but no one can doubt that the motive which led to the substitution of 山 for the original phonetic, was not merely its simplicity, but its signification as well.

1.—The study of alchemy did not make its appearance in Europe until it had been in full vigour in China for at least six centuries. Nor did it appear there, according to the best authorities, until the fourth century, when intercourse with the Far East had become somewhat frequent. It entered Europe, moreover, by way of Byzantium and Alexandria, the place in which that intercourse was chiefly centred. At a later day, it was revived in the West by the irruption of the Saracens, who may be supposed to have had better opportunities for becoming acquainted with it in consequence of being nearer to its original source. One of the most renowned seats of Alchemic industry was Bagdad while it was the seat of the Caliphate. An extensive commerce was at that period carried on between Arabia and China. In the 8th century embassies were interchanged between the Caliphs and the Emperors. Colonies of Arabs were established in the seaports of the empire; and the grave of a cousin of Mahomet remains at Canton as a monument of that early intercourse.

2.—The objects of pursuit were in both schools identical, and in either case twofold; immortality and gold.

In Europe, the former was the less prominent because the people, being in possession of Christianity, had a sufficiently vivid faith in a future life to satisfy their instinctive longings without having recourse to questionable arts.

3.—In either school there were two elixirs, the greater and the less, and the properties ascribed to them corresponded very closely.

4.—The principles underlying both systems, are identical in the composite nature of the metals and their vegetation from a seminal gum. Indeed the characters *tsing* 精 for the gum, and *tsi* 質 for the matrix, which constantly occur in the writings of Chinese alchemists, might be taken for the translation of terms in the vocabulary of the western school, did not their higher antiquity forbid the hypothesis.

5.—The ends in view being the same, the means by which they were pursued were nearly identical; mercury and lead (to which sulphur was tertiary) being as conspicuous in the laboratories of the East as mercury and sulphur were in those of the West. It is of less significance to add that many other substances were common to both schools, than it is to note the remarkable coincidence, that in Chinese as in European Alchemy, the names of the principal reagents are employed in a mystical sense.*

6.—Both schools, or at least individuals in both, held the strange doctrine of a cycle of changes in the course of which the precious metals revert to their original elements.

7.—Both systems were closely interwoven with astrology.

8.—Both led to the practice of magical arts and unbounded charlatanism.

9.—Both deal in language of equal extravagance; and the style of European alchemists, so unlike the sobriety of thought characteristic of the western mind, would, if considered alone, furnish ground for a probable conjecture that their science must have had its origin in the fervid fancy of an oriental people.†

In conclusion, granting that the leading objects of alchemical pursuit are such as might have suggested themselves to the human mind in any country, as it felt its way towards an acquaintance with the forces

* Robert Boyle, (quoted in *Nature*, Jan. 1877) is unsparing in his denunciation of "those sooty empiricks, who have their eyes darkened and their brains troubled with the smoke of their furnaces; and who are wont to evince their salt, sulphur and mercury, (to which they give the canting title of hypostatical principles) to be the true principle of things."

† The whimsical idea of the homunculus, which was so prominent in the works of the later alchemists of the West, and which plays such a conspicuous rôle in the second part of Goethe's *Faust*, is one of which I can find no vestige in the records of eastern alchemy. In the writings of the latter school however, the power of synthetic creation is asserted boldly enough, and the idea of producing the homunculus, i.e. of creating a human being by an artificial process, is in fact only a particular application of the principle.

of nature; yet the similarity of the circumstances with which they are found associated in the West and the East forbids the supposition of an independent origin. Setting aside as untenable the claims of Europe and of Western Asia, we regard Alchemy as unquestionably a product of the remoter East. To the honour of being its birthplace India and China are rival claimants. The pretensions of the former,* we are not in a position to estimate by direct investigation; but they appear to us to be excluded by the proposition of which there is abundant proof, that *the Alchemy of China is not an exotic, but a genuine product of the soil of this country.*

As before remarked, it springs from Taoism, an indigenous religion; and shows itself in clearly defined outlines, if not in full maturity, at a time when there was little or no intercourse with India. Had it appeared some centuries later simultaneously with the introduction of Buddhism, there might have been more reason to look on it as a foreign importation. In polar antagonism with the idealistic philosophy of Buddha, its fundamental tenets are not only found in the ancient manual of Lao-tze,† they are distinctly traceable in the oldest of the Confucian classics.

* That much-lamented sinologue, the late Mr. Meyers, favours the claims of India, though alas! it is no longer possible to question him as to the grounds of his opinion. In his essay on the origin of gunpowder, he says;—"It is at least allowable to surmise that those Brahmin chemists, who, it is almost proved, inaugurated the search after the philosopher's stone, and the elixir vitae, may have been the first to discover what secret forces are developed in the fiery union between sulphur and saltpetre."

† The famous poet 白居易 in a well-known stanza, asserts that the extravaganzas of Alchemy are not to be found there.

昇 不 不 不 五 元
青 言 言 言 千 元
天 白 仙 藥 言 道
日 德

Yet the thoughtful reader cannot fail to discover its latent principles, especially the effect of discipline in securing an ascendancy over matter;

In the Yihking, the diagrams of which are referred to Fuhí, B.C. 2800, while the text dates from Wenwang B.C. 1150, and the commentary from Confucius, B.C. 500;—we discover at length, what appears to us the true source of those prolific ideas which prepared the way for our modern chemistry. Its name, "The Book of Changes," is suggestive; and we find throughout its contents the vague idea of Change replaced by the more definite one of "transformation" the key word of Alchemy.

In the very first section Wenwang discants on the "Changes and transmutations of the creative principle;" and Confucius, in several chapters of his commentary, grows eloquent over the same theme. "How great," he exclaims, "is change! How wonderful is Change! When heaven and earth were formed, Change was throned in their midst; and should Change cease to take place heaven and earth would soon cease to exist." "The diagrams," he says again, "comprehend the profoundest secrets of the universe; and the power of exciting the various motions of the universe depends on their explanation;—the power to effect *transmutation* depends on the understanding of the diagrams of Changes." Here in a word is the leading idea of the Yihking; and at the same time the general object of Chinese students of Alchemy. Indeed so thoroughly are their works pervaded by the spirit of that venerable epitome of primitive science that it is impossible to mistake the source from which they derive their inspiration. The Taoists without a dissenting voice, recognize it as the first book in the canon of their sect; and the Tyrant of Ts'in,

and the protean power of transmutation hidden in the forces of nature.

The alchemists all claim Lao-tze as a kinsel ancestor;—though they derive their origin from a remoter source.

Those who desire to study the relations of Chinese alchemy to primitive Taoism, may, however familiar with the original, consult with advantage an excellent translation of the Tao-teh-king 道德經 by Dr. John Chalmers of Canton.

a zealous votary of Alchemy, spared the Yihking from the flames to which he consigned all the other writings of Confucius and his disciples.*

* The language of the above citations from the Book of Changes, is taken with some alterations from the version of Canon McClatchie, to which the uninitiated reader is here referred. Those who feel inclined to go deeper into the question of the influence of that cabalistic work on the development of Taoism and especially on al-

We have therefore no hesitation in affirming that ALCHEMY IS INDIGENOUS TO CHINA, AND CO-EVAL WITH THE DAWN OF LETTERS.

W. A. P.

Peking, 24th Dec., 1878.

chemy, cannot do better than to read the 參同契 *Tsan-tung-chi*, a work of the second century, for an account of which see Wylie's *Notes on Chinese Literature*, p. 172.

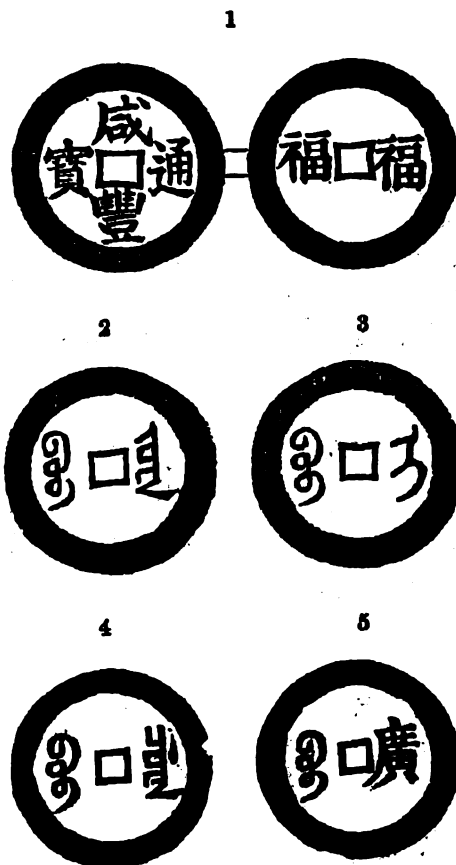
APPENDIX TO WYLIE'S "COINS OF THE TA-CH'ING DYNASTY" "HIEN FUNG" PERIOD.

In consequence of Wylie's work having been issued during this period it was impossible for him to give a complete list of the "Hien Fung" coinage; in this appendix nearly one hundred new coins are noticed, ranging from the unit up to the thousand cash value. Several of these coins are extremely rare. They vary considerably in size and composition. In a few cases Iron and Brass coins from the same mint are met with. When known, the metal, of which the coin is composed of, is noted.

Nos. 1 to 32 inclusive are all of the unit denomination and do not call for any special notice, save that Nos. 1 and 5 are very rare.

With No. 33 the large cash commence, and with the exception of Nos. 38, 55, 56, 57, 58, 66, 80 and 83, all up to No. 83 have the characters "Hien Fung chung paou," on their obverses; while the others have "Hien Fung t'ung paou."

The following descriptions only appertain to the Manchu character on the right of the various reverses; information about those which are insufficiently or incorrectly described will be gladly received.



6



7



18



19



8



9



20



21



10



11



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23



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24



25



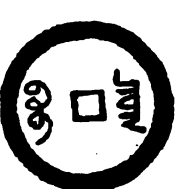
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16



17

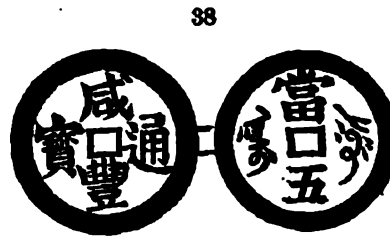


28



29



*Coins of 5 Cash Denomination.*

No. 33 has Pau Fu, for the Foochow Mint. (Brass).

No. 34 has Pau Kung, for Kung-ch'ang Fu, in Kanshu. (Copper).

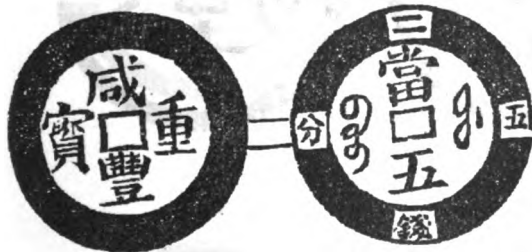
No. 35 has Pau Tê, for Tê-an Fu, in Hupei. (Copper, Iron).

No. 36 has Tsiowan, for the Board of Revenue. (Brass).

No. 37 has Pau Su, for Soo-chow Fu, in Kiangsu. (Copper, Iron).

No. 38 has Aksu, in the Manchu character on the left and in Arabic on the right. For a full description of this character see Wylie's notes on Coins 133 to 136 of "Kien Lung" period. (Red Copper).

33



34

35

*Coins of 10 Cash Denomination.*

No. 39 has Pau Tsiowan, for the Board of Revenue. (Brass, Iron.)

No. 40 has Pau Kuei, for the Kwei-lin Mint. (Brass.)

No. 41 has Pau Ch'ang, for the Nán-ch'ang Mint. (Yellow Metal.)

No. 42 has Pau Tsin, for the Shansi Mint.

No. 43 has Pau Yuwan, for the Board of Works. (Brass.)

No. 44 has Pau Shwang or Hwang; meaning uncertain; probably Shantung. (Copper).

No. 45 has Pau Tê, for Tê-an Fu, in Hupei.

No. 46 has Pau Tohuwan, for the Seti-chn'an Mint. (Inferior Brass).

No. 47 has Pau Fu, for the Foochow Mint. (A mixture of Iron and Brass).

No. 48 has Pau Fu, for the Foochow Mint. (A mixture of Iron and Brass).

No. 49 has Pau Kiyan, meaning uncertain. See Wylie's coin No. 114.

No. 50 has Pau Kiyan, supposed to be the same as the preceding.

No. 51 has Pau Kung, for Kung-ch'ang Fu, in Kanshu. (Red Copper).

No. 52 has Pau Ts'i, for the Pao-ting Fu Mint, in Chihli. (Brass).

No. 53 has Pau Ké or Chi, for Chi-chow Fu, in Chihli.

No. 54 has Pau Tsiowan, for the Board of Revenue. (Double set of characters. Brass).

No. 55 has Pau Fu, for the Foochow Mint. (Mixture of Iron, Copper and Tin.)

Nos. 56 and 57 have Aksu, in Manchu and Arabic. (Copper).

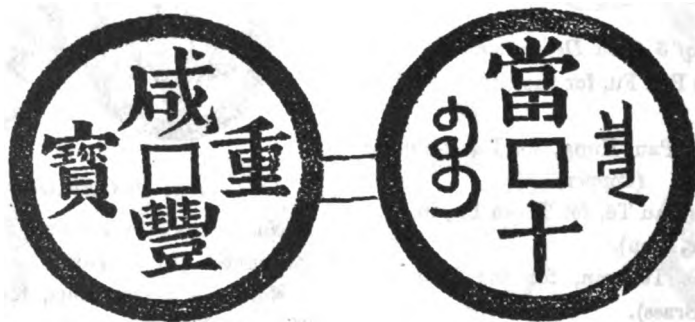
No. 58 has Pau Tsiowan, for the Board of

Revenue. This is a curiosity it having only the two characters on its reverse, and they are incorrectly written and upside down. This coin was found in Tai-wan Fu and is a very roughly finished coin. (Very Yellow Metal).

No. 58a has Pau Wu, for the Wu-ch'ang Fu Mint, in Hupei. (Brass).

No. 59b has Pau Shen, for the Shensi Mint. (Refined Yellow Metal).

39



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41



42



43



44



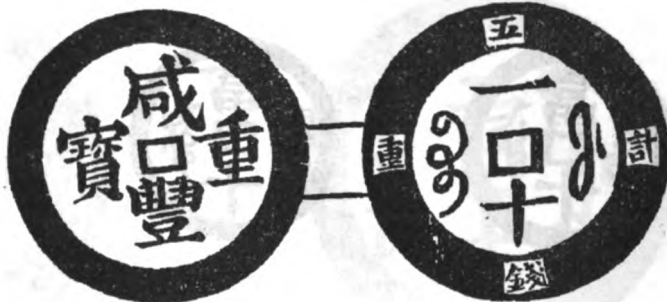
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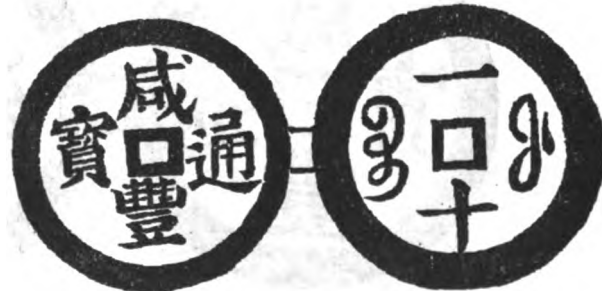
53



54



55



56



57



58a



58b



58



Coins of 20, 30 and 40 Denomination.

No. 59 has Pau Fu, for the Foochow Mint. (Copper and Iron).

No. 60 has Pau Su, Soo-chow Fu in Kiangsu. (Brass).

No. 61 has Pau Fu, for the Foochow Mint. (Copper and Iron).

No. 62 has Pau Fu, for the Foochow Mint very rare. (Copper and Iron).

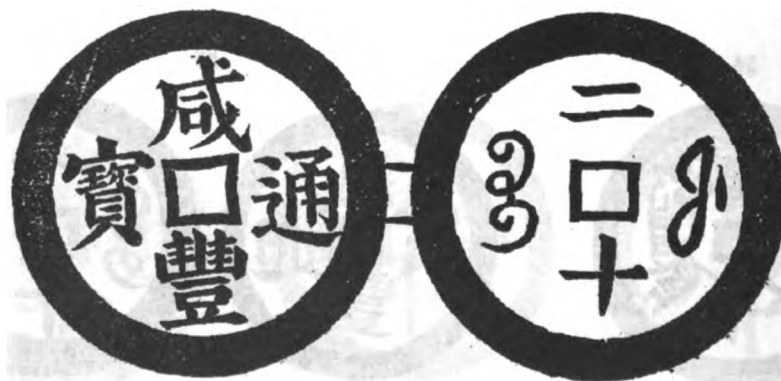
No. 63 has Pau.

No. 64 has Pau Su, for Soo-chow Fu, in Kiangsu, a rare coin. (Brass).

No. 65 has Pau Che, for the Che-keang Mint. This is the only known coin of its sort. It was found at Tientsin in 1878. (Very white metal).

No. 66 has Pau Fu, for the Foochow Mint.

59



61



62



60



65



64



66



Coins of 50 Cash Denomination.

No. 67 has Pau Fu, for the Foochow Mint.
($\frac{3}{4}$ Iron $\frac{1}{4}$ Copper).

No. 68 has Pau Fu, for the Foochow Mint.
($\frac{3}{4}$ Iron $\frac{1}{4}$ Copper).

No. 69 has Pau Su, for Soo-chow, in Kiangsu. (Inferior Brass).

No. 70 has Pau Wu, for Wu-ch'ang, in Hupei. (Fine Brass).

No. 71 has Pao Ch'ang, for the Nan-ch'ang Mint. (Brass).

No. 72 has Pau Tsiowan, for the Board of Revenue. (Fine Brass).

No. 73 has Pau Ho, for the Honan Mint.

No. 74 has Pau Tê, for Tê-an Fu, in Hupei.

No. 75 and 76 have Aksu, in Manchuria and Arabia. (Red Copper).

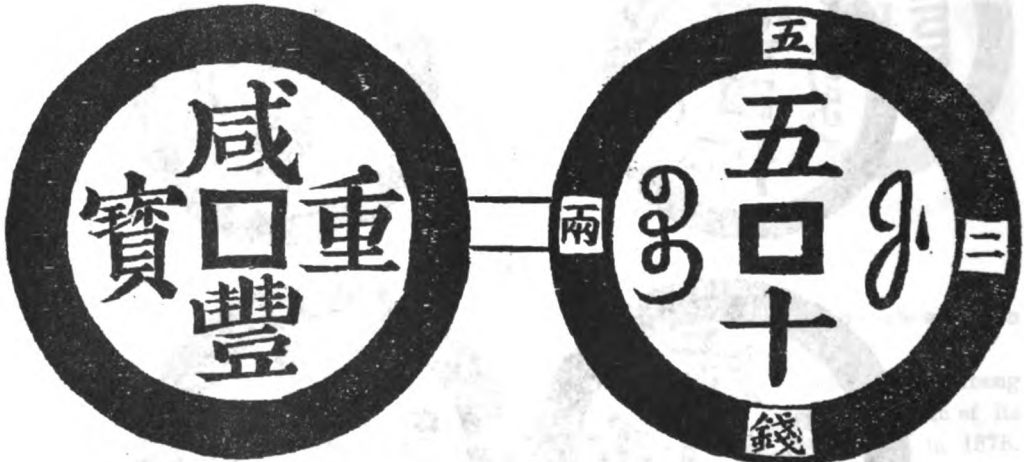
No. 77 has Pau Tehuwan, for the Szuch'uan Mint. (Brass).

No. 78 has Pau Shên, for the Shensi Mint.

No. 79 has Pau Kiyan, see Wylie's Coins No. 114.

No. 80 has Pau Fu, for the Foochow Mint.
($\frac{3}{4}$ Iron $\frac{1}{4}$ Copper).

67



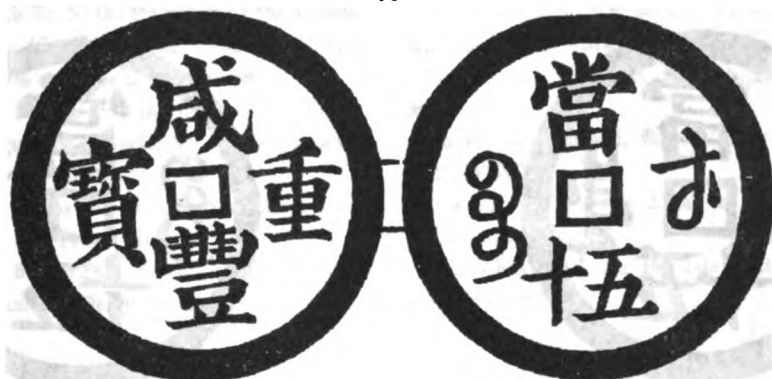
65



69



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72



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74



75

76



77



78



79



80



Coins of 100 cash denomination.

No. 81 has Pau Fu, for the Foochow Mint.
($\frac{1}{2}$ Iron $\frac{1}{2}$ Copper).

No. 82 has Pau Fu, for the Foochow Mint.
($\frac{1}{2}$ Iron $\frac{1}{2}$ Copper).

No. 83 has Pau Fu, for the Foochow Mint.
A very peculiar coin $\frac{1}{4}$ th of an inch thick
and consists of a composition of Zinc, Lead
and Tin, but a bluish grey appearance. A
very rare coin.

With No. 84 the characters on the obverse change to "Hien Fung Yuan Paou" and continue so to the end of this list.

No. 84 has Pau Su, for Soochow Fu, in Kiangsu, the character Su 蘇 is somewhat peculiar. (Brass).

No. 85 has Pau Shen, for the Shensi Mint. (Very fine Yellow Metal).

No. 86 has Pau Taiowan, for the Board of Revenue. (Inferior Brass).

No. 87 has Pau Wu, for the Wu-ch'ang Mint, in Hupei. (Brass).

No. 88 has Pau Ho, for the Honan Mint.

No. 89 has Pau Tzi, for the Paou-ting Mint, in Chihli.

Nos. 90 and 91 have Aksu, in Manchu and Arabic. (Copper).

No. 92 has Pau I, for the I-le Mint. A very rare coin.

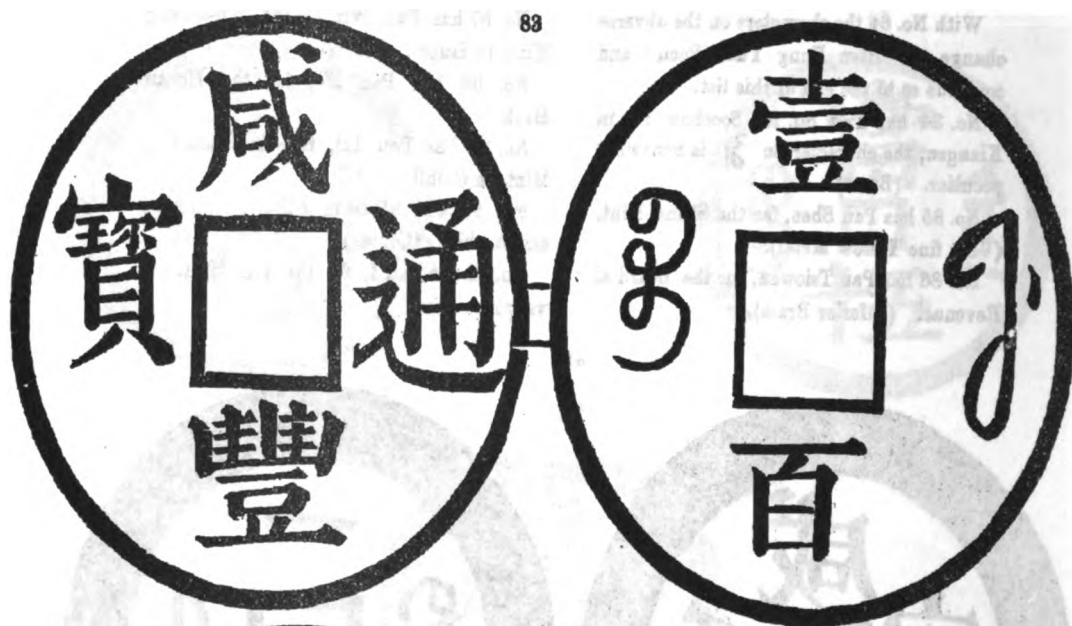
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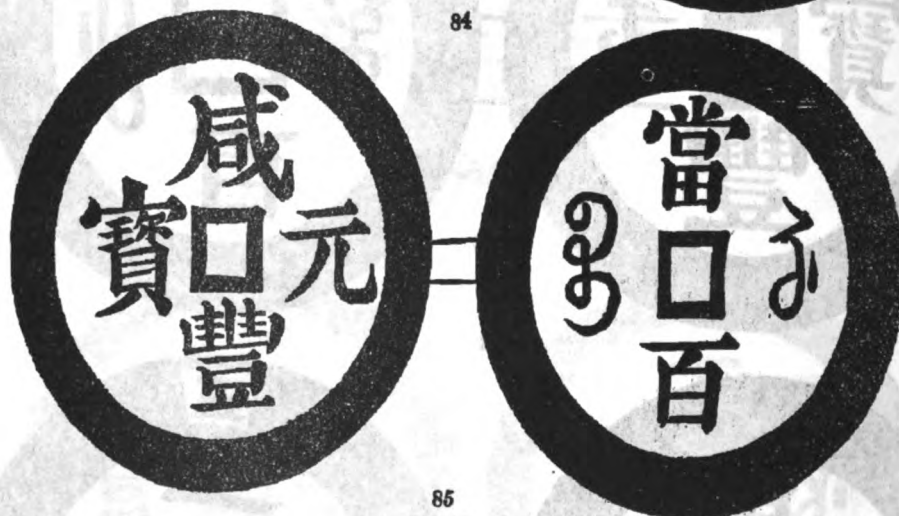
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84



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91



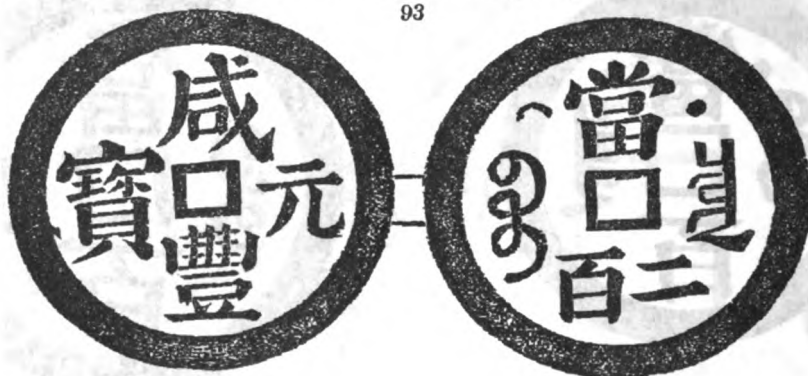
92



Coins of 200 cash denomination.

No. 93 has Pau Tsiowan, for the Board of Revenue. (Brass).

93



Coins of 3 and 400 cash denomination are said to exist, but I never saw one.

Coins of 500 cash denomination.

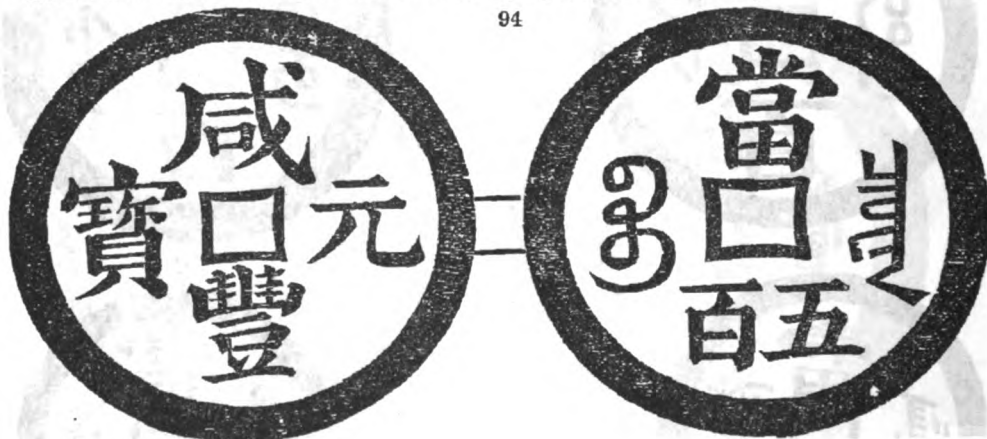
No. 94 has Pau Tsiowan, for the Board of Revenue. (Brass).

No. 95 has Pau Tsiowan, for the Board of Revenue. (Brass).

No. 96 has Pau Yuwan, for the Board of Works. (Fine Brass).

No. 97 has Pau Shen, for the Shensi Mint. (Superior Yellow Metal).

94



95

96



97



Coins of 1,000 cash denomination.

No. 98 has Pau Tsiowan, for the Board of Revenue. (Copper).

No. 99 has Pau Yuwan, for the Board of Works. (Copper).

98



99



JAMES KIRKWOOD.

SHORT NOTICES OF NEW BOOKS AND LITERARY INTELLIGENCE.

Journal of the North China Branch of the Royal Asiatic Society. New Series, No. XII. Shanghai, 1878.

This annual publication is as usual replete with valuable information, though the greater part of the present bulky volume is taken up with the dry statistics of climatological tables. The volume opens with one of those finely wrought sketches for which the lamented author of the Chinese Reader's Manual, the late W. F. Mayers, had a special talent. The subject is the origin and meaning of "*the stone figures to tombs and the offering of living sacrifices*." Mayers shows conclusively that these avenues of stone figures are connected primarily with the ancient Chinese superstitions relating to invisible powers of evil and the means of controlling them, and secondarily with the honours paid to deceased great personages in the sacrifice of domestic animals to attend them in the world of shadows. The origin of the practice of immolating human victims on the occasion of funeral rites Mr Mayers declines to attribute to borrowed traditions received from nations such as the Hiung-nu. But the fact that historically the only examples of human sacrifices, which are on record, refer to the house of Ts'in, cannot be set aside by the analogy in which these sacrifices undoubtedly stand to the traditional Chinese nations respecting the bonds of loyalty and friendship, an analogy which appears to us purely accidental. Human sacrifices are so opposed to the spirit of an-

cient Chinese civilization that we decidedly prefer to attribute the appearance of this barbarous custom in the records of Chinese history to an importation of the ideas and customs of Central Asiatic nations. The suggestion which Mayers throws out, *en passant*, when speaking of monstrous animals represented on graves, that there may be here the origin of the heraldic blazons of griffins, unicorns and other more or less fabulous animals which found their way into Europe among the results of the Crusades, is well worth the attention of archaeologists. We note here what is evidently a misprint, viz. that for "harmless dragon" (p. 9, line 3 from bottom) Mayers surely wrote "hornless dragon."

The second article in the volume is an essay or rather a conglomeration of brief essays entitled "the comparative study of Chinese dialects," from the pen of that acute and astute philologist, Mr E. H. Parker. We have no room here to enter upon a detailed discussion of these valuable papers, but cannot help remarking that Mr. Parker seems to us to overlook one "forgotten fact," viz. that the Cantonese Dialect, for one, even "in that purest sense" in which Mr. Parker takes it, is a variable factor—and that this is the case in the other dialects he refers to we have no manner of doubt. As regards the Cantonese dialect Mr Parker says he confines himself to "the dialect spoken within the walls of the provincial capital." Now the dialect which Dr. Wil-

Nam took for his basis and to which Mr. Parker's own examples belong is principally spoken in that part of Canton city, *outside the city walls*, which is called Sai-kwán. The dialect principally spoken "within the walls of the provincial capital" differs widely from Mr. Parker's specimens. What Mr. Parker himself takes for his basis is the Nám-hoi dialect. What is principally spoken within the city-walls is the P'un-ti dialect, though we may say there are several distinct dialects spoken within those same walls. In fact the term "Canton city dialect" means a Babel-like mixture of at least five dialects. The people near the East-gate, those near the North-gate, those near the West-gate, those in the Western suburbs, and finally the boat population, speak dialects popularly well known to differ very materially. As regards tones, and especially Mr. Parker's pet tones the *pin yam*, there is the same glorious uncertainty, increased tenfold by the suspicion that what Mr. Parker calls *pin yam* are not real tones at all but emotional forms of emphasis or accent like those which every foreign language possesses. Nevertheless we recognize the great importance of Mr. Parker's painstaking endeavours to fix a standard as accurately as such a protean language will admit, and of his thorough-going antagonism to slovenly superficiality.

There is also in this volume an article from the pen of Mr. Kingamill entitled "the ancient language and cult of the Chow, being notes critical and exegetical on the Shi-king or classic of poetry of the Chinese." It is written on the assumption that the Chinese themselves do not know and never did know either the language or the meaning of the Shi-king, that to understand the language of the Shi-king we ought to recognize that these ancient vocables we have there are essentially Sanskrit and not Chinese, and that the heroes and heroines of the Shi-king are not to be supposed to have been plain Chinese men or women but the gods and goddesses of the

Indian Pantheon, Varuna, Marisha and so forth. We do not underrate the light which critical and sober application of the principles of comparative philology and comparative mythology will eventually throw on the ancient history and literature of China, but to bring such light to bear on the subject we must first of all learn a little more of the Chinese language and of its mythology than any foreign sinologist at present possesses. Such dilettantism playing with ancient Chinese vocables and myths and dissolving them with the help of a little Sanskrit and Chinese smattering and mythological verbiage into Aryan nonentities is childish vanity and conceit.

The remainder of the volume is occupied by a series of valuable scientific papers, viz. Droughts in China A.D. 630 to 1643, by Alex. Hsiao, M.A., Sunspots and Sun-shadows observed in China B.C. 28 to A.D. 1617, by the same author, and an exhaustive series of papers on the climate of Eastern Asia by Dr. H. Fritzsche. The latter, Director of the Imperial Russian Observatory at Peking, discusses first, by way of introduction, the geographical features of Eastern Asia, the currents of the Ocean border, and the longitudes and latitudes of the stations of observation. Next he discusses and illustrates by tables the temperature, atmospheric pressure, the winds and hydrometeors, and finally supplies thirteen charts shewing by isothermal lines the distribution of the mean monthly and annual temperature in Eastern Asia and five charts shewing by arrows the prevailing winds in Eastern Asia.

Transactions of the Asiatic Society of Japan.
Vol. VII. Part. I.

The whole of this number is occupied by the journal and notes compiled during a journey across Europe and Asia by Mr. John Milne, F.G.S. It is written not with a view to sketch the ethnological or geographical features of the tracts traversed but to afford a useful guide for persons making the

same journey. For this purpose special notes are added, and itineraries supplied, including the routes from Urga to Kalgan and from Peking to Shanghai.

Mémoires de la Société des études Japonaises, Chinoises, Tartares et Indo-Chinoises.
Tome I. Partie 1. Paris, 1878.

The first number of this periodical published by Count Ch. de Montblanc, as President of the "Society for the study of the Japanese, Chinese, Tartar, Oceanic and Indo-Chinese Languages," the principal members of which, beside the President, are Léon de Rosny, Medier de Montjau and Imamura Warau, contains little of special interest for Chinese students. It opens with an article by Ogura Yémon, giving a French translation of the 日本外史, an independent history of Japan. Next follows a description of the Philippine Islands from the pen of the President, and finally we have an extract from the 義烈百人一首, "A chapter selected from all the patriotic poets," translated and annotated by Professor Léon de Rosny.

Annuaire de l'Institut Ethnographique.
Publié par O. Pitrou, Agent du Conseil Central. Paris, 1879.

This is a sort of Almanac giving a list of the meetings of the Ethnographical Institute in 1879, its rules of constitution, bye-laws, the statutes of its sectional associations, viz. of the Ethnographical Society, the American Society, and the Oriental Athenaeum, followed by lists of the officers, titular and corresponding members. The Institute appears to have corresponding members in every part of the world, those in China being Dr. Edkins, Dr. Eitel, Mr. Fauvel, Dr. Williams and Mr. Wylie.

The Chinese Recorder and Missionary Journal. Vol. X. No. 1. January and February, 1879.

The new volume of this Missionary periodical contains four valuable contributions of

interest to Students of Chinese. Mr. Faber continues his *Critique of the Chinese Notions and Practices of Filial Piety*, giving the Prolegomena to and a translation accompanied by brief notes of the first chapter of the Hao King. Mr. Hutahinson continues his translation of the *Family Sayings of Confucius*; and Dr. Happer gives some interesting notes of a *Visit to Peking* written with particular reference to the worship of Heaven, Earth, Sun and Moon, in fact a term-question essay in disguise, but illustrated by plates giving the plan of the East division of the grounds of the altar to Heaven and of the altar to the patron of agriculture. There is also an extremely well written, thoughtful and suggestive review of Mr. Parker's paper (published in the Volume of the Shanghai Branch R. A. S.) entitled "the comparative study of Chinese dialects," from the pen of Dr. Baldwin in Foochow.

The Chinese Question in Australia, 1876-1879. Edited by L. Kong Meng, Cheok Hong Cheong and Louis Ah Mouy. Melbourne, 1879.

This is an enthusiastic nervously written but noble protest against the unjust treatment accorded to Chinese in Australia. The writers begin their argument by pointing out how China was forced into the comity of nations by treaties compelling the Chinese Government to open up the Celestial Empire to foreign enterprise but implying also reciprocity of treatment to Chinese emigrants to foreign countries. They next point to the treatment actually accorded to Chinese in Australia by Englishmen, who, entirely ignorant of China, its government, literature, language and civilisation, and forgetful of the fact that China had reached a very high stage of civilisation when Britain was peopled by naked savages, and that its Confucian ethics compare favourably with Christianity, stigmatise every Chinaman as an ignorant pagan or filthy barbarian, chase Chinese miners from the goldfields, force steamboat companies to displace their Chinese

employés, and say to the Chinese in effect "you must not earn a livelihood by hawking or by handicrafts in these colonies; you must leave off cultivating gardens and fabricating furniture; you must either starve, beg, steal or vanish." Now whilst warmly sympathizing with the Chinese sufferers in this conflict of races and trade interests, we cannot shut our eyes to the fact that there underlies all the arguments of this pamphlet one great fallacy. The authors demand reciprocity of treatment. Now granting, for argument's sake, that Chinese had been forbidden to work mines in Australia, that they had been prevented buying land or acquiring property in the interior, that they were not allowed to compete by hawking, gardening, and various handicrafts with native Australian enterprise, are the authors of the pamphlet unaware that foreigners in China have no such privileges accorded to them? All the Treaty allows is residence and trade in certain ports within a limited radius of each, beyond which radius a European may travel indeed but he may not purchase an inch of ground, he has no right to build houses or acquire other property, let alone his engaging in competition with native enterprise. China is not open yet to foreigners as Australia and California and all other countries really are open to Chinese. China has not yet entered into the comity of nations either of her own free will or by force of compulsion, and although we sincerely deplore the treatment accorded to Chinese in Australia and California, yet we think that, as a matter of reciprocity and international right, Chinese have no basis for their demand to be admitted to all the privileges of citizenship in foreign countries. Another fallacy runs through the pamphlet in propounding Meadows' rose-coloured descriptions of the excellency of Chinese Government and administration on the one hand, and Miss Martineau's and Hepworth Dixon's splenetic descriptions of European immorality as truthful statements of the relative soundness of English and Chinese

civilisation. Nevertheless the pamphlet as a whole will do good in Australia, and we earnestly hope not only that Chinese in Australia and other foreign countries will be admitted to all the privileges any other alien can legally claim, but that eventually China also will really open up her inland provinces to foreign enterprise with the same unrestricted freedom with which Chinese are received abroad.

An Anglo-Chinese Calendar for the years 1880 to 1891. By G. M. H. Playfair of H. B. M. Consular Service in China. Foochow, 1879.

This Calendar is intended to form a continuation to Mayers' *Anglo-Chinese Calendar Manual*, which was first published in 1869 and then comprising the years 1860-1869, but which was subsequently continued for the years 1870 to 1879. Mr. Playfair continues the same combination of an Anglo-Chinese monthly calendar for the years 1880-1891, altering nothing in the form of the tables as designed by Mayers except adding the days of the week which is a decided improvement. This Manual will be found very useful for daily reference.

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Recueil d' Itinéraire, et de voyages dans l'Asie Central et l'extrême Orient. Paris 1878.

La Cochinchine Française, en 1878, par le Comité agricole et industriel de la Cochinchine. Paris, 1878.

A travers la Chine, Par L. Roussel. Paris, 1878.

Province du Shantung, Par A. Fauvel. 1: 666,964 (9 geographical miles to an inch). Paris, 1878.

Map of China, prepared for the China Inland Mission. 1: 6,934,620 (95 geographical miles to an inch).

NOTES AND QUERIES.

NOTES.

A FEW PETTY ADDITIONS TO DR. DOUGLAS' DICTIONARY.—One of the most valuable publications of the later years about Chinese matters is without doubt the Dictionary of the Amoy Vernacular from the hand of the regretted Carstairs Douglas, who only lived long enough to terminate this standard work of philological science.

He stored up a treasury and a mine of investigations as no Dictionary of any Chinese language ever contained, and transplanted so to say the whole mass of the language in a single volume to any point of the world, where an ardent student might wish to master it, or to extract from it for comparative philological purposes. We don't intend to give a summary or a criticism of

the work, which, indeed, can only be sufficiently valued by those, who studied the Amoy language from the very first beginning: they must at any moment have been struck with admiration for the beautiful production, which never leaves the student's search in vain. Nor do we intend to draw more attention to the book, which may be called the most perfect and the most complete of any dictionary ever published of a Chinese language, and which doesn't deserve but admiration and praise: we only wish to point out some expressions and words, the foreign origin of which seems to have been unknown to the author, and might give rise to incorrect understanding and wrong interpretation. We give here one or two instances.

On page 145 we find "*hóng*, a Dutch coin." We add that the name is exclusively used for a small piece of silver of two-pence worth, and therefore called a *dwabbelje* (a double one) in Dutch. As the same monetary system exists in Holland and its colonies, the coin has found its way from the Archipelago to the Chinese coast, first in the pockets of returning emigrants perhaps, and it has preserved the name *wang* or *owang*, by which it is known in the Netherlands Indies, among the natives there. *Oowang* properly means money in general, and is used in that sense in the high and low Japanese languages and in the Malayan tongue, but in course of time the name was more narrowly applied to the two-penny-piece, we are now speaking of. In Amoy it is generally called "*hóng*," the sound "*hoang*" being seldom used, and more in vogue in the dialect of Chinchew (泉州府).

Speaking about money now we wish to note that a similar coin, but larger, and five Dutch pennies' worth, is also current upon the coast under the name of *tā*. I am not aware that the word is to be found in Douglas, but nevertheless it is frequently heard of in Amoy, and on the continent thereabout. The name of the coin, which is *kwartje*, or a "quarter" of a guilder in Dutch, is also of Indian origin, *tā* being an abbreviation of *talen* or *tañ*, which in the Japanese and Malayan languages means a cord, a string. For, in former times a string of 75 Chinese cash represented the value of the piece. The word *tā* has beyond doubt likewise been introduced by emigrants.

A rather curious word is often heard, chiefly on the banks of the Dragon River, where most of the repatriated emigrants have settled, viz. *ki*, meaning money. This too is of a foreign, but really Dutch origin, though it found its way to China through the intermediary of the Archipelago. Before the present monetary system had been introduced there, the current coin was the

so-called company's *doit*, copper pieces, 120 of which were comprised in the value of a guilder. The word *doit*, written *doit* in Dutch, has a pure Dutch origin, but the principal languages of the Archipelago being disyllabic, the Malays made it longer, and deformed it into *doowit*. But the Chinese are unable to pronounce the *d*, and always substitute it by a *l*:—they gave the word its monosyllabic form again, but threw away the *t* for the purpose. At the present day the word *li* is extensively used in Java, even so, that it has entirely superseded the real Chinese term for money *ch'ien* 錢, which many a *baba** does not even understand. And now the people of the Dragon River say "that they have no *doits*" (*bō ho*): exactly the same expression by which the common people in Holland use to state in familiar language the deplorable condition of their purse.

On pages 142, 293, 297 and 322 we find *hoak lē long*, or *hoak lé lang*, to sell by auction, or to keep an auction. The author seems not to have been aware that *lē long*, or more correctly *lé lang*, has likewise been introduced from the Archipelago into Amoy, for in the Japanese and Malayan languages an auction is called *lelang*, which seems to be corrupted from *leilao*, a Portuguese word, introduced there perhaps already a couple of centuries ago. *Hoak* 叫 means merely to cry out, to call out; *kiō lé lang* (叫賣) is also extensively used.

Attention has already been drawn to the word *sam-pan*. Mayers in *Notes and Queries* (Vol. I. 178) gives the following laconic description: "Canoe or punt. Long, narrow, shallow and flat-bottomed boats, propelled by paddles or oars. May carry from two to twenty persons. The smallest class is propelled by one or two paddles. The Chinese term signifies 'three boards' 三板 from the form of construction of the simplest class of these boats."

This derivation of the name is totally

* A general name for an Indo-Chinese, born in the colonies.

wrong. Chinese have indeed very ingeniously transcribed the true Indian word *sampan* by 三板, but we could by revolving the picture as well derive the Persian word *kawin*, marriage, from Chinese, because the emigrants in the Archipelago, where this word is generally used, as ingeniously corrupt it into *kao-in* 交姻, liter. "to unite in marriage." But resemblance is no proof, and *kao-in* is no more real Chinese than *sam-pán*. Douglas was evidently in the wrong when he placed the term under the head "sam" (p. 408) which means three, and under "pán" (p. 358) which means board:—he ought to have written both the constituting parts of the word *sam-pán* under separate heads, with the addition, that the term is of Indian origin. In the Malay language *sampang* means the paddling of the man who is sitting on the bow, and this word is closely related to *sampan*, which signifies in all the Japanese tongues a small boat, propelled by paddling or rowing. This term is chiefly applied to the swift pirate-boats, which in former years infested the coasts. We are to keep in view that the word *sampan* is also used among the Dajaks of Borneo, because this may make clear why it has penetrated into Canton too, for most of the Cantonese who emigrate to the Colonies of the Dutch, resort to the western part of that immense island, to Sumbas, Pontianak and Montrado.

A clear evidence that the word *sampan* is not Amoy-Chinese at all is the fact that it is never applied to any of the Chinese vessels, which fill in so large numbers the harbour of Amoy. Boat-people only know the word by their intercourse with the foreigners, but they never apply it to their own native craft, and only to the narrow foreign gigs, which are in use among the European traders of the port. The Chinese name 三板 is evidently forged, as well as the terms 舢舨 and 解舨 by which people try to write the word *kap-pán*, a foreign vessel, which is nothing but the Malay name "kapal" for a European sail-

ing-ship. Yet, some Chinese even used to write 合板 or "united board," a term as ingeniously invented as 三板. Douglas is therefore quite right to place the words "kap" (p. 196) and "pán" (p. 358) under separate heads.

At last we want to note the term *tō-lóng*, "to help one out of great trouble or poverty," mentioned on page 322, and repeated at the bottom of 516. It is on the latter page that the author has committed the error of explaining *tō* by "to lead, to guide," a meaning which he seems to have borrowed from the character 導, which represents that sound. But he should not have searched for its origin so far. The expression "*tō-lóng*" is pure Malayan, and has been adopted by the Indo-Chinese without any corruption of the word at all. Among the native population of Java, where most of the Fuhkienesese emigrants reside, *too-loong* is the common word for help in both the languages, the so-called Higher and Lower tongue, "Kromo and Ngoko." It is so generally spread over the Archipelago, that even Chinese use it everywhere to the exclusion of their own words for help, which so abound in their language. Many of them do not even understand their own expressions for help any longer.

D. G.

Chehibon, Dec., 1878.

TROUTS IN CHINA.—In a former paper (The Vertebrata of the Province of Chihli, North China Branch R. A. S. XI., 1877 p. 107) I drew attention to the discovery of a species of trout in the northern part of the province of Chihli by Messrs. de Roquette and E. L. B. Allen. This discovery was the more interesting as the occurrence of salmon and trout in China has hitherto been denied, even by P. David, although he travelled himself in the same regions, and it was to be regretted that the discoverers could not indicate the locality more precisely and had not preserved some specimens. That the one fish given to me by Mr. Allen, although sad-

ly mutilated, was a trout I could not doubt for a moment, the characteristic mark of the Salmonidae, the fleshy fin on the back, being well preserved. During a trip to the Imperial Hunting Grounds 圍場 in the prefecture of Tshêng-tê-fu 承德府 or Tehol in the autumn of last year, I paid particular attention to the exploration of the mountain streams and was fortunate enough to discover trouts in two different localities, in streams belonging to two different river systems.

1. In the Tung-wei-tshang in the upper valley of the I-sun river (伊遜 from the Mongol Issun i.e. the nine [rivers]) and some of its affluents, the *Ailin* and *Moni* 'hala ts'ih, in about 117° 35' to 45' E. L. Gr. and 41° 40' to 55' N. L. The Issun enters the *Lan* or *Shangtu* river. These valleys are only partly cultivated by Chinese settlers, partly wooded, have an average height of 3,100 feet above the level of the sea, and present, in climate and formation of the river beds, all conditions necessary for the trout. The fish is, however, by no means common here, and the largest I saw was about one foot long. The Chinese called it *hsi-lin-yü*, 細鱗魚 i.e. fine scaled fish.

2. The second place, where I found trout, was in the Hsi-wei-tshang 西圍場 in a rocky valley, about 116° 10' to 20' E. L. Gr. and 41° 10' 20' N. Lat., near a small settlement called *Nan-t'ai-tze* 南臺子 about 3,500 feet above the level of the sea. Here the streams were still more favorable for the trout, presenting a variety of little cascades, deep basins and places shaded by shrubs and trees. The water was of beautiful clearness throughout. Here I got, beside some small ones, a trout of about 16 inches in length. The natives call it here 'Hua-yü' 花魚, spotted fish. This was most probably the place where Mr. Allen got his specimen.

The streams and torrents of *Nan-t'ai-tze* collect into a small river flowing to the south-east, of which I am not quite sure whether it joins the *Tshau-ho* or the upper

Pai-ho, but as both these rivers join each other at *Mi-yün-hsien* and form the *Tien-tain* river, the region in question belongs in any case to the system of that river.

The species appeared to be the same in both localities; the colour is a reddish grey, the spots dark brown, almost black. I had no means to carry a big specimen with me, and a bottle with some small ones was unfortunately lost. The species is probably new to science, but as I have not been able to examine it carefully and could not compare it with the description of an East Siberian species, it cannot be scientifically named yet.

Guided by the native name and the habitat I looked for a mention of the trout made in Chinese literature and found it in the *Tshêng-tê-fu-chih* 承德府志, 29. fol. 32 under the name of *jo-mo-hsien* 著箕鮮.

The description says: Occurs outside the frontier in all brooks and rivulets. Its shape is like that of the *lu*, the scales are fine, the lips double, the body has black spots, it is very common in the I-sun river.

To this comprehensive but unmistakable description of the trout is attached the unavoidable poem of Kautsung (Tshienlung), a *Jo-mo-hsien* shih 著箕鮮詩. Besides the rhymed sentiments of the Imperial poet, which, beautiful as they may seem to a Chinese mind, are insignificant with regard to our subject, it is said in a preface (序), that *Jo-mo-hsien* is the Manchu name, the Mongol name is *Tai-p'o-ko* 集伯格. It is compared to the *chs-lu* (赭鱓 reddish lu) of kirin, but considered inferior to that fish in flavour. A note is added, according to which there is a similar passage in *Chashén's* poem on *Té'ho* (查慎行山莊雜詠詩). It says that in the *Lan-ho* there occurs the *hsi-lin-yü* which excels the *lu*: characterized as having red gills and a large mouth (紅鰓巨口鱣).

2. The *Shêng-ching-t'ung-chih* 盛京通志 mentions a *hsi-lin-yü* without any description and adds that in the *Amoor*

there is a larger kind called *chê-lu* 赭鱈. It may safely be presumed that the trout is meant.

There is no doubt, therefore, that the trout was known to the Chinese in the last centuries, but as its occurrence is most probably restricted to the mountains of outer Chihli and Manchuria, it is but natural that no notice of it is to be found in older works, e.g. the *Pên-ts'au-k'ang-mu*.

The *chê-lu* mentioned must be a salmon; it is well known that salmones are found in the Amoor and its affluents. *Chê*, reddish, refers to the orange-red colour of the flesh of the salmon, which is of a brighter red in the Amoor than in the European and American fishes.

This use of the character *lu* leads me to reconsider its original signification. In Canton and Tientsin *lu-yü* is the present colloquial appellation of a sea perch or Labrax, but as I have pointed out in a former paper (l. c. p. 106), there is no definite proof that the original meaning of *lu* is the same. The *Erh-ya* does not mention the character *lu* at all. According to the *Pên-ts'au* it is a black-spotted white fish like a perch (鰈魚) of small size, with fine scales, a large mouth and four gills, and occurs in the Sung-kiang. The *Shih-wu-pên-ts'au* (食物本草 A.D. 1692) repeats the same description. Both works mention that the fish is called *sze-sai-yü* 四鰓魚 in Sung-kiang 松江.

These notes certainly do not point to a sea perch, which has not fine, but rather coarse and rough scales; besides the *lu-yü* is spoken of as a fresh-water fish.

I hope that some resident of Shanghai will take sufficient interest in the matter to investigate this question; he would have to inquire whether the names of *lu-yü* or *ssê-sai-yü* are still in colloquial use on the upper Wu-sung and what kind of fish is called by them, and to preserve a specimen in order to have it examined scientifically. As the matter now stands, I can only derive the following conclusions from the above notes.

1. 鱈 *lu* means originally a peculiar black-spotted freshwater fish occurring only in South-eastern Kiang-su. From the general idea of its being a very palatable blackspotted fish the popular use of the sea perches and salmon was derived.

2. The name of the salmon in Chinese is 赭鱈 *chê-lu*.

3. The name of the trout is 細鱗魚 *sei-lin-yü*, sometimes 花魚 *hua-yü* in Chinese, 集伯格 *tsi-po-ko* in Mongolian and 箸箕鮮 *jo-mo-sien* in Manchurian.
O. F. VON MÖLLENDORFF.

ANCIENT VASES.—The following translation of a work which has never before been rendered into any foreign language will be of interest to the general reader as an ancient and authentic contribution to the yet unwritten History of Art in China.

The translation here offered is faithful and well-nigh literal, and all that was thought necessary to add by way of explanation or in order to fix chronological dates will be found placed within brackets. The names of persons and places are given as pronounced in the Cantonese Dialect, which is now generally recognized by all scholars as being nearest to the ancient language of China and which is therefore the most appropriate interpreter in the case of an ancient work. For the benefit of those who are are unacquainted with the Cantonese Dialect the Chinese characters are added in brackets.

The text from which this translation is made forms part of the well-known collection called 漢魏叢書 "the collected writings of the Han and Ngai Dynasties," i.e. the literature of the period from 206 B. C. to 264 A. D. The title of the book is 鼎錄 "Record of vases."

Translation.

Record of vases, re-edited by Ü Lai (虞荔) of the Léung (梁) Dynasty (A. D. 520-556) and revised by Ts'oi Ying-yan (蔡映因) of Kam-k'ai (金谿).

In ancient times, when the Yü and Hâ dynasties flourished (B.C. 2255-1818) people came (with tribute) from afar, (and among them) the pastors of the nine provinces who had to offer the nine kind of metal as tribute. Nine vases were (at that time) cast at the foot of the K'ing (荆) mountain at the foundries of the Kwan-ng (昆吾) family. There were delineated (on them) the curious and abnormal (features) of mountains and rivers in (the countries of) Pak-yéuk (白若) and Kôm-ts'ám (甘搖), all the different objects being completely represented in order that people might know the mysterious and evil apparitions, avoid being injured by them and enabled to determine their portents.

When the vases were completed, those which were tripods and square could spontaneously boil water without the use of fire, could deposit themselves without any one having to lift them, and could move away of their own accord without being carried. When the nine vases were completed they were deposited in the metropolis.

When K'it (桀 the last Emperor of the Hâ Dynasty B.C. 1818) became rebellious in his character, the vases transferred (themselves) to (the founders of) the Yan (or Shéung dynasty B.C. 1766). Passing over (the next) six centuries of the reign (of the Yan Dynasty) the Emperor Chau (紂 B.C. 1154) of the Yan (殷) Dynasty behaved violently and cruelly, wherefore the vases transferred (themselves) to (the founders of) the Chau Dynasty, and Shing Wong (成王 B.C. 1115) deposited the vases in Káp-yuk (郊廓). Allowing (for the Chau Dynasty) thirty generations or seven centuries, which Heaven allotted, we come to the Emperor Hin (顯 B.C. 368), when the virtue of Ki (姬 i.e. the Chau Dynasty) greatly decayed, and (accordingly) the vases lost themselves in the river Sze (泗). At the beginning of Ch'i Wong (始皇) of the Ts'in (秦) Dynasty (B.C. 221), the vases (momentarily) reappeared at the city of P'ang (彭), but when a large

retinue was dispatched to bring them out, they could not be found.

The Emperor Kam Wá-shán (金華山) accordingly had a vase made. It was 13 feet high and as large as a jar of a capacity of 10 *shék* (石). There were on it figures of dragons rising aloft above clouds, and all the different spirits, hornless dragons and animals swarming between them. The inscription was worded as follows, "of real gold this vase was made, and all the spirits yield submission." The writing was in the double-seal character. There were three legs to this vase.

The Emperor King Tai (景帝 B.C. 156-140) of the Hon Dynasty had one vase cast, which was called the "viands-vase." It was 2 feet high and was made of an alloy of copper, gold and silver. Its shape was that of an earthen pot (for boiling) without legs. It was made in the 6th year (B.C. 144) of the reign called Chung-ün (B.C. 149-142). The legend on the vase was as follows, "the five kinds of cooked (sacrificial) meats are delicious, the princes of the empire provide the fare." The characters were those of the lesser seal form.

When the Emperor Mò Tai (武帝 B.B. 140-87) ascended the T'ai (秦) mountain, he had one vase cast. It was 4 feet high and made of an alloy of copper and silver. Its shape was that of a tub. It had three legs, and was made in the 4th year (B.C. 93) of the reign T'ai-ch'í (B.C. 96-91). The legend on it was worded as follows, "Ascending the mountain T'ai, endless immortality (was obtained), the four seas (i.e. the Empire) became pacified and tranquil, and the spiritual (mysterious) vase sent forth its fragrance (i.e. fame). The letters were in the large seal character.

In the first year of the reign Ün-ting (元鼎 B.C. 116) a precious vase was discovered at Fan-yéung (汾陽), namely the vase for which king Ng Yau-shan (吾正壽) devised an inscription. It was 12 feet high and of a capacity of 12 *shék* (石). It was made of an alloy of gold, silver, cop-

per and tin. On the surface of the four sides there were four-footed coiled dragons and ordinary dragons and two ears which were sonorous. It had three legs with horse-hoofs. Marvellous and mysterious figures of mountains and clouds were engraved on it. There was also traced on it an imperfect sketch of the mysterious chart (river chart). The inscription on it ran as follows, "Longevity as Heaven and Earth, a hundred (i.e. all) auguries crowd around, the mountains hide their mysteries, the ocean hides its marvels." This inscription was at the bottom of the vase. But there was another inscription either in haut-relief or bas-relief. Both inscriptions were in the ancient double-seal character. This vase was cast in the farthest antiquity. There were altogether nine such vases in existence.

In the first year of the reign Ün-p'ing (元平 B.C. 74-72) of the Emperor Chiu Tai (昭帝 B.C. 86-72), a vase was cast at Lám-t'in (藍田) on the Fuk-kü (覆車) mountain. The vase was three feet high, its capacity was five tau (斗). The following legend was engraved on it, "Unite the Imperial Princes, pacify the four regions, harmonize the spicy viands, remove the rank and evil odours." The writing was in the lesser seal character. It had three legs.

The deposed Emperor Ho (賀) ascended the throne in the 6th year (A.D. 19) of the reign T'in-fung (天鳳 A.D. 14-19 of the usurper Sin), and after his deposition, as duke of Hoi-fan (海昏), he cast one small vase to contain wine. Its shape was that of a tub. It had four legs and its capacity was four tau (斗). There were inscribed on it the words "ever filling up." The writing was in the lesser seal character.

In the first year of the reign Kòm-lò (甘露 B.C. 53-48) of the Emperor Sün Tai (宣帝 B.C. 73-47), a vase was cast at Sin-ch'ung (仙掌 lit. fairy-hold) on the Wá (華) mountain. It was five feet high and its capacity was four tau (斗). It was intended to hold sweet dew. The following

legend was engraved on it, "All the kingdoms are subdued and will be multiplied for ever; the spiritual vase has been cast to receive the nectar of heaven." It had three legs. The inscription was in the lesser seal character. Again, when the brass statue in the Kin-chéung Palace produced hairs, it was considered a lucky augury and a golden vase was cast and in the palace interred.

(To be continued.)

INHERITANCE.—* The following interesting extract is taken from Mr. Wallace's book upon *Russia*. As almost every word of it applies to the Chinese, we cannot do better than quote it in full. The question of inheritance and the *Patria potestas* in China having lately attracted attention, those who are interested in the matter cannot do better than make themselves acquainted with this extract:—

"The head of the household is not called by any word corresponding to *Paterfamilias*, but is termed, as I have said, *Khozaïn*, or Administrator, a word that * * does not at all convey the idea of blood relationship. The law of inheritance is likewise based on this conception. When a household is broken up, the degree of blood relationship is not taken into consideration in the distribution of the property. All the adult male members share equally. Legitimate and adopted sons, if they have contributed their share of labour, have the same rights as the sons born in lawful wedlock. The married daughter, on the contrary, being regarded as belonging to her husband's family, and the son who has previously separated himself from the household, are excluded from the succession. Strictly speaking, there is no succession or inheritance whatever, except as regards the wearing apparel and any little personal effects of a similar kind. The house and all that it contains belong, not to the *Khozaïn*, but to the little household com-

* For a detailed account of the Chinese law of inheritance, see the *China Mail* of 7th December 1878.

munity and, consequently, when the Khozain dies and the community is broken up, the members do not inherit, but merely appropriate individually what they had hitherto possessed collectively.

X. Y. Z.

GREETING THE SPRING.—On Monday the 3rd February was performed outside the East gate of Canton the ceremony of "greeting the spring" [迎春]. The same ceremony was performed by the Emperor at Peking, and by every Prefect and Magistrate throughout the Empire. This festival may be called the Lord Mayor's Show of China, and is in most places the occasion when all the rowdies and pick-pockets turn out for a rush, a scramble, and a "lark." The ceremony must be very ancient, and had probably been repeated year by year through a succession of dynasties for at least three thousand years. In the Book of Rites we read of "Going outside the East [gate] to greet the spring," [迎春東郊]; and to this date a vacant space outside the East gate of nearly every walled city is preserved for the purpose. A clay, wooden or paper cow, or a skeleton cow covered with paper [春牛] is borne by two, four or eight men in advance of the Prefect, Magistrates, and petty officials, who clothe themselves for the occasion in Court Dress, and are borne in procession to the arena in open chairs [明 or 顯轎] covered with red cloth and gaudy hangings and cushioned with tigers' skins. The Court Hat has no "button," but, instead, a long tapering spike somewhat resembling that upon the helmet of an Uhlan. In a Departmental or District City the Department or District Magistrate heads the procession as the Prefect does in the Prefectural City. It is considered "good form" (on this, as on all occasions), for the Magistrate to look straight ahead with a steady unflinching eye, and not to notice in any way the noisy multitude or the gay trappings passed *en route*. The cow is of a different

colour each year, and this colour is supposed to symbolise the harvest of the coming season. The colour is fixed upon each year in advance by the Court of astrologers at Peking, and identical circular instructions are sent betimes to each province in the form of a Manifesto [頒], in the same way as instructions for "closing the seals" [關印] for the new year" and such like ceremonies. As the cow proceeds, the multitude belabour it with sticks and stones [打春牛] and endeavour to possess themselves of a fragment of the paper with which it is covered. On arrival at the arena, where a mat tent has been prepared by the Magistrates, incense is burnt, and "spring-wine" is partaken of by the Authorities. After this has been done, they return in procession to the official residence of the Prefect or Magistrate, as the case may be. Ordinary chairs follow the procession to be used in case a sudden shower of rain comes on. The ceremony is a Court Fête, and consequently the Magistrates taking part in the procession are not bound to yield the right of way to their superiors: for this reason the High Authorities are careful to remain at home upon the Feast Day. In some places young children of both sexes, gaudily bedizened and painted, [春色], are carried in pairs along with the procession upon a sort of platform resembling a cart without wheels. It is possible that we may have failed to describe accurately this ceremony, full details of which may be found in the **大清會典**, or digested in the **吾學錄**. On the next day the same Authorities proceed, with less ceremony to the same spot. One guides the plough; another drives an ox; and a third scatters seed. This day is called **父春** or **正春**.

J. J. THE ELDER.

ADOPTION.—In reviewing Mr. John D. Mayne's *Hindu Law*, the *Saturday Review* says:—"In the case of adoption we find the curious fiction that the adopted son

must be of such an age . . . that he might conceivably have been the real son of the adoptive father." . . . "Mr. Mayne derives it from the Brahmanical theory that the main object of adoption is to keep up the family sacrifices." . . . "It is also found that when for any reason the estate goes out of the direct line the sacrificial duty goes with it. And thus in early Roman law it appears from the passage in Gaius that a mere casual occupier could effectually perform the rites."

The whole of the above except the last sentence applies equally to modern China. The question of Chinese adoption was fully discussed in the *Foochow Herald* of August 1877, to which publication those who take an interest in the question are referred.

Q. R. D.

THE TERM KWAI.—Foreigners who object to being called "devils" may find some comfort in the reflection that the expression is at least 3,000 years old. In one of the odes of the *Shi-king* Prince Wên laments the miserable corruption of the defunct *Shang* Dynasty, and adds: 異于中國覃及鬼方 "The indignation excited at home gradually extended even to foreign countries."

SATAN.

MONGOL AND YUAN-PAO.—The Orientalists have made many conjectures to explain the origin of the word "Mongol." Thinking that Chinese authors' opinion on the matter is not to be disdained, I will quote the fol-

* Dr. Legge's comments on this passage (*She, III., III., I., 6, p. 509*) are worth quoting. "What region or regions the 'demon lands' were we cannot tell. Mao explains the phrase by 遠方 'distant quarters' In the *Yih* the same name occurs, and Kao-tsung (in the 18th century B.C.) is said to have attacked the country. It could not be very distant from China, but still it was beyond it. It is strange that the custom of calling foreigners *demons*, still everywhere prevalent in China, should have the sanction of the *Shi* and of this high antiquity."—*En. China Review*.

lowing extract from a work entitled "*Liang pao tsien yü ngan*" (*Kiu. 6 fol. 14*).

"The expression *Mung kou eurh* (蒙古兒) is used in the markets to signify silver (cash) (銀子). In the national language *Mung-kou* means silver."

"It is by contradistinction with the *Gold Empire* 金國 that this title "*silver*" was adopted."

"The work *I-wen tsien* contains a comedy named "*Lé-mung*," in which is found the following sentence:

"*This Mung-kou-eurh, look how much it weighs.*"

"Therefore *Mung kou eurh* is used here for *Yuan-pào*." 元寶.

Now it remains to know exactly what is the true signification and the origin of the words *yian-pao* for designating an ingot;† it is *Tao-tsung-i* in his *Cho-keng-lu* (*Chap. Inting* 銀錠) who teaches us on this subject of ingots.

Ingots (*Inting*) had for legend *Yang-chow yian pao*; the 13th year of *Che-yian*, (1276) our troupes having reduced the *Song* and being back again to *Yang-chow* (*Kiang-su*), the minister *Sô-yen* ordered to search and assemble the pieces of silver which could be found in the officers and soldiers' luggage to smelt them and make ingots (*ting*) having each a common weight of 50 taels (兩).

On his arrival at the Court, *Sô-yen* made present of them to the emperor *She-tsu*; then this sovereign assembled his sons, grandsons, sons-in-law and other relatives to divide these ingots (*ting*) between them; these ingots were used by them in purchases and passed in this way in the people's

* 蒙古 means silver in mongolian language kin-she 語解地理. formerly 萌骨 but now 蒙古 family name being present on the eight banners list. Kin-she, che kwan.

† The *Yambox* est une pièce d'argent massif on l'accepte à Bokhara pour 4 *Tillo* (500 francs).—*Vambéry, voyage d'un faux derviche, fol. 357*.

hands. Since then the Court smelted also themselves (this kind of ingots).

The 14th year of Che-yüan (1277) the *yuan-pao* weighed 49 liang; the 16th they weighed 48.

The Leao-yang *yüan-pao* were made with the silver brought from Leao-tong (1284 and 1285) after the conquest of this country.

J. G. DEVERIA.

LEASEHOLD USAGE.—In Mr. Money's interesting work upon *Java* we read that "the original law of the land was that the legal *reddendum* was always one fifth of the produce and of the labour. By old native custom and law the peasant owed to the sovereign, or to the grantee from the sovereign his labour every fifth day, and one fifth in kind of the produce of his land." * * "The tenant must deliver it at the landlord's grange on the property as soon as reaped." The usual custom in Foochow is for the tenant [佃戶] to buy the seed, and for the landlord to pay the land-tax to the Emperor as paramount owner. The tenant gives half of the crop [半收] to the mesne lord. Lessors [業主] do not talk of "owning so much property," an expression confined at Foochow to those who till their own land: they speak of "owning so much rent," or "so many loads of rent" 幾多担租, an expression almost similar to the French "*livres de rente*." The Canton custom is to agree upon a rent in kind, which is usually about three piculs in eight. In one of the sketches called "Chinese Life No. 4," published in one of the Shanghai newspapers, further particulars are given of Canton leasehold usage.

NICODEMUS.

QUERIES.

CHINESE COINS.—In Mr. Kirkwood's valuable article in your last number, his appendix to Wylie's list of Ta Ts'ing coins, is he not in error in placing Nos. 62 and 63 as coins issued during the reign of K'ien Lung?

She Shiang was not the title by which that Emperor was known in the early days of his reign; but the title by which the Emperor, who was afterwards named T'ung Che, was first known.

I would also point out that the article, excellent as it is, would be much improved if Mr. Kirkwood would give some particulars relative to the coins, where minted &c., somewhat in Wylie's style. Although but a young collector, I am inclined to think that many of the coins depicted in the article under notice can hardly be said to have been issued by the authorised mints, but are rather peculiar freaks of private coiners.

A specimen of No. 85, a Tao Kwang coin, with the reverse K'ien Lung T'ung Pao, I came across some time ago, but a close examination proved it to consist of two coins cut down and welded together. Can any of your readers inform me where such coins, if genuine, were minted? The Thibetan coins and some issued from the Ili mint &c., are even at the present time issued under K'ien Lung's name, in memory of that monarch's victories. Perhaps the coin referred to has been issued in a somewhat similar fashion.

B. G.

CORONATION OF THE KING OF LOOCHOO.—Has any one ever witnessed the departure from Foochow of the Imperial Ambassador charged with the special duty of crowning [封] the king of Loohoo? We believe the last instance was about twelve years ago, when Tieu Sing [趙紳] left Foochow in an Imperial junk [皇船] as Special Ambassador [封王官] for this purpose. It is the custom in Foochow to fix local dates according to the "reign" of the River Police Superintendent, who, on this occasion, was 彭光藻. Upon this official falls the duty of equipping the ambassadorial junk, &c. A native of Foochow is (or was) always selected for the duty inasmuch as the Foochow dialect is the Court language of Loohoo. Any one who has visited Foochow will have been struck with the large

number of Loochooan graves scattered about the hills, amongst which are the tombs of several Envoys. There is still a considerable Loochooan colony at Foochow, although it never seems to have attracted much curiosity on the part of foreigners. Now that Loochoo belongs to Japan, as has been lately stated, the *status* of the Loochooans at Foochow may undergo some change.

JAPAN.

THE OUTIGOUR ALPHABET.—Is there any CHINESE author who has published the fourteen consonants of the Outigour Alphabet 高昌 or 畏吾兒文字 such as the Mongols have adopted in the year 1204 A.D., and what is the title of this CHINESE

work? These signs, are they quite the same as those given by Arabstrata and of which Klaproth has given a fac-simile in his "Mémoires relatifs à l'Asie)? Tome 2d.

G. D.

ERRATA.

CHINESE COINS.—In my paper on the "Coins of the Ta-tsing Dynasty" I find that two of the illustrations—viz., Nos. 14 and 48—are upside down. In No. 14 the reverse should be upside down, and in No. 48 it ought not to be. I also made a mistake in saying that Nos. 52 and 53 belonged to the "K'ien Lung" period; they really belong to the "T'ung Chih" period.

J. KIRKWOOD.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review*.)

BOOKS WANTED.

The undersigned wants a printed or manuscript copy of the following books, 禹夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China Review* would assist him in procuring these works.

W. P. G.

Li-ki or Mémorial des Rites, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

FOR SALE.

A set of Dr. Legge's *Classics*.

Address, D. E. R.

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THE CHINA REVIEW.

LEGISLATION AND LAW IN ANCIENT CHINA.

(Continued from page 193.)

3. *The publication of laws and edicts.*

Although there existed, in ancient times, no general code of law, but only individual enactments, provision was yet made that these, whether relating to the whole of the people or to special classes of society, were properly promulgated. Publicity was always considered essential. Even in the Shoo-king, chapter Shun-tien (2,11) it is said of the Emperor Shun that he had the criminal laws proclaimed, and in chapter Yin-ching (4,3) we read that in the first month of spring every year the 道人 went to the roads and with the use of a small bell exhorted the officers, under pain of punishment, to reform themselves and to look after the workmen*, which passage is quoted by Tao-shi, Duke Seang (XIV year). In chapter Leu-ying (Prince Leu on punishments) we read (XXVII, 20) "explain and unfold (i.e. publish) the penal code (啟明刑書) and the Bamboo book (Legge, Shoo, Proleg. p. 148) says of king Ching of Chow,

* Dr. Legge (Shoo I. p. 164) translates:—Every year in the first month of spring, the herald with his wooden-tongued bell goes along the roads, proclaiming "Ye officers able to direct, be prepared with your admonitions; ye workmen engaged in mechanical affairs remonstrate on the subject of your business, if any of you disrespectfully neglect this requirement the country has regular punishments for you."—Ed. *China Review*.

that in his 21st year he ordered the removal (from the palace gates) of the penal laws* (because, according to the commentator, no transgression of laws occurred under his reign). Again under King Ch'au (1st year) we read 復設魏象 "they again erected the tablet with the criminal laws."† Frequent mention of this mode of publishing the enactments occurs in the Chow Li. We will but select a number of passages. It is said of the Ta-tze (2, fol. 48):—"On the lucky first day of the first moon he compiles the various regulations of the administration and distributes them among the several kingdoms, domains and appanages. He suspends the tablets of the administrative regulations at the passage between the two towers at the pheasant gate of the Imperial palace. He requests the people

* The term "penal laws" is inaccurate. The text says 治象 "pictorial representations of penal laws." Dr. Legge (Shoo, Proleg. p. 147) adds the following note:—"Such representations were hung up before one of the palace gates and perhaps the gates of public offices generally. Ching thought the people were now so accustomed to the rule of Chow and acquainted with the laws, that they did not need the lessons of such figures and descriptions."—Ed. *China Review*.

† Dr. Legge (Shoo, Proleg. p. 148) translates:—"he restored the practice of suspending the representations of the criminal law."—Ed. *China Review*.

to study them and after the lapse of ten days he removes the tablets again." Another passage (3, fol. 32, 10) says with reference to the Siao-tze (the immediate subordinate of the previously mentioned officer):—"At the beginning of the regular year (of the Hia dynasty) he proceeds at the head of all the officers of his department, examines the tablets relating to the administrative regulations, and on going the round with the wooden-tongued bell (木鐸) announces that the government has fixed punishments for those who do not conform with the laws. On his return he takes the tablet of the palace punishments and exhibits it in the palace. He proclaims it to the hundred officers and says, 'let each of you do his duty, study the regulations, perform his functions and obey the mandate issued to him by the sovereign; for those who are wanting in respect regarding these commandments, the government has heavy punishments.'" This refers probably to palace duties. According to another passage (9, fol. 39 of. 10, fol. 21) the Ta-sze-tu issues a similar exhortation. He also harmonizes (compiles) the instructions on the first day of the first moon, distributes them, suspends the tablets at the appointed place, requests the people to ponder them well, and after the lapse of ten days removes them again. Every prince and superintendent of a domain was ordered to instruct his people in the same manner. According to another passage (fol. 56) he issues similar instructions, as above, to his subordinates. In very much the same way proceeds also (10, 26) the Siao-sze-tu at the beginning of the year, going about with the bell, exhorting and warning his officers, as the Siao-tze above mentioned, saying that for any one who does not carry out the law, the empire has fixed punishments. The Ta-sze-ma, the president of military affairs, proceeds in a similar manner (29, 10), as also the Ta-sze-keu, the president of criminal affairs; on the lucky day of the first moon he brings the criminal laws (which may have under-

gone amendments) into harmony (和) and publishes them in the principalities, arrondissements and counties, suspends the tablets with the criminal laws (刑象) at the appointed place (象魏), requests the people to ponder them well, and removes them again after the lapse of ten days. We have similar accounts (35, 32) regarding the Siao-sze-keu. "At the head of his officers, he examines the criminal tablets (觀刑象) and announces with the wooden-tongued bell that for those who do not obey the law, the empire has fixed laws. He orders the whole of the judicial officers (羣師) to publish the criminal laws and promulgate them in the four quarters." This was done, in the capital and its surroundings, by the Ta-sze-keu. The 師, his immediate subordinate, proclaims (35, 33) the five prohibitions concerning the palace, the high officials, the capital and its surroundings, the country and the army. He proclaims them in the Imperial audience hall, writes them down, and suspends them at the village gates lest crime might increase among the people. These prohibitions refer to army orders, injunctions regarding the great assemblies of dignitaries, game laws and enactments regarding the capital, the domains and appanages. At the beginning of the year the Sze-sze (-shi) publishes (cf. fo. 51, 11) at the head of the officials the prohibitions and commands (禁令) in the capital, its outskirts and the fields. There was (37, 14) a special officer whose duty it was to proclaim the prohibitions and punishments. On the lucky (first) day of the first moon he takes the flag with the seal and proclaims and promulgates them in the four quarters. He proclaims the Imperial punishments and prohibitions in order to regulate the feudal States of the four quarters with their appanages and domains, and promulgates them as far the four seas. At large assemblies of men he proclaims the respective orders, prohibitions and punishments. We remarked above that Mencius (I, 2, 2) found at the frontier of Tsi a prohibition against hunting.

4. *The Executive.*

The Emperor and the feudal princes did not personally carry the laws into effect but had for this purpose special officers in considerable number. In the Shoo-king, chapter Li-Ching (Legge, Shoo, II, p. 517) it is said of the Emperor Wán that "he would not himself interfere with various notifications, litigations, and precautionary measures of government; there were the officers (司) criminal judges) and pastors (夫牧 civil judges) to attend to them, whom he simply required to be obedient and not disobedient."* The Emperor transferred to the feudal princes the power to administer punishments within their respective territories. In the Li-ki, chapter Wang-chi (5, fol. 11) it is said, "the feudal princes (諸后) to whom he made presents of bows and arrows, had power to make war (against rebels); those whom he presented with axes and hatchets had authority to execute capital punishment. It was only through abuse that it happened that princes personally decreed punishment of death. The fourth article of the convention of princes held under Huan-kung of Tai stipulated, according to Mencius (II. 6, 22), that the sovereign personally should not allow high officers of State to be executed. On this point also judicial officers were to decide. We shall make mention of these officers farther on, and confine ourselves here to remark that each high officer had the right to supervise, reward or punish his subordinates. We quoted above the passage

* We quoted the passage here from Dr. Legge's translation, as Dr. Plath's version of the passage is erroneous in some details.—Dr. Plath here adds the following note:—"It was only at the quinquennial progress which the Emperor held for purposes of inspection that he, according to the Li-ki, chapter Wang-chi (5 fol. 9), enacted punishments, probably through his officers, against the feudal princes. Those who were not respectful, he deprived of some land; those who were impious, he degraded from rank of honour; those who were disobedient, he banished; those who changed laws or measures or costumes and mutinied, he executed, etc. The Chow-li (29, 6) says the same regarding Ta-ssu-ma."—*Ed. China Review.*

relating to this subject, viz. Shoo-king, chapter Yin-ching (2, 4, fol. 23). In the Chow-li it is said with reference to the Tsai-fu (3 fol. 40):—"He examines the conduct of the hundred officials, and revises their receipts and disbursements. Those who lose produce or spend it improperly, or commit falsifications, he punishes after reference to the Chung-tsai; those who conserve the provisions, save and have a surplus, he rewards." With reference to the Siao-ssu-tu we read in the Chow-li (10, 25):—"At the end of the year he examines the conduct of his subordinates and rewards or punishes them." Of the Ta-ssu-tu (9, 56) and the chief of the district (Hiang-ssu) it is said (10, 36):—"At the great hunts in the four seasons he issues criminal enactments and prohibitions (令禁刑), punishes the obstinate, and settles their disputes." The prefect of the arrondissements also (11, 16) distributes rewards or punishments among those over whom he is placed. The Liu-su punishes (11, 34) his people with the rhinoceros' horn (from which they had to drink by way of punishment) and by whipping with the stick. Of the Ta-ssu-kou it is said (35, 31 and 36, 21):—"All destitute and helpless old men or children, near to or far from the Court, who wished to appeal to the highest power but were refused by the officials, might place themselves at the *lung* stone (see below); within three days he would hear their plaint, report thereon to the highest authority and punish the high officials against whom they complained." This is a sort of executive power somewhat like that which with us is conceded to the Court-marshal's office or to similar officers regarding the servants under their charge.

This may suffice by way of Introduction. We shall now proceed to the proper relations of life dealt with by the laws of ancient China.

1.—*Civil or Private Law.*

To begin with the right of the person, no

slavery was known to exist in ancient China.* The term *Nu* (奴), slave, occurs for the first time under the third dynasty, Chow, and signified then only State-slaves, i. e. criminals condemned to public works, for a limited period, who had to perform certain labours (官奴) under overseers. Children, persons over seventy years old and offenders could not, according to the Chow-li (36, 47), be condemned to this punishment.

There were however other conditions of servitude. The second wife was often liable to be sold on the market (Chow-li 14, 15), ranked (424) side by side with the servant, and stood in a very dependent relation to the first wife, the word for "slave," 奴, being composed of the radicals "woman," 女, and "hand" 又 (compare also Chow-li 2, 24). The Yih-king mentions servants, and in the Shoo-king we find Wen-wang speaking of runaway servants† who were to be surrendered. Prisoners of war also were in a condition of servitude. Finally every man‡ had for a few days each year to do statute-labour to further public works. During the decay of the Chow dynasty in the sixth and seventh centuries, when the feudal princes assumed the sovereignty in their respective States, many ill-treated and even killed their servants; the privilege such servants enjoyed, of changing their masters, was gradually lost; but nevertheless history has no mention yet of real domestic slavery. It was but through the terrible wars and consequent

misery after the death of Tsin Ch'ue Hwang-it that domestic slavery was established, and the succeeding dynasty, Han, finally permitted parents in cases of necessity to sell their children. Yet as early as 403 B.C. the prince of Ch'ao wishes, according to the Sze-ki (Vol. 43, fol. 16), to present to some favourite two singers with 10,000 acres together with the people, though his minister does not carry out the order.

As regards the relations of man and wife, marriage, divorce, and the relation of son and children to their father, we have discussed them in detail in our essay "on the domestic relations of the ancient Chinese" (Journal of the Bavarian Academy, 1862, No. 2). I confine myself therefore here to mentioning the principal points, viz. that the wife was constantly dependent upon the man, being before her marriage subject to her father, after her marriage subject to her husband, and after his death, as widow, subject to the eldest son; that marriages were concluded by the parents and not as a matter of inclination; that originally the Chinese generally, and the mass of the people probably always, had only one wife, but that in order to perpetuate ancestral worship, the almost only form of worship of private persons, a second wife was taken where there was no son of the first wife; that the second wife stood in a subordinate relation to the first; that the princes and emperors, who

wisdom of Mo-kung of Tsin. But he had no means to defray the expenses of the journey. Thereupon he sold himself to a stranger from Tsin and in hempen garment fed the cattle" etc. These are however stories of later date, and according to the Sze-ki (Vol. 5, fol. 9) Mokung purchased the freedom of Pe-li-hi who had been made prisoner in Chu. But according to Tso-shi (Seang-kung, XI year) the people of Ch'ing (562 B.C.) presented to the marquis of Tsin the music masters Kwei, Ch'uh and Keuen, . . . two sets of musical bells . . . and sixteen female musicians. Were these originally prisoners, who were handed over to another prince? Compare also Sze-ki Vol. 40, fol. 10, where the conquered prince of Ch'ing tells the prince of Chu that he may present the inhabitants as servants or maids to the feudal princes, and under Tsin Ch'ao-wang (273 B.C.) they go into exile and become servants and concubines.

* See Ma Twan-hin, chapter 11 fol. 26, Nupai; Cibot, Mémoires Vol. XV., p. 140-142, Vol. XIII., p. 844; Vol. II., p. 410; especially also E. Biot, Mémoire sur la condition des esclaves et des serviteurs gagés en Chine, Journal Asiatique 1837, Ser. III., Vol. III., p. 246-299.

† Tso-shi (Ch'ao-kung, VII. year) understands this passage to refer to runaway criminals.

‡ See Chow-li 110, 59, 18, 28; 11, 2; 15, 14; 29, 18. Exempt were only persons of rank or merit, officers and old or diseased persons. See Chow-li 11, 4 and Li-ki, chapter Wang-chi 5.

§ Pflsmaier speaks of slaves under Tsin Hwang-kung (685-648 B.C.), but the Sze-ki (Vol. 68 fol. 8), from which he translated, speaks only of prisoners. In the Sze-ki (Vol. 68 fol. 8) it is said of Pe-li-hi (subsequently minister of Tsin Mo-kung):—"A man from Chu heard of the

ever strove to have double or triple of what ordinary people had, subsequently established entire harems, for the custody of which we find eunuchs used; that divorce was almost exclusively allowed to the man alone; the reasons for divorce being stated in the above mentioned essay; and finally that widows rarely married a second time.

During the father's life-time the son was constantly dependent upon his father, and as long as he lived his children could not acquire any right of property. Daughters-in-law, who generally lived together with their husbands' parents, stood in similar relations of dependence. The foregoing comprise about all the principal points of the rights of the person.

As regards the *jus rerum*, it has not yet acquired in China the importance and development which it obtained in Europe since the time of the Romans. The *meuse* and *swam* never played in China as important a roll as with us, and all the complicated relations of the law of obligation are mostly unknown to the Chinese. This was even more the case in ancient China where there was no private ownership of territorial property. Our information on the subject* is indeed very scanty, yet this much seems certain, that under all the three dynasties (Shang, Hsia and Chow) the State was the only legal owner of all landed property. The State divided the land among the families according to their respective number of persons and according to the quality of the land, reserving for itself only one tenth of each lot, which the cultivator had also to till on behalf of the State for public purposes, in order to support with the produce the court and the officers. Each man had moreover for a few days each year to do statute labour to assist in public works. Forests, ponds, mines were reserved by the Government to provide the other requisites,

* See Ma-tuan-hin, Wen-hien-t'ang-kao, 1-7, and E. Biot sur la condition de la propriété territoriale en Chine, depuis les temps anciens. Journ. As. III., Vol. VI., 255.

but the people were allowed to use them too under certain restrictions (see Du Halde, vol. II., p. 576). Salt pans also and toll barriers were reserved for the Emperor and the princes* (see Cibot Mém. vol. XIII., p. 321). There were at first but few cities and those but thinly inhabited, and the several States were separated from each other by long tracts of waste districts. There may have been differences, as regards details, in this system between the three dynasties, as we are but too scantily informed on the subject. Mencius (1, 5, 3) says:—"Under the first dynasty, Hsia, each man received 50 *mow*† and paid thereon the tax Kung," giving, according to the Commentator, the produce of five *mow* to the State.† The Shoo-king, in the chapter Yu-kung (Legge, Shoo I., p. 144) states:—"Five hundred *li* constituted the Imperial domain; from the first hundred *li* they brought, as revenue, the whole plant of the grain; from the second they brought the ears; from the third they brought only the straw, but had to perform other services; from the fourth they gave the grain in the husk; and from the fifth the grain cleaned."‡ We will discuss these

* Dr. Legge says in a note to this passage (Mencius III., I, III., 6 p. 116), "by the Hsia statutes every husbandman, head of a family, received 50 *mow* and paid the produce of five of them to the government. This payment was the

§. By those of Yin, 630 *mow* were divided into 9 equal allotments of 70 *mow* each, the central one being reserved for the government, and 8 families on the other allotments uniting in its cultivation. By those of Chow to one family 100 *mow* were assigned and 10 families cultivated 1,000 acres in common, dividing the produce, and paying a tenth to the government. Such is the account here given by Mencius, but it is very general, and not to be taken, especially as relates to the system of the Chow dynasty, as an accurate description of it. More in accordance with the accounts of the Chow-li is his own system recommended below to Paili Ohan."—Ed. China Review.

† Biot estimates 1 *mow* as equal to 8 acres, each measuring 2 square rods; according to Meadows (Transact. China Branch R. A. S. 1848 p. 5) 1 *mow* is now equal to 8942.6 English feet or $\frac{1}{2}$ acre.

‡ From this it would seem that there was under the first dynasty no crown land in existence, and a passage in Mencius (1, 5, 3) which will

details when we come to the taxes. Under the second dynasty, Yin (since 1766 B.C.), continues Mencius, each husbandman received 70 *mow* and paid thereon the tax 助,* the whole being, according to the Commentator, divided into 630 *mow*, provided on all sides with ditches, gutters and dykes, one portion of the whole being di-

vided among eight families and another portion, the central one, was crown-land which had to be tilled by means of socage by the eight families conjointly. Under the third dynasty, Chow, concludes Mencius, each husbandman received 100 *mow* and paid thereon the tax 徹.* In reality, adds Mencius, the system in all three cases was the same: the people always paid to the government a tithe in kind; but in the case of the tax *Kung* (貢) the tithe was paid by taking the average of several years, which Mencius disapproves of.

(To be continued).

presently be quoted agrees with this. According to the Bamboo Books (Hien-wang IV. year) the Emperor Hien-wang 864 B.C. drained off the lake Peng-ki (north of Kai-fung-fu in Honan) and handed the land over to the people. Biot (Nouv. Journ. Asiat. III., Vol. XIII., p. 429) remarks that the Sze-ki (?) Vol. 44 places this fact in the 31st year of Hou-wang (?).

* Dr. Legge (Mencius p. 116) translates, "the founder of the Yin enacted the seventy *mow* allotment, and the system of mutual aid."—Ed. China Review.

* Dr. Legge (Mencius p. 116) translates, "the founder of the Chow enacted the hundred *mow* allotment and the share system."—Ed. China Review.

JOTTINGS FROM THE BOOK OF RITES 禮記.

(Continued from page 219.)

ANCESTRAL WORSHIP—PART I.

The objects of worship among the early Chinese, as seen from the Book of Rites, were comprised under the three orders, the 天神, the 人鬼, and the 地祇. These are also spoken of as the 大祀, the 次祀, and the 小祀, as the 上神 and the 下神, as the 外神 and the 內神. The 內神 and the 人鬼 are the ancestors who are otherwise reckoned among the 大祀 and the 上神 in the same category with Heaven and Earth.

The worship of Heaven was conducted at the 泰壇 or great round altar, and consisted in the burning of jade along with a red heifer, from which the sacrifice was known as the 燔柴; a burnt offering being essential, as the smoke and fragrance of the offering must ascend in order to reach

the 陽 principle which was being propitiated in the sacrifice. Earth was worshipped at the great square altar known as the 泰圻, where the offerings, a dark-coloured heifer and pieces of silk, were buried with a view to reach the 陰 principle for which the sacrifice to Earth was intended. The place where divinities were to be worshipped, whether at a 壇 or raised altar, or at a 坎 or hole scooped in the ground; whether the offering was to be advertised by smoke or the sound of music ascending, or by blood or wine descending, by burying in the earth or by immersing in water, depended upon the connection of the object worshipped with the 陰 and 陽 principles. Further, every representative of the 陽 principle must have a corresponding mate to represent the 陰. Thus Heaven and Earth were worshipped together; the sun and the moon; heat and cold; while the

Four Cardinal points 四方 were divided into four points representing the 陽 and four representing the 陰, and had four 壇 and four 坎 accordingly. The worship of ancestors followed the same law, and in every act of adoration the name of the wife must be coupled with that of the ancestor; there is indeed no worship in the Book of Rites which is not immediately based on this duality, as there is no religion which is other than a pure Pantheism. Mountains, rivers, valleys, elevations great and small, as producing clouds which beget wind and rain, as also containing wonders of creation 怪物 all may be called 神 and may be worshipped. And as especially everything beneficial was a 神 we have in the 八蜡 the same worship of the fruits of the earth and of the animals helpful to husbandry which prevailed in Egypt.

The 鬼神 also represent this dual principle. Thus there is in man, as we have seen, a 魄 and 魂 which, separated at death, return the one to the ground and the other to heaven. This 魄 or 形魄 is the manifestation of the 鬼 as the 魂 or 魂氣 is the manifestation of the 神. 氣也者, 神之盛也, 魄也者, 鬼之盛也. The 鬼神 are thus naturally spoken of together, the one being the 氣 of the 陰 principle and the other the 氣 of the 陽. One commentator speaks of them as 天地之功用 and another as 二氣之良能; while 神 is defined by 伸, that which is extensible loses itself in the ether; and 鬼 is defined by 歸 the element which returns to mother earth.

This idea of duality is the root of all the worship addressed to the 鬼神. At death, we have seen, the body was laid on the ground to facilitate the return of the 陰 element, while the 陽 element was searched for in the favourite haunts of the deceased while in life, but especially on the house-top as the most elevated place. This same

idea is the key to all ancestral sacrifice. The offerings and the services were alike arranged under two classes, those intended to propitiate the 陰 element or 鬼, and those intended to propitiate the 陽 element or 神.

The Relation of the 鬼神 to all other 神 is clearly defined. And it may be said generally the relationship in this state is simply what it was in life as given in the familiar adage 天地爲萬物之父母 人爲萬物之靈. The superiority of Heaven is carefully marked in the etiquette of sacrifice, and so is man's superiority over all inanimate nature or the energies or 神 immanent therein.

The Generation of the 鬼神 is differently given. One passage, the authenticity of which, however, is doubted, leans to a pure materialism. According to this statement man must die and return to the ground; this is the 鬼. The bones and the flesh decay, and afterwards the 氣 ascends on high and becomes the manifestation of the spirit 神之著也 as it is the essence of the "all things" or creation 百物之精 just as the man is the 靈 of creation, so the vapours which ascend from the dissolution of matter (of the human body) have a 靈 set over them, and this is the 鬼神. Otherwise the whole spirit of the 禮記 is, as already indicated, that the 陽氣 is as it were the life, the living soul of man which is disengaged at death, and to retain which on the earth amongst the relatives, or at least attract it to the earth at stated seasons in the proper connection with the 陰氣, is the object of all the services of the ancestral temple. We have followed the course so far in the two preceding papers. To refer more particularly to the 陽氣, at death the disengaged spirit is summoned back to the tenement which it has just quitted. It is thereafter propitiated with sacrifice during every act performed upon the body, as the washing, the administering of the food and of the mouth jewels, and dressing of

the corpse, the preparation for the coffining, the act of coffining, the placing of the coffin in state where it is to lie until the funeral. The object of the sacrifices is to give the spirit a place of resort; and to secure this more effectually the very first provision made after death is a **重**, or temporary tablet, which with a proper epitaph **銘** must be set up beside the coffin while it lies as **殯**, must accompany the coffin to the ancestral temple on the day preceding the funeral (where the corpse reports itself to the ancestors), must head the procession to the grave, and must bring back the spirit or **精** to be propitiated by the **虞** feast. Thereafter this temporary tablet gives place to the **主** or permanent seat of the spirit, which on the day after the **虞** ceremony is formally conveyed to the temple and announced to the great ancestor as coming in due season to fill its own niche. The **主** is then carried back to the dwelling house of deceased, and becomes the centre of worship during the period of mourning, during which period the spirit is never left without an offering. The mourning closes, we have seen, with three festivals, the **祿** and the **祥**, which are successive approaches to the auspicious sacrifices, and the **禭** which is an intimation in the Ancestral Temple that the mourning is expired, as also the installation there of the Ancestral Tablet. This is the epoch at which the deceased is formally recognised among the **鬼神**. But as he enters the ranks of the **鬼神** by a gradual process, so by a similar process he drops out again and becomes simply a **鬼**. The progress towards the higher state is marked by the gradual introduction of cooked for uncooked millet and other viands, by an increase in the number and variety of the offerings, and by a gradual extension of the ceremonies, the complete ritual being only observed after the tablet is duly installed in the ancestral temple. The process begins with the **卒哭** when after the funeral the wailing is limited to a morning and

evening visit to the wailing place **卒哭生事畢而鬼事始也** and it ends with the **禭**. Once in the Temple the tablet will be deranged and moved up a space by the arrival of that of the grandson, and yet another space on the death of the grandson of the latter. Thus at the best, as in the imperial temple **七廟** in the course of six generations descended from him, a man's name dropped out of the ancestral temple, and the tablet, once the object of such reverence, was relegated to a side temple prepared as a general storehouse for all such as had thus run their course. But the progress outward did not stop here. After a period in the side temple, where worship could only be rendered on rare occasions, the spirit represented by the tablet could no longer be worshipped there, and the worshipper if he had any special devoirs to perform must resort to the **壇** or altar set up in the temple enclosure. After the lapse of a few generations the spirit suffered another such degradation and could only be worshipped at the **壇** or hollow space which served as an inferior altar. Last of all even this privilege was denied it, and it was ultimately ejected from the **壇** to dwell with the nameless **鬼** who might only be worshipped conjointly with the general crowd of ancestors but might not further receive individual homage. This seems to be the process by which the ancient heroes of Chinese tradition passed from the **鬼神** into the **祀** or presiding genii, which is the only record we have of the intermingling of the **神**. To preserve the memory of these worthies they were laid hold of either as accessories to the original **神** i.e. the energies of nature, or they displaced them altogether in all those departments which touch most nearly on human interests. By the end of the **周** dynasty these formed a large fraction of the Chinese Pantheon. Such were **神農** as god of husbandry, **后土** as **社**, **少昊** as presiding genius over the stars, &c. The virtues for which sages might be thus classed among the **祀**

were, the making of laws, serving the State at the cost of life, the establishment of a dynasty, the reclaiming of waste land and the prevention of calamity.

We have some interesting side lights as to the nature, the habitat, &c. of the 鬼神. They love darkness and their dwelling is the 幽陰. They are therefore properly worshipped in the inner shrine 室 and the worshipper must face north in every act of reverence. They are sometimes conceived as cleaving to the temple. Thus on one occasion when there was an exorcising of devils in the village, Confucius dressed himself in his official robes, and stood in the doorway of the ancestral Temple, lest the din should alarm the 神, who were presumed therefore to hover about the building. Or they are represented as visiting the temple only on feast days, being attracted thither by the devotion of their filial offspring, and especially by the offerings presented. Otherwise their comings and goings are in harmony with the movements of nature, of which they form a part, so that they arrive in spring when all things burst into life, and retire in autumn when all things decay and die. Thus the loving imagination was free to conceive of them as always hovering over their loved ones, while the philosophically inclined regarded them as part of the flux and reflux of the universe. On a fête day the presence of the 神 was sedulously courted by a graduated series of acts and offerings, beginning with a point inside the temple gate, and extending to the inner penetralia of the 室; and a body was further prepared for them in the person or persons of the 尸 with whose arrival the ancestors were held to be present. But when the 尸 retired the 神 might possibly hover about the temple; and therefore on the day following the feast a final offering was presented to them outside the temple gate, as it were to propitiate them on their departure.

The same uncertainty was shown in regard to the tastes of the 神 and the same

desire to occupy every vantage ground. Thus there were cooked and uncooked viands, and almost every part of the victim was called into service, partly indeed for the purpose of symbolic teaching, but mainly no doubt with a view to reach the complex nature, the 陰 and the 陽 elements respectively of their mysterious visitors. One marked feature of the 鬼神 is their love of simplicity of which the filial offspring are to mark their appreciation alike in the temple furniture and in the flavours of the offerings.

As to the origin of ancestral worship the 禮記 distinctly asserts that while the Five Dynasties differed in minor details, they all alike indulged in the practice, and that in fact there never was a time when ancestors were not worshipped. Of the Three Dynasties, the 夏 is represented as the least superstitious, because by its use of the 明器 it was careful to declare that the dead do not enjoy the offerings presented to them. The 殷 dynasty was held to encourage superstition by its use of ordinary sacrificial vessels instead of the 明器, as if inclining to the opinion that the dead are to be treated on the same footing as the living. The 周 dynasty was supposed to hold a middle course, the one half of the vessels being those used by the 夏 and the other half those used by the 殷. But the only question ever agitated was whether the 神 can enjoy the offerings presented; the deeper question as to the propriety of presenting such tributes of affection does not seem to have once suggested itself. To follow the 禮記, ancestral worship had its rise in the filial heart which could not endure to see its loved ones perish, or to treat them as dead. 夫古之人胡爲而死其親乎. Hence the summoning back of the spirit at death, the careful cherishing of the corpse, the treating of it by the law of life, the reluctance to commit the coffin to the grave, and the protracted period of mourning. It was a matter of filial affection not to be in haste to treat their dead as a 鬼, and the dead was treated in all

respects as if alive until the funeral, or even until the **卒哭**, at which last epoch only the name used in life became sacred **諱** and the mourners bowed to the inevitable. But it was supposed to be the glory of the early statesmen and sages correctly to have apprehended this natural feeling so as to make of it an engine for the perfect government of the family, the State, and the empire. *In the description given us of the intention of the sages we seem to lose all sight of superstition and to be in the presence of practices as harmless as some which flourish in Christian countries.* Thus the aim in ancestral worship is to show appreciation of the love and kindness of their parents; to teach reverence for superiors; to provide family registers; to teach etiquette as between superiors and inferiors; to inculcate a spirit of deference. A more complete view is given us in another passage in the ten relationships or ten points in sacrifice, which are to illustrate the service of the **鬼神**; the relationship of minister and sovereign; the relationship of father and son; the gradation of rank; the degrees of consanguinity; the conferring of dignities; the distinction of the sexes; the parental care of the government in its justice to all and especially in its charity to the poor; the relation of juniors and seniors; the relation of inferiors and superiors. This is the Confucian aspect of ancestral worship to which it owes its long continuance, and which has enabled it to fight such a hard battle with the attacks of science and religion. The authors of the **禮記** themselves seem to have emerged from the darker superstitions out of which the practice most probably originated, and dwell mainly on the practical uses of the institution. The **神** do not bear their filial offspring, do not taste their offerings; and it is sufficient to worship the **神** as if present, deeper questions in philosophy being discouraged in the desire to work upon the senses and upon the imagination in the direction of filial piety and good government.

The only temple known in the Chinese classics is the Ancestral temple. In early times it was a simple mud structure with reed thatched roof; and simplicity was so much of its essence that even in the historical period (B.C. 708) a departure from this by the substitution of a tiled roof was looked upon as a decay in manners. The framework of the building was much as we see it in modern days, with its **極** or ridge post; **檁** or **桷** the cross beams; **枋** or **櫨** the short upright posts between the cross beams and the ridge; **柱** the upright pillars supporting the roof; **櫨** the eaves; **楣** the lintel of door or window. To all of these commentators have affixed symbolic meanings founded upon the phonetics with which they are written. The most salient point was the **櫨**, the space between the two in front of the building forming the entrance into the shrine, as it was an important point also in all temple fêtes. These might not be painted any bright colour, as we read in the **左傳** where the rule was once violated by a Duke of **魯** in honour of his marriage. The great cross beams, the ornament of the interior, might at most be polished in the case of the Emperor, while even this much was forbidden to the Nobility. The short uprights between the cross beam and the ridge were likewise a catch point for the eye, and here, carving was forbidden save in the temple of the **天子**.

The temple stood on a raised platform which would be 9, 7, 5, or 3 feet raised above the ground according to rank, and which was ascended by three flights of steps, the eastern or **阼階** the western or **西階**, and the central **中階**. The salient points on fête days were the **庭** or court immediately in front of the building, in the centre of which was the stone pillar **麗碑** to which the victim was fastened while being slain for sacrifice; the **堂下** or free space immediately below the platform; the **堂** or free space reserved on the platform immediately in front of the temple;

the 室 in which the 尸 was feasted in the name of the ancestors, and which was the inner shrine of the building symbolic of the 幽陰 or mysterious abode of the 神; to which we might add the 大門 or door of outermost courtyard, which also figures as holy ground on every occasion of sacrifice. The 室 is variously placed according to the style of the temple whether imperial or otherwise. Sometimes it is a square with four windows and four doors, and sometimes it is a narrow oblong lit only from the door of the outer room through which it is entered. But as the room in which the 尸 was to be feasted, it is properly an inner room removed from the glare of day; so that when the 尸 sat in the 奧 or south-west corner the only light admitted was from the door which faced south. The 奧 of the 室 was therefore the centre of interest on a fête day. Temples were classed according to the number of tablets they were privileged to contain. Thus the 天子 had a temple for seven tablets 七廟; the nobility for five 五廟; the 大夫 for three; and the 士 for two or one. The common people were not allowed the privilege of a temple, and must worship in the 寢 of the family dwelling. The temple of seven tablets was called the 太廟 of which there were two, one at the seat of the 天子 and one in 魯, a privilege granted to the ducal family as descended from the illustrious 周公 whose son founded that State. The temple of seven tablets was itself but part of a large cluster of buildings occupying two courtyards, an inner and an outer, separated by an enclosing wall and communicating by a door known as the 中門, the door of the outer court being known as the 大門. This large quadrangle was on the east of the palace quadrangle, the 大門 of the temple communicating with the space between the 庫門 and the 雉門. It was placed thus on the east of the palace as the 鬼神 are under the 陽 influences; and to balance it the 社 or altar of the god of the ground, subject to the 陰 influence,

was placed on the west of the same space in a line due west from the temple. The buildings of the inner courtyard formed three sides of a quadrangle running in a line north and south. At the north end facing south was the 七廟 in honour of the 始祖, while on the east and west were separate buildings known as the 二祧, or 昭, and a 穆, in honour of the particular founders of the dynasty who when they dropped out of the 七廟 had thus a special temple prepared for them. In the outer court were two buildings; on the east, the 禰廟 in honour of the parents of the living representative of the family, and on the west the 殯宮, in which were stored the tablets which in due course were ejected from the temple of the ancestor. The privilege of the 二祧 was reserved for the reigning family and for the family of 魯. The nobles and great officers had only a temple to the 太祖 together with a 殯宮 and a 禰廟; while the lowest in rank had only a 禰廟, and a temple to the ancestor or a 祖廟 only. The ornament and glory of the temple was the tablet, a plain piece of wood containing the temple name 諡, and the intimation that this was the spirit's throne or seat. The tablet of the 始祖 or of the 太祖 was never removed from its place. This was the palladium of the Empire or of the State. But as no movement affecting the governments or the dynasty could be made without due intimation before the tablet, the custom arose of keeping a duplicate which must ever accompany the ruler on distant expeditions, whether he be journeying for pleasure or for government inspection, or marching at the head of his legions. This tablet, called the 遷主 or 祖, was placed on such occasions in a chariot specially provided for it, and was guarded by a bevy of officers of the class of priests, soothsayers and diviners. A stone tablet representing the 社 and called the 軍社 was also thus carried about with the 遷主. The tablets as placed in the temple must follow the order of 昭穆; that

is to say the tablet inscribed to the great ancestor (who was usually hunted up from prehistoric times) occupied a centre space; and the tablet of the first founder of a dynasty or a family would be placed on the east, while the tablet of the son of the latter would follow on the west of the great ancestor; so that father and son were always on opposite sides of the hall. This order was continued until the allotted spaces were occupied, whereon to make room for new comers the tablet at the top on the east was first removed and the two below shifted up a space, the empty space thus procured at the bottom of the east row being assigned to the new tablet. The same was done when next required on the west row, so that the tablets went out in the same order in which they had been first installed. The intimation of this change, as we have seen, was made at the 祔 ceremony on the day after the funeral, or strictly speaking on the day after the 虞 feast. In the 周 dynasty the 始祖 was 后稷, and the 二祧 were dedicated respectively to 文王 and 武王. These three therefore had permanent shrines and their worship was one of the permanent institutions along with the 郊社 or sacrifice to Heaven, and the 社 or sacrifice to the local guardian. All others lapsed, in the course of ages from the privileges of worship, passing thus through the 祧, the 殯宮, the 壇, and the 壇 into the common crowd of the 鬼. The process was a rapid one. Thus in a 五廟, the 高祖 would no longer be worshipped in the temple, but at the 壇 while the 高祖之祖 would be relegated to the 壇. As the doctrine of the 陰, and the 陽 lay at the root of all worship the tablet of the principal wife had in each case its proper place beside the husband, the concubines being excluded from the privilege; and every act of worship was thus intimated 'to the august ancestor so and so with his consort so and so.

The furniture of the Temple if we may so

speak, consisted of the grand robes in which the 尸 were to be dressed on fête days, together with the utensils used in sacrifice. The robes were such as had appeared at the coffining and were preserved with great care in charge of a proper officer. These with the sacrificial utensils were the State and family heirlooms, to part with which was the worst felony, and which when injured by age or otherwise were to be carefully buried in a secluded corner to prevent their lapsing to base uses. Seats there were none. The seat of the period was a simple mat on the floor, of which the Emperor might have five thicknesses on festive occasions but only one thickness in the ancestral temple. Nor were seats much in requisition. The rule during the 周 dynasty was to stand save when engaged in the respective acts of sacrificing or of receiving the wine pledge, so that the 尸 was the only person who sat in festive style, i.e. duly provided with a leaning bench 几. The mats and benches were to be without ornament, as 素, the absence of colour and ornament, was the law of the Temple as of all the higher forms of worship. The same law applied to utensils which may be thus grouped:—(1) utensils of metal for cooking purposes and for containing cooked viands as soup, &c. 鼎 銅 鬯 (2) utensils of wood for flesh offerings, 俎 豆 (3) utensils of bamboo or wickerwork for grain and fruits 簠 簋 簠 (4) of jade, metal, horn and earthenware for wine, 爵 觶 觥 角 散 壺 缶 罍 (5) wooden trays for bearing in the wine cups 豐 禁 斯 禁 和 桮 禁, as also a large wicker hamper which acted as a sort of buffet 簠 (6) spoon used in sacrificing the soup, as also in decanting the wine from the large to the smaller vessels, 柶 勺 匕, as also the 筯 or modern chopsticks, used where the soup has flesh and vegetables, (7) utensils of wood, to serve as lavers in which the 尸 and worshippers 'washed hands' before sacrificing, or in which to rinse the wine cups before pledging 槃 鐏 杓 匱.

Of all these, most honour was attached to the 鼎 and the 彝 on which inscriptions were made in honour of the ancestor or of some distinguished member of the family. The common sense of the Chinese speaks out in the rules laid down for such laudatory inscriptions. It was presumed that in the character of the ancestors both good and bad were blended, and therefore the rule was to record the good and leave the evil unspoken. But it was slander 誣 to praise where there was no virtue; while not to recognise their merit showed a want of intelligence 不明, and to know of their merit and not to record it for posterity, a want of benevolence 不仁. The 彝 was further remarkable as having an eye inlaid with gold, yellow representing the 中 of colours and the eye representing the intelligence of the 氣. This was the most important of the vessels used for libation as it was devoted to the use of the aromatic wine, the 鬱鬯, by which the 神 were summoned as it were from the 陰 element or by which rather the 鬼 element was summoned to join the 神. Each vessel was associated with a particular offering and had a distinct place allotted to it in the presentation of the offering. Thus the 敦 contains the 黍 which is borne in after solemn washing of hands and used when the 尸 commands the 祝 to bless the filial offspring. The 鉶 contains the properly cooked and properly flavoured soup 和羹 which is a symbolic feature in the feast. The 簠 and the 豆, always mentioned together, contain the grain, fruits and 脯醢 which it was the ladies' part of the ceremony to provide. These were alike in shape, with a handle like a market basket and prong-like feet. When the assistants passed these to the lady worshippers they were to hold them by the feet while the ladies received and carried them by the handle, one of the symbolic acts of the sacrifice illustrating the distinction of the sexes. The 簠 and the 簋 are described as the one round inside and square outside, while the other was square in the inside and

round outside; and their use was respectively to contain the 稻粱 and 黍稷. Of the above the 鼎 followed the law of odd numbers in the spacing, and must be placed either 3 and 7 or 3 and 9, twelve being the highest number used. The 簠 and 豆 followed the law of even numbers, and there might be as many as 28 used at one time. In like manner the large wine vessels 罍 are each associated with a particular wine;—the original of wine, the 玄酒 (or water) being placed near the north wall, of the 室, and the four varieties of wine according as they partook more of the nature of a *manufacture*, being placed at increasing distances in a line extending outwards as far as the 堂下. The wine cups also played an important and symbolic part and each had its distinctive use, thus the 玉爵 was used in pledging officers of the highest rank; the 瑤爵 for officers of second grade; and the 散爵 or 角 for officers of the third grade. The hostess, or chief lady worshipper, used a pledge cup by herself. It was provided with prong-like feet and had a handle like a bird tail—etiquette requiring the lady to present the cup holding it by the tail-like handle, while the men who put it in her hands or who receive it from her must hold it by the feet.

The Lavers were placed convenient for the 尸 on entering the temple gate, who must there wash hands, and again on the platform for the convenience of worshippers. The 櫛 and the 杓 were made of a white hard wood, with no ornament but the natural graining.

The chief Actors on festive occasions were (1) the heads of the house 主人主婦; (2) the 賓長 or senior relatives of same surname and their wives 內宗; (3) the junior relatives, sons, &c. of the above and their wives 外宗; (4) the concubines in the capacity of assistants to the principal wife and who in the imperial family were also known as the 內、外宗; (5) the officers of the government 卿、大夫、士

in the case of rulers and their wives **內命婦**, **外命婦**; (6) the retainers and servants. This forms the family group, and it will be seen as we proceed that *woman had a place and influence in it which has no parallel in modern China.*

Outside of this was another, the official group, comprising the priests, sorcerers, diviners, and musicians. Perhaps the central figure of all these was the **尸** who was a being *sui generis*. The **尸** as we have seen might be male or female during the period of mourning, according to the sex of deceased, but must be a male where the worship was conducted in the ancestral temple. He was chosen by divination, and the law of **昭穆** was to be observed; so that he was properly the grandson of the chief worshipper, or in any case a scion of the second generation, as father and son might not thus sit together, **抱孫不抱子**. Once duly appointed he must be prepared for his duties. Filial offspring had the privilege of exhausting their affection and exhausting their substance in the entertainment of their departed parents or chief. Thus the **尸** would seem to have been provided as a help against the flatness of an entertainment, in which meats and drinks were spread before a dead token of the spirit's presence, the ancestral tablet. For this purpose the **尸**, though debarred from speech which would seem to break the charm of his celestial connection, is motioned to a seat, is urged to eat and drink; and the ceremony is not complete till every member of the family, or of the court, has had an opportunity of thus testifying respect and affection. The real status of the **尸** is further indicated in the fact that he himself may not partake of such offerings as were spread before his arrival to induce the presence of the **神**, as also that he must be gratified like the chief worshippers by a ten days' fast and must wash hands as he ascends to the inner shrine. He is the **神象** but not a **神**; and therefore while in the place of honour he marks his un-

worthiness by offering in sacrifice the viands which before his arrival had regaled the disembodied ancestors. This would seem to have been the original intention in the use of a **尸**. But ultimately the rule was applied to the **外神**, as well as to the **內** or family **神**, the ancestors; and so we read that in the worship of Heaven and Earth, the gods of the land and the grain **社稷**, of the hills and rivers **山川**, of the four cardinal points **四方**, of inanimate creation **百物**, and of the seven presiding genii **七祀** a **尸** was used, before whom the offerings were spread and who was urged to eat as in ancestral worship. This would appear, however, to be an outgrowth of ancestral worship introduced after the period when the above objects of worship had assessors appointed them from among the fabled heroes of antiquity. Thus the **尸** of Heaven represented **后稷** and so with the others. These **尸** were selected by divination, irrespective of surname, from among the official classes **卿**, **大夫**, **士**, but were otherwise under the same laws as the ancestral **尸**.

Next in importance to the **尸** is the **祝** who represents the priestly caste in ancient China. In the **周禮** he fills a subordinate position under the **大宗伯** the **小宗伯** and the **肆師** who are the officiating priests in the higher sacrifices and the custodians of the Ancestral Temple, while the special duties of the **祝** are with prayer and acts of reverence. We have traces of this arrangement in the **大宗**, and **宗人**, and the **宗祝** of the Book of Rites; though it does not seem possible that the **周禮** as we have it, could have been in the hands of the compilers or authors of the **禮記**. The **大宗** is a sort of President of the Board of Rites, and the **宗人** and the **祝** represent those under his authority. They are essentially a priesthood, though in a somewhat modified sense; for then as

now the 天子 was High Priest, and each Sovereign Prince was priest in his own territory. But no movement in life could be made without the appearance of the 祝 whose services were indispensable alike at the birth, the capping, the marriage, the death and burial of the ancient Chinese; as in every action of the government, and in every approach to the spirit world. He is sometimes associated with superstition and sorcery rather than sacrifice. Thus at the birth of a child he appears armed with a lance and in the company of the 巫 or sorcerer, to prevent the access of evil spirits to the new-born infant. Again, when the Ruler goes in state to the coffining of a subject, the 祝 and the 巫 meet him outside the gate, the one armed with peach-blossom and the other with a broom, to deliver the prince from the evil influences associated with death. But even in these instances the true character of the 祝 are seen. Whether by sacrifice or by incantation, or by invocation, he is the medium between man and the spirit world; and the diviner and sorcerer are under his authority. He is present at all state sacrifices to the 外神 as on all occasions of ancestral worship; and though in a manner the assistant only to princes and great officers yet his are the priestly functions, the intimation of the sacrifice to the spirits, the consecration and presentation of the victim, while the blessing of the 神 is breathed through him upon the worshippers. It is he who ratifies all treaties, and it is his to put under the ban or to deliver from the curse. He accompanies the Ruler in the grand hunt or in the military campaign, and it is his to propitiate the deities of road, hill, dale, marsh, and river. But he is most prominent in the family life as the 喪祝 and the 宗祝, who have charge of all the etiquette of mourning and of the Ancestral Temple. It is he who takes charge of the uncooked millet which is put into the mouth of deceased after the washing of the corpse, and who consecrates the

mouth jewels. It is he who puts on the face cloth 幘目 fits in the earstoppers 瑱 puts on the shoes, superintends the clothing of the corpse, and all preparations for the coffining; while the numerous libations 奠 intended for the comforting of the deceased 安神 are in his sole charge. As the funeral draws near he announces to the 神 the contemplated removal of the coffin, superintends every step of the removal, accompanies the coffin to the ancestral temple, and on the morrow precedes it to the grave. At the grave it is his to commit the body to the care of the god of the ground, whereon he returns to dress the 尸 for the 虞 feast. On a fête day, whether funeral or auspicious, he is still the presiding genius. It is his to induce the arrival of the 神 by the preliminary sacrifices; to escort the 尸 to the seat prepared for him; to guide the 尸 as also the chief worshipper 主人 in the intricate points of etiquette to be observed; to serve the 尸 with offerings and press him to eat; to put the wine cup into his hands and press him to partake; to remove the offerings which have been specially offered on account of the 神; to be the mouthpiece alike of the worshippers and of the 神 intimating to the 神 the filial offering and conveying in turn the blessing of the ancestors; to intimate the conclusion of the ceremony and to escort the 尸 to the outer gate. The 祝 is thus the minister of the 尸 and master of ceremonies, while in another sense he is the mouthpiece of the worshippers and the 神 or ancestors. From this his connection with the 尸 he shares some of the superstitious reverence shown to the 尸 as the embodiment of the 神. When therefore he is feasted in his turn he faces south, as does the 尸, whereas the 主人 and all other worshippers duly face north. When the 尸 has retired and the family feast proceeds, the presence of the 祝 is still required, this is the last act of the day, to shut the temple doors and give the 神 the secrecy which they love.

The Liturgy of the ancient Chinese was



entirely in the hands of the 祝, and we have some trustworthy indications of its nature in the classics usually accepted as authentic. We judge from the 詩經 and 樂章 the intimation of the offerings 祝, and the consequent blessing vouchsafed by the 祝 upon the filial offspring 嘏 constitute the main feature in it. Perhaps another feature was the invocation 於彼乎, 於此乎, by which the 祝 and the worshippers alike testified their sense of the mysterious nature of the 神 and man's ignorance of their state. This last would seem to have been uttered while laying down the offerings at the numerous points between the temple gate and the inner shrine, as if to say, "whether here or there accept our sacrifice." Even to follow the 周禮, compiled doubtless after the reformation of letters in the Han dynasty, this view of the ancient Chinese liturgy is not materially affected, and the only illustrations of the 六祝之辭 of the 大祈, and of the 六辭 are taken from the 書經, the 詩經, and the 左傳. These never seem to enter the region of prayer as understood among other ancient nations, nor does there seem to have been any such liturgy as we know existed in Egypt. Chinese worship would seem to be sui generis and to be cast entirely in court moulds. The worshipper, whether in the case of the 外神 or the 內神, approaches the object of his reverence in court robes, and his language and etiquette savour only of the court. The distinctions among the 神, their respective rank, the mead of reverence due to each, the nature of the offerings and the style of sacrifice, are all regulated on this one principle. The family, as we know, was only a miniature court, and therefore an act of worship consisted in the presentation of the offering with the simple statement that it was presented to the august ancestor 'so and so' with his consort 'so and so.' This apparently is the meaning of the verb 祝 in the phrase 祝祝之; it is that the 祝

performs his proper functions and presents the offerings in this reverent style of address as fixed by etiquette for the particular object of worship. Even the act of consecration was not accompanied by words of blessing, but was done by the offering of millet, soup, or wine poured before the object, or by a loud-voiced intimation to the 神. This presents the 祝 in a less priestly light than his prototype appears in other forms of religion, for which reason the translation 'sacificial officer' is not an inapt one. He is not the full-fledged priest and never dared to play the role in China which has been played by his brethren elsewhere. He was always a mere officer of the government, sometimes in questionable company with the sorcerer and at the highest only the master of ceremonies to the august 尸, and the mouthpiece of the august ancestors whose 尸 was necessarily speechless.

Under the 祝 was a large staff of officers known as the 有司 and the 執事 or generally as the 宗人. They had the charge of all the minor details of the sacrifice as assistants to the 祝 and were, so to say, the Levites of the Chinese ceremonial. Sometimes the 執事 the 佐食 and the 贊 are interchangeable terms, in which case the reference is to the relatives of the chief worshipper, uncles and cousins (大功 and downwards) who bore in the dishes on a fête day as assistants to the official group. It was a fixed rule that none of the chief worshippers could act in this capacity. We have also mention of the 宰 the 史 the 卜 筮 and the 巫. The 宰 represents the house steward who provides the material for sacrifice or who receives and accounts for the offering which may be sent from friends. The Diviners who use the tortoise 卜 and those who use the 筮 are mentioned with the 巫 as always about the person of the Ruler; and of course every first step in the sacrifice was in their hands, as the selection of the victim, of the 尸, of the day of sacrifice. The 史 kept the record of the temple utensils, and he

was on great days a most prominent figure in the ceremony known as the honouring of the worthy. It remains only to notice the musicians, who were stationed in the court 堂下 but who ascended the platform where they chanted the ode on the arrival and departure of the 尸. Music, as we shall see, had an important part to play in the sacrifice. It was by music the 陽 principle was advertised of the sacrifice; and in the ceremony symbolic of conjugal fidelity and harmony the great drum upon the platform 縣鼓 must be responded to in harmonious note by the smaller drum 應鼓 in the court below. There were also the mummery, eight rows of men eight deep in the case of the emperor, or seven,

five, three rows according to rank. These were for the delectation of the august 尸, and through him, for the delectation of the 神. Each was furnished with a short pole, mounted with feathers, which they brandished aloft as they kept time to the music. These were a coveted feature in ancestral feasts, and to attain to the 八佾 was one of the pet aspirations of the ambitious noble.

In what follows we shall discuss the article sacrifice and shall endeavour to describe 'a day in the Ancestral Temple' as illustrative of the information we have thus gathered regarding the worship of the 祖.

JOHN MACINTYRE.

Newchwang, 14 Nov., 1878.

CHINESE RUNNING HAND.

Eighteen hundred years ago, the Emperor Chang sanctioned and patronized running hand; and the written history of the art begins with that event. There is reason, however, to believe that the art was nearer to its maturity than to its infancy when it first obtained the imperial favour, and the consequent notice of the historian. Of its origin and previous development we have no information beyond the negative statement that it had no existence before the later Han dynasty, which as regards its present form, known as "grass-writing," 草書, may be substantially true. There will indeed be always hurried, and slovenly, and abbreviated writing where there is calligraphy; but, in the time of the Emperor Chang, the accumulated results of hurry, slovenliness, and abbreviation in writing had assumed under skilful and artistic hands an appearance of elegance and freedom, combining perfect symmetry in the whole with endless variety in the details, which, in spite of the perennial conservatism of China, com-

manded the admiration and provoked the emulation of the Imperial Court. It was a tremendous innovation to authorize the use of "grass-writing," in memorials to the throne. The reader can get some faint idea of its extent by supposing that all our clerks were to substitute for their present plain round-hand the illegible scrawl, which some heads of departments and some other great or would-be-great people indulge in and call writing. There were doubtless many prosaic steady-going people who protested against this innovation, and the vigorous invective of one of them, 趙壹 has been preserved. He says in effect, "Your professed object is ease and economy of time, but I tell you, you have vastly increased the difficulties and squandered the time of everybody excepting perhaps a few experts like yourselves, by this abominable grass-writing." But this was only vain fighting against the inevitable. "Grass-writing" became the fashion eighteen hundred years ago, and it continues to hold its place to the present day,

though it has probably never been much used in memorials to the Crown, or to any lower tribunal. There is always somewhat more than the ordinary danger of its not getting read, and even in correspondence a Chinaman who is an adept at grass-writing will not "run a-muck" in inditing a letter to a stranger on important business. But among intimate friends who understand each other it is the usual style of correspondence. High officials draft their dispatches in this style and their clerks have to decipher it. All scholars keep their private memoranda in it; and our teachers invariably note down in running-hand what they intend to rewrite in a plain hand for our use. Books are even sent to the printer in this hand. All business men employ it more or less, and they will abbreviate to the utmost words connected with their special calling. A man who has to do with colours will, for example, use the briefest form of the character for "blue" given in the accompanying specimen and thereby save a deal of time. No doubt there are many special abbreviations which are not known outside certain trades or professions. But it is not necessary for the ordinary scholar to learn all such. What I refer to in this article is the general currency of the Chinese language, not local coinage or notes of hand. A thoroughly furnished Sinologist should know it. If he does not he can scarcely hope to carry on *private* correspondence in the language, nor can he get through his daily routine without a native by his side. Our excuse for not learning it is its extreme difficulty. To obviate this in some slight measure is my object.

The greatest trouble with these running-hand characters is that they have never been arranged in any dictionary, list, or index, so that one which is new to the student could be turned up readily from observing its shape only. For my own use I have adopted and employed to some extent the cycle-characters 甲, 乙, 丙, &c., 22 in all, as artificial classifiers. The common

radicals are useless for this purpose, because they frequently disappear from the character altogether, and when this is not the case several are represented by the same mark. Perhaps the best way of classifying the very much altered forms of running hand is by the first stroke or dash of the pencil in making them. Those for instance that commence with a downward stroke, thus 丨 I would place under 甲, those with a bend, 乙, under 乙, and so on. The running-hand forms of 帥, 該, and 條 in our specimen would thus come under 甲, and that of 舉 would come under 乙. A thousand or two of the most difficult forms arranged on some plan of this sort so that any one could be sought and identified by referring to its class would be very useful. In the meantime we have simply to learn them by rote from a teacher, and when we are brought to bay with a strange form in his absence to wait patiently for his return, or ask our neighbours. To a man who has been ten or twenty years working at the language the frequent recurrence of this sort of thing is rather humiliating, and hence it comes about that most foreigners abandon the attempt to read running-hand in despair. The best part of a book is often the preface, and the preface is often printed as the autograph of the author or of his friend, in very running hand. Alas, we cannot read the prefaces of the books in our library! We can only take the poor comfort derivable from asking ourselves and the world generally "what is the use?" feeling all the time that it would be much for our convenience as well as for our credit if we could both read and write this kind of Chinese.

After giving a good deal of attention to the art of "grass writing," I can heartily recommend Dr. Morrison's list given in the end of the Second Volume of his great Dictionary, under the heading 同文 *Tung-wen*. His syllabic arrangement is of course objected to on all hands, but the different running-hand forms of all common charac-

tern, with very few exceptions, are given there after the best masters of the art. It is worth while quoting here Dr. Morrison's own note on this part of his Dictionary. He says:—"T'ung-wan, being a selection of varieties of the characters which do not constitute a difference, contains examples of the running hand and seal character, arranged alphabetically in the same manner as in the body of the work where the definitions are given. By reviewing this collection of characters and by copying them, the student will become acquainted with the running hand, some knowledge of which is indispensable for practical purposes, since letters and other documents are very generally written in it." I cannot refrain from adding here that after having, only too tardily, followed Morrison's advice, and also made some proof of the character of his work, I am filled with admiration of that man's heroic, thorough, and, for a pioneer, accurate labour on the Chinese characters. I do not know that he has had his equal, and moreover I fear that most of us are, in comparison with Morrison, timid, superficial, and blundering. I know that he was munificently aided by the East India Company and had the means necessary for employing as many of the best native scholars as he could find, which cannot be said of many. But he was worthy of this munificence.

There is a beautiful combination of law and freedom in the art of running hand. The law is represented by Wang Hi-chi (王羲之) and a few other old masters whose calligraphy has been preserved through centuries. Fully one half of the characters in the specimen here given can still be found in facsimiles of Wang Hi-chi's writing handed down from the fourth century, and one-eighth of them still exist as written by Chang Chi (張芝) who lived in the time of the Emperor Chang (A.D. 76-88). On comparing the earliest specimens extant of running hand with that practised at the present day two things ap-

pear very marked and worthy of notice. First, the earliest specimens are as a rule as much abbreviated and depart as much from the ordinary type of Chinese characters as the latest. Second, the peculiar forms which the characters assumed under the hands of these old masters are still the best forms for running hand. Scarcely any advance or improvement has been made during the long period of from 1400 to 1800 years. Take for instance the character 事; it was written thus 𠂇 by Wang Hi-chi, and thus 𠂇 your teachers, or even your coolie if he can write at all, will probably abbreviate the character. It is not only one short way of writing the character but the short way. On the other hand, however, almost any additional turns which will make the general appearance of the figure more like 𠂇 are admissible. And herein chiefly consists the freedom of the art. While unlikeness of a running hand character to its original must have the sanction of usage, if one can with a free and easy pencil make something new which preserves the likeness, it is approved according to its intrinsic merit. Imitation of the old masters, ease, and a regard to the general form of the fully written characters are therefore the chief qualifications of a good running-hand writer.

According to usage in China a large amount of cheap and unreliable rubbish is circulated as specimens of running hand. The most common form is that of the *Thousand Character Classic*. It is well to get a few different editions of this. But the best hand-book I have found is 草字彙 *Ts'au-tse-hwei*, a work published in 1787, by Shih Liang 堅菴石梁. The characters are arranged under their radicals, and facsimiles of different ways of writing them by eminent penmen from the Han down to the present dynasty are faithfully given. The author says he invents nothing; he simply copies the best specimens. As an illustration of the endless variety of ways in which a skilful writer may abbreviate a complicated character there are 37 forms

given of 藝, all produced by Wang Hi-chi in writing his own name.

On the four pages of Chinese characters herewith printed there are in each column four rows of words representing four ways of writing. First on the left of each column are the characters in a full plain hand, next are the same characters in moderately running hand (行書), in the third rows are the same in "grass writing," and on the right they are given as vulgarly written by people of inferior education and printed in cheap books. The characters in the central lines have been written by a skilful penman and at the same time made as near as possible to the most approved models. But servile imitation is contrary to the genius of "grass writing," and consequently some novel and even inaccurate turns of the pencil may be observed by a critical eye. The reader, however, has here a fair specimen, though only a specimen, of good running hand.

The vulgar contractions are more than a specimen. It was for the sake of giving as many of these as possible in small compass that the characters were selected. They are put together in a kind of rhyme, and every one of them is liable to be contracted or altered in common use so much as to cause serious difficulty to those who have learnt only their correct forms. Although all the characters subject to such contraction are not here given, there is enough to enable any one who knows the correct forms to enter upon the study of the vulgar ballad literature of Canton without difficulty, or to decipher a shop-keeper's account written in the ordinary style. The use of 元 for "dollar," of 毛 for "ten cents," and of 寸 for "rate" is noticed by Dr. Williams. The numerals used in account keeping are so well known that they need not be given here. There are only 128 different characters in the specimen, but the usual mode of contracting others may be inferred by analogy, for example 娘 is given as 𡗗 from which 𡗗 as the contraction of

𡗗 may be inferred, so also the contracted form of 掃, "brush," may be known from that of 婦 "wife." Sometimes a phonetic of few strokes is substituted for one of many strokes, as 仵 for 儒; and in such cases the sound being determined by the phonetic the sense will be suggested by the connection. The two forms of 萬 here given are probably both of Buddhist origin; see Williams' *Syllabic Dictionary* under Wan. Most of these contracted forms are overlooked in the Dictionaries. A few are given as vulgar, and the following appear with different sounds and meanings from those given to them in vulgar use:—**一** 聖 湏 医 展 彖 垠 畎 怀 听 无 卜 艮. It is apart from my present purpose to give the information found in the Dictionaries about these characters; suffice it to say that they are not the same as 聖 須 醫 垠 墳 福 懷 聽 無 (无) 分 銀 which they represent in low literature and money accounts. The two characters 离 and 筆 are given in Kanghi as good for 離 and 筆 though they are not generally known to be so; and 兂 is given as an ancient form of 幾. Finally there are two characters on the right hand which are the reverse of contractions, namely 囟 for 凶 and 无 for 无. Further examples of the same sort of vulgar augmentation of characters are 羗 for 羌 丈 for 丈 and 𡗗 for 𡗗.

As a rule it is not advisable for a foreign student of Chinese to adopt any of the characters given on the right side of the columns unless he is keeping accounts or writing colloquial, because the habitual use of them would be considered a sign of vulgarity or bad education. But it will be noticed that some of them closely resemble the forms of rapid running hand, and when this is the case they are quite admissible so long as the same appearance of freedom is maintained throughout. It is only when they have the stiffness of careful writing that they are vulgar.

一

軍

矣

衆

衆

因嘗聞講聖賢顯榮張發辦職務出眾營
因嘗聞講聖賢顯榮張發辦職務出眾營
因嘗聞講聖賢顯榮張發辦職務出眾營

凡卓

壓亂權舉轉鎗須輕鷄蝦難過鳳龍勢聲
壓亂權舉轉鎗須輕鷄蝦難過鳳龍勢聲
壓亂權舉轉鎗須輕鷄蝦難過鳳龍勢聲

二

丑

雙對帥飛惱嚴戰迎殺盡羅劉陳滕麥鄭
 雙對帥飛惱嚴戰迎殺盡羅劉陳滕麥鄭
 雙對帥飛惱嚴戰迎殺盡羅劉陳滕麥鄭
 雙對帥飛惱嚴戰迎殺盡羅劉陳滕麥鄭

会 齐

刃 从 几

命傷尋醫雖來齋殿祿壽兩當從這幾變
 命傷尋醫雖來齋殿祿壽兩當從這幾變
 命傷尋醫雖來齋殿祿壽兩當從這幾變
 命傷尋醫雖來齋殿祿壽兩當從這幾變

三

多素齋獨吐坎忌應駟豈局帟丙畱方與
多親離獨歸墳德應驢豈屬虎禍福虧興
多親離獨歸墳總應驢豈屬虎禍福虧興
耶 嬌兒 字
斧外賓會婦姪兒靈李又怀养為欢造听
翁娘賓會婦嬌兒靈學義懷養為歡遵聽
翁娘賓會婦嬌兒靈學義懷養為歡遵聽

云

不

只

正

云

國无凶災詠不卜錢還良壺万函头蒼边
國无凶災詠釐分錢還銀壹萬畫頭花邊
國无凶災詠釐分錢還銀壹萬畫頭花邊
國无凶災詠釐分錢還銀壹萬畫頭花邊

四

大

關猶罢惧条風处杰实笔廿杭称岳玉马
關猶罢惧条風处杰实笔廿杭称岳玉马
關猶罢惧条風处杰实笔廿杭称岳玉马
關猶罢惧条風处杰实笔廿杭称岳玉马

Attention should be specially directed to the primitives or phonetics in the study of running hand, as the same primitive is usually shortened in the same way in all

its derivatives. If therefore the way of manipulating the primitives, including of course the radicals, in "grass writing" is mastered, the battle is won.

JOHN CHALMERS.

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from page 242.)

CHAPTER IV.

(P. 145, 147). P'ang Kang asked saying "Is it not improper for a scholar performing no service, to receive support notwithstanding?" Mencius answered, "If you do not have an interchange of the productions of labour, and also of men's services, so that one may from his overplus supply the deficiency of another, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man who at home is filial, and abroad respectful to his elders; who watches over the principles of the ancient kings, awaiting future learners; and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright and alight him who practises benevolence and righteousness?" P'ang Kang said, "The aim of the carpenter and carriage-wright is by their trade to seek for a living. Is it also the aim of the superior man in his practice of principles, thereby to seek for a living?" "What have you to do with his propose?" returned Mencius, "He is of service to you. He deserves to be supported and should be supported. And let me ask, Do you remunerate a man's intention or do you remunerate his service?" Kang replied, "I remunerate his intention." Mencius said, "There is a man here who breaks

your tiles and draws unsightly figures on your walls; his purpose may be thereby to seek for his living, but will you indeed remunerate him?" "No," said Kang. "That being the case," said Mencius, "it is not the purpose which you remunerate, but the work done!" Mencius adduces "breaking tiles and drawing unsightly objects on the walls" to controvert P'ang Kang's arguments. He knew that "to break tiles and disfigure walls" is no service, yet has a purpose, which P'ang Kang certainly would not remunerate. It being so, his adducing the breaking of tiles and disfiguring of walls would not serve to controvert P'ang Kang. How so? The breaker of tiles and disfigurer of walls is not of the number of those whose purpose is to seek a living. Not being numbered amongst them, these are of no use to controvert a man's arguments. Now if a man for no cause whatever breaks tiles and disfigures walls, it must be that he is either an idiotic madman or a wanton jester. A madman's purpose is not to seek a living; a wanton jester likewise does not seek a living. All who seek a living are accustomed to make those things which are advantageous, which most men cannot; and lay these out for sale in the market; having obtained remuneration, they return and obtain the supply of their needs. Now breaking tiles and disfiguring walls is no advantage to men; what purpose can there be in it? An intelli-

gent man knowing this to be without advantage certainly would not do it. An unintelligent man is an idiotic madman, and certainly has no purpose. Now to break tiles and disfigure walls is just like a child breaking clods in the road, what difference is there? Is it likewise their purpose, who break clods in the road, to seek for a living? This is of a piece with children, it is done without any purpose. A man who plays some game is likewise of the 'disfiguring walls' class. Is the player's purpose to seek food? Players also have a mutual desire to win plenty of money; if the money is plentiful he can also obtain food. There may be times when he has this purpose. But to throw stones and to jump are also of the "disfiguring walls" class (of actions). Is it the purpose of the stone thrower and jumper to get a living? So the controverting of P'ang Kang by Mencius is by no means thoroughly done. If P'ang Kang used Mencius' words how could he say "Meet a man with smartness of speech."

CHAPTER V.

(P. 160-163). K'wang Chang said to Mencius "Is not Ch'ang Chung a man of true self-denying purity? He was living in Woo-ling, and for three days was without food, till he could neither hear nor see. Over a well there grew a plum tree, the fruit of which had been more than half eaten by worms. He crawled to it, and tried to eat some of the fruit, when, after swallowing three mouthfuls, he recovered his sight and hearing." Mencius replied, "Among the scholars of Ts'e I must regard Chung as the thumb (among the fingers). But still where is the self-denying purity (he pretends to)? To carry out the principles which he holds one must become an earth-worm, for so only can it be done. Now an earth-worm eats the dry mould above, and drinks the yellow spring below. Was the house in which Chung dwells built

by a Peh-E? or was it built by a robber like Chih? Was the millet which he eats planted by a Peh-E? or was it planted by a robber like Chih? These are things which cannot be known." "But," said Chang, "what does that matter? He himself weaves sandals of hemp, and his wife twists hempen threads, to barter them." Mencius replied, "Chung belongs to an ancient and noble family of Ts'e. His elder brother Tae received from Ko a revenue of 10,000 *ch'ang*, but he considered his brother's emolument to be unrighteous, and would not eat of it, and in the same way he considered his brother's house to be unrighteous, and would not dwell in it. Avoiding his brother and leaving his mother, he went and dwelt in Woo-ling. One day afterwards, he returned to their house, when it happened that some one sent his brother a present of a live goose. He, knitting his eye-brows said, 'What are you going to use that cackling thing for?' By and by his mother killed the goose, and gave him some of it to eat. Just then his brother came into the house, and said 'It's the flesh of that cackling thing,' upon which he went out and vomited it. Thus, what his mother gave him he would not eat, but what his wife gives him he eats. He will not dwell in his brother's house, but he dwells in the Woo-ling. How can he in such circumstances complete the style of life which he professes? With such principles as Chung holds a man must be an earth-worm, and then he can carry them out." Now Mencius in his disapproval of Chung could not lay hold of Chung's defect. Chung's being so startled at the goose, as to vomit it, is surely not that he would not eat in the case of his mother (giving him food). He first railed at the goose and said "what are you going to use that cackling thing for." By and by his mother killed the goose and

* Pih-e, M. M. p. 169, No. 548, 12th century, B.C., one of two brothers celebrated for stern integrity and unflinching steadfastness.

† Chih, a famous robber chief of Confucius' time, so called after one of ancient times. As a man, Chung could not be independent of other men who might be villains for all he could tell.

* Ch. Cl., vol. I. p. 38.

gave him some of it to eat. His brother said 'that's the flesh of that cackling thing.' Chung felt ashamed to undo his former words so he went out and vomited it. If his brother had not told him, surely he would not have vomited it. If he had not done so, then he would have eaten what his mother had given him. To say that "he would not eat what his mother gave him," is to lose altogether Chung's meaning. Supposing that Chung was determined not to take food at his mother's hands, when the savoury goose appeared, he ought not to have eaten it. But he did eat it. When he knew that it was the goose, he was startled and vomited it. The cause of Chung's vomiting the goose was, that he was ashamed to eat in opposition to the substance of his (expressed) determination, not that he was unmindful of the virtue of love to one's parents, and so wished to avoid eating at his mother's hands.

Mencius says moreover, "Where is Chung's self-denying purity? To carry out his nature* he must become an earthworm, for only so can it be done; now the earthworm eats the dry mould above and drinks the yellow spring below." That is to say, the earthworm is most self-denying and pure! If Chung were like the earthworm then he should be pure and self-denying. Now if the house in which Chung dwelt were built by Pih-e and if the millet which he ate were planted by Pih-e, then Chung so dwelling and eating would be right and self-denying in his purity; but if Chung ate millet which the robber Chih planted or dwelt in a house built by the robber Chih, it would be depraving the self-denying purity of his conduct. He used this to convict Chung and again let go the true principle (involved).

A house is for a man; one uses sandals and hemp, to barter for the sake of millet. Verily supposing (one or the other) to be that which a robber has planted or builded, one cannot hear or know (the same). Now

* Wang's text here has 性; the text Dr. Legge follows has 操.

that his brother was unrighteous was a fixed idea with Chung. Everyone knew what his view was, and quite understood and discussed it; for he avoided his brother, and went to Woo-ling and could not live in his brother's house. He wore sandals and twisted hemp, and would not eat of his dainties. But (Mencius) wished to make Chung live at Woo-ling to avoid his brother's house, and to vomit his brother's dainties. What the ear hears and the eye sees is very clear, and without doubt Chung's not dwelling and not eating is clear. Now we do not know who built the house at Woo-ling, nor who planted the millet there; how could he get a perfect house to dwell in, or obtain perfect millet to eat? Mencius said he was wrong. This is to expect more than everything from him;* perhaps robbers did build the place where Chung dwelt; he did not know and he lived there. Mencius said that he did not carry out his (nature) principles, and only by becoming an earth-worm could he do so! Now in the ground of a robber's house there are also earth-worms. How could an earth-worm eat the dry mould in the midst of a robber's house? or drink the yellow spring under the same? To carry out fully the principles which Chung held, had Mencius suggested (the idea of) a fish, it could have been done. For a fish lives in the midst of the rivers and the sea, and eats the sediment of the rivers and the sea; the sea is never dug into by a robber, nor is its sediment collected by a robber.

But supposing Chung to have been greatly at fault, Mencius' censure was unable to fix it upon him. Now Chung leaving his mother and avoiding his brother and living with his wife at Woo-ling was because he held his brother's house as an unrighteous house and his brother's dainties as unrighteous dainties; therefore he would neither dwell there nor partake of them; this is extreme self-denying purity.

Now having removed to Woo-ling and returned to salute his mother he ought to have

* Ch. CL, vol. I. p. 188.

prepared his own food and so have gone. The savoury goose put before him before starting surely had rice with it which his mother would dress and offer. This rice was his brother's dainty. It is plain that his mother had not her own millet to set before Chung. So Chung did eat of his brother's dainties. Pêh E* would not eat the "millet of Chow," and died upon the Show-yang hill. Would *once* eating of the "millet of Chow" have been to deprave the self-denying purity of his conduct? The principles which Chung held did not come near to those of Peh E. So that Mencius saying he could carry them out if he were an earth-worm, missed the comparison which ought to have been made as to the principles held by Chung.

CHAPTER VII.

Mencius said (p. 325), "There is an appointment for everything. A man should receive submissively what may be correctly ascribed thereto. Therefore he who has the true idea of what is Heaven's appointment will not stand beneath a precipitous wall. Death sustained in the discharge of one's duties may correctly be ascribed to the appointment of Heaven. Death under handcuffs and fetters cannot correctly be so ascribed." Now this saying of Mencius, declares that man's destiny is not a sudden chance. Those who are submissive in their conduct receive what may be correctly ascribed to destiny; bad conduct and reckless actions meet with that which is not correctly ascribed to it. That is to say Heaven's decree depends upon one's line of conduct. †Confucius did not obtain regal power; ‡Yen Yuen died early; §Taze

* 伯夷 12th century, B.C., with his brother Shuh-ts'i refused allegiance to the founder of the Chow dynasty as an usurper. They retired to 首陽 in Shansi, and lived on wild berries until released by death. M. M. p. 169; Ch. Cl., vol. I. p. 45. His principle was purity, Ch. Cl., vol. II. p. 70 note.

† See *Ante*, p. 167, ch. ix.

‡ Ch. Cl., vol. I. p. 103.

§ Ch. Cl., vol. I. p. 4, note and Li-ki, ch. 2,

檀弓, 上.

Hoa lost his sight; *Pih New had leprosy; were the actions of these four submissive or the reverse? How is it that they did not receive what may be correctly termed the decree of Heaven?

‡Pe Kan was ripped up; †Tsz Sui was boiled in oil; §Taze So was out to pieces. There were terrible calamities in the world, and not merely handcuffs and fetters. Surely if you use handcuffs and fetters to describe what is not correctly ascribed to the decree of Heaven, then that which Pe Kan and Tsz Sui did was not submissive (thereto). If a man receive his destiny, whether he ought to be crushed or drowned, slain or burnt, even should be carefully restrain himself and reform his conduct, what advantage will it be to him? ||Tow Kwang Kwoh along with 100 men slept under a pile of charcoal; the charcoal fell and the 100 men all died, Kwong Kwoh alone was uninjured. The meaning of his destiny was to elevate him to a Marquisate. Piled up charcoal is like a lofty tottering wall; what difference is there? if their destiny does not crush them, those who have Kwong Kwoh's destiny will certainly obtain like deliverance. (p. 55) "A man's advancement is effected, it may be by others and the stopping line is, it may be from the effect of others." If his destiny should crush him, still perhaps it was given him by others to be under the wall.

K'ung Kia (B. C. 1879) gave the youthful son of his host admission to the palace; his destiny ought to have been wealth; although he was put into the palace yet he had to act as door-keeper. "Not standing under a precipitous wall," with K'ung Kia giving the youth admission to the palace, is all the same thing in reality.

A. B. HUTCHINSON.

* Ch. Cl. vol., I. p. 52.

† Ch. Cl., vol. I. p. 195 note (His heart was torn out).

‡ M. M. p. 265, No. 879.

§ Ch. Cl., vol. I. p. 15; Proleg. p. 87; Li-ki, ch. 2; Ch. Cl., vol. v. p. 848.

|| M. M. p. 266, No. 876.

THE SADNESS OF SEPARATION, OR *LI SAO*.

Born of the stock of our ancient Princes,
(My father *Peh Yung* by name),
The Spring-star twinkled with cheery omen
On the lucky day I came.

My father, observing this fair beginning,
Chose fairest names for me,
Justus he called me—because of Justice,
And *Pius*—as I should be.

To these rich favours of early Nature
I added the love of Lore,
And, wed to the teachings of Truth and
Honour,
I pondered our Masters o'er.

Eager, withal, as Time flew onward,
Grudging the hours as they passed away,
In the mornings I read of Immortal Virtue,
Of Truth at the close of day.

The years thus sped with regretful lightness,
The seasons came one by one,
And I looked at the shrubs and the flowers
so fleeting,
And bethought me how Life did run.

Would the Prince but trust to the sturdy
counsels,
Correcting this sloven pace,
Would he deign to ride in the car of Virtue,
Nay! I would conduct his Grace.

The Three Great Kings of our history's
dawning
All manner of wisdom sought,
And welcomed as gladly the voice of censure
As the talent which others brought.

Since the honest worth of our Two Grand
Monarchs
Discovered the proper way,
What reason that, later, two reckless tyrants
Should flounder their Throne away?

Alas! for this crowd of the vain and idle,
And the Kingdom so sore beset!
Say not that I dread for my own disaster;
'Tis the Realm doth my fears beget.

How I slaved and toiled that our Royal
Master
Might share in our history's fame!
But he hearkened, alas! to the voice of
slander,
And rejected my words with shame.

I knew that reproof was fraught with danger,
I strove—I could not withhold my part;
Ye Heavens! I call you to bear me witness
'Twas the Prince that I had at heart!

At first he gave me his gracious promise,
Then to others he lent an ear;
What matter that I should be thus rejected?
But the Realm was my only fear.

I had laboured and trained in the school of
Virtue,
And hastened a glowing youth,
Learning the lessons of Worth and Honour,
And reading of Right and Truth;

For I looked for the triumph in righteous
Manhood,
Waiting to gather the fruits of care;
What, then, if a single life is blasted?
—But Injustice is hard to bear.

This craven herd of the avaricious,
Surfeit, with gluttonous zest,
Mets all Mankind by their paltry measure,
While Envy inflames their breast.

Do I yield anon to ambitious impulse?
Ah! 'tis not my heart is fain;
But Age looms ominous in the distance,
And I dread to have lived in vain!

No! better the drags of a life of virtue,
Better the crumbs of unsullied fame;
Beats my heart but true, nor swerves from
Honour,
Hunger can bring no shame.

Back to my books, and my humble study,
Back, then, to Learning and Wisdom's store;
I will live for these, these at least may I
cherish,
And keep with me evermore.

Nay! for Truth I will copy the ancient
models,
Though it be not the fashion now,
This life, contemned of my generation,
To the waters, like P'êng, I vow!

—Yet the sighs will heave, and the tears
will trickle,
As I think of the people's woe;
When I counselled wisdom and moderation,
I was spurned! I was bid to go!

Though thrust away for my words of warn-
ing,
And my pleading with Duty's breath,
These are crimes in which my poor heart
delighteth,
Though menaced with frequent death.

I blamed the sloth of my Royal Master,
Who heard not the people's voice,
Whilst Envy sullied the name of Honour,
And slandered the people's choice.

Of a truth the age is adept at cunning,
Turning away from the good and right,
The tortuous road to the straight preferring,
Each playing the parasite!

Broken, and sick, and depressed in spirit,
The single wretch in this wretched age;
Better rather the Grave or Exile
Than such rivalry to wage!

The Eagle never has soared in coveys,
From ancient times till now,
But which of this supple horde of babblers
Dare freedom's thoughts avow?

Brooding and broken-hearted,
Insult I bear, and blame;
To the death I pledge me to Truth and
Honour,
And the ancients did the same.

Fearing the lures of ambitious impulse,
I paused; I looked; and I turned again;
I turned once more to the path of Virtue,
'Twas but a passing vein!

I breathe once more, then, the breath of
Honour,
I recast me in Virtue's seat,
Since I tread not in safety the road to great-
ness,
Then, back to my old retreat!

In humble cot and obscure retirement,
I do that which to Truth is due,
What recks it now that the world still doubt
me,
If I know that my heart is true?

I may carry my head amongst the proudest,
'Mid the noblest sweep my train;
Though rent my cloak, and though wry my
coiffure,
The body continues sane.

Anon I glance o'er the broad horizon,
And dream of a better land;
Then I strive to attain to the Mind's per-
fection,
With all Wisdom at command.

Each man is born with a ruling passion,
Virtue, then, is my Love;
While this body lives since ye cannot part us
How think ye the heart to move?

Sz, my sister, so soft and gentle,
 Reproaches me once and aye,
 Saying: 'Such an one lost his life for Honour,
 'And in exile had to die:

'Why then this craze all for honest speaking,
 'Hath Life but a single charm?
 'Since the age gives worship to other idols,
 'Conversion can do no harm!

'You cannot proclaim it from doors and win-
 dows,
 'Then who is to know your heart?
 'Men act in herds, like the sheep they follow,
 'Why persist in a life apart?'

True! to guide life by the ancient models
 Were well; but with what result?
 Rather solace seek at the tomb of Virtue,
 The shade of a perished cult.

Ki knew the Earth, and knew Music's
 secrets;
Ha Kang,—a voluptuous drone;
 His brothers five by like reckless conduct
 Lost their ancestral Throne.

Their successor *Yi* was a madcap huntsman,
 Shooting the foxes too;
 Usurped misrule is of short duration,
 His Throne was usurped by *Ts'oo*.

Ts'oo's son was a youngster of burly figure,
 Who could not restrain his lust,
 His head for his passions did sharp stone-
 ment,
 When it toppled in the dust.

The tyrant *KieA* was a rank offender,
 Retribution followed swift.
 The crimes of the monster *Chow* atrocious
 His dynasty bereft.

But *T'ang* and *Yü*, grave, reverential;
 Prince *Wên*, who did rightly and never
 swerved;
 These sought the wise, and employed the able;
 These nobly their country served.

Thou, God! who art impartial,
 Mak'st silent choice of thy vicars here,
 The wise, the great, and the egregious
 The bark of Mankind should steer:

Warned by the past, guarding the future,
 Watching the people's need;
 Who, if not righteous, should be a ruler?
 Who, if not just, should lead?

Such was the language which brought me
 danger,
 Fate had ordained: I have no regret.
 Aforetime for a like remonstrance
 Two saints were in torments set.

I sigh with sorrow and disappointment
 That I live in a harsh and unkindred age;
 I repress my tears and with these reflec-
 tions
 My bitter grief assuage.

I kneel on the edge of my humble garment,
 And pray. Inspiration cometh soft.
 A vision! I soar on a Phoenix,—Dragon!
 With a whirl I am borne aloft.

In the morning I start from the sun's east
 cradle,
 By the evening I come to the western gate;
 At these portals I rest me but an instant,
 Warned that the day is late.

I beseech the sprite who the Sun bestraddles
 To tarry a while on the west hill top,
 For my road is distant, and long, and tedious,
 And I do not want to stop.

I refresh my horse at the western limit,
 Regrasp my rein where the sun doth rise,
 Pluck the magic branch that prolongeth day-
 light,
 And sport under foreign skies.

The Moon goes forward as my precursor,
 The Winds bring up the rear,
 I despatch a Phoenix to serve as herald;
 Thunder says: Caution here!

Aloft shoots the bird as I give the signal,
 Mounting by day and night;
 The Winds waft greetings as we rise upward
 And are welcomed at Rainbow's height.

Vast crowds in mystical confusion
 Plunge through the rolling air;
 Now I summon the man at the gate of
 Heaven,
 He regards me with a stare.

The day is waning and I am weary,
 Still hopeful I pause, and survey the scene;
 The Heavens and the Earth alike are chaos,
 All envy, hatred, spleen!

Next morning I reach the far western river,
 Tether my steed, and the hills ascend;
 But my tearful eye will turn lingering back-
 ward;
 I shall never find a friend!

Anon I come to the eastern heaven
 Snatching some blossoms from Virtue's tree;
 —Oh could I, whilst still in the flower of
 manhood,
 Find friendship and sympathy!

Vast crowds in mystical confusion
 Strange flights through the air and wild
 fancies take;
 The evening brings me to distant valleys,
 The morn to a placid lake.

But this people's pride is a haughty bearing,
 In unholy loves they band,
 The good they see they regard with envy:
 —I haste to another land.

Now I cast my eye round the broad horizon,
 Having traversed the skies, I once more de-
 scend,
 I would flee where I might, though with toil
 and hardship,
 Peradventure find a friend.

This time to a vulture I trust my message,
 He does but discourage me;
 Even the owl-like and stupid cuckoo
 Disgusts me with knavery.

I halt in despair and in vacillation,
 I would, were it meet, plead my proper suit,
 Though the Phoenix is bearer of rich com-
 missions,
 I fear others pluck the fruit.

I long to flee, yet I know not whither;
 Once more I wander to ease my grief;
 True! the world is wide, and the lands are
 many
 Which may offer some relief.

But my words are weak, and my means are
 humble
 When measured with Envy's price,
 The world is dark, and the wise are hated,
 Virtue the slave of vice.

Vain all my dreams and my aspirations,
 My trust in a Prince's care!
 I brood in melancholy anguish;
 Alas! it is hard to bear!

A thought yet strikes me—to test the Augurs!
 The Prince of Augurs thus reads my fate:
 Says he: 'There will come yet an hour of
 triumph,
 'But thou must not here longer wait.'

'Think,' says the Augur, 'how vast Creation!
 'Are other lands barren of Virtue too?
 'Arise, O pilgrim! and be of courage,
 'Who loves Virtue will welcome you.

'Thinks't thou that elsewhere no Truth can
 flourish?
 'Why cleave to thy fatherland?'
 —But the age is dark and mankind unable
 Pure Virtue to understand.

Though Men's loves and hates are all times
 capricious,
 Only these dastards abhor the light;
 Vice their ambition, their hate is wanton,
 Crime is their heart's delight.

Since Guilt is rampant and universal,
 What hope for Virtue in such a clime?
 The foulest deeds have men's acclamation,
 Reproval is judged a crime.

Be of cheer! up! travel! as says the Augur:
—Alas! but my heart is a timid guide!
Stay! rather, but test we the Prince of
 Wizards!
—I conjure him to my side.

A cloud of angels announce the Wizard,
The peaks roar welcome as he descends;
From a blaze of majesty and glory
Thus he my fate portends:

'Friend, persist in thy search so errant,
'Tread the wide world in thy quest of Truth;
'*T'ang* and *Yü* both sought for men of honour
'And succeeded in time, forsooth.

'If of a truth thou art good and righteous,
'Thou needs't no man to be advocate;
'Remember *Yüeh*, the poor humble work-
 man,
'Who was trusted with high estate.

'Remember the fisherman gaily strumming
'Chosen as *Wên*'s right hand.
'Remember *Ning*'s ditty, sole commendation
'To be statesman in the land.

'Seize, then, the moment whilst life is early,
'Whilst Vice is of modern birth,
'Before King Time with his ruthless sickle
'Sweeps Virtue from off the Earth.'

But ah! the frail struggling plant of Virtue,
With these brambles of vice in power!
And the stifling growth of these tares ma-
 lignant,
I know they will kill my flower!

The age is past a regeneration,
'Twere vain to attempt the feat;
Virtue for ever has lost its fragrance,
All stinketh that once was sweet.

The flowers of my youth-time have gone for
 ever,
Dank rushes replace them now,

What reason, alas! but that Virtue's blossoms
Ne'er budded on Nature's bough?

Time was when I trusted to Truth and
 Honour,
Ah me! but a slender stay!
Blaspheme the righteous, and pander fashion,
This now is the only way.

Specious and pert are the tongues once fear-
 less,
Wickedness is their pride;
In the headlong struggle for power, advance-
 ment,
What wonder that Virtue died?

Example swells the too fatal torrent,
'Twere madness the stream to stem;
With the tree of Virtue thus withered
 blasted,
The saplings,—what chance for them?

The sweet content of unsullied honour
To barter for such a life!
No! that which I am, that I rest for ever,
Unpolluted by such a strife.

Placid and calm, then, in sweet seclusion,
I will travel in search once more;
Whilst life is young and the mind yet sturdy,
I will journey the wide world o'er.

The Prince of Augurs said: 'Be of courage,'
So I'll start on a lucky day,
Virtue my password, and Truth my motto,
To cheer me upon the way.

The flying dragons must first be harnessed
To my ivory'd golden car;
As hearts once discovered are lost for ever,
I must journey wide and far.

So I turn my flight to the Tartar mountains,
On! onward! in wild, wide spells;
The clouds billow up as my chariot's curtain,
The birds are my carriage-bells.

I start from the Milky Way at morning,
At night reach the Western Pole ;
The Phoenix follows with friendly greeting
As the travellers onward roll.

I pass with speed by the arid deserts,
And rest near the Yellow River's source ;
The Saurians serve as a living ferry,
To the Gods I commend my course.

The road waxes long and replete with dangers,
Only our numbers preserve us whole :
Turning the hill, I espy a station,
That, then, shall be our goal !

I gather my chariots all together,
In solemn file we proceed along,
The squirming dragons are once more har-
nessed,
Flags marshal our motley throng.

Choking with sudden and vague emotion,
My heart beats wildly and flutters fast ;
But soft ! sweet music and dancing fairies,
May be 'tis happiness at last !

And now I breast the last mountain summit,
I look down, and lo ! 'tis my native land !
The guide stands mute, and my chargers
quiver,
Tremulous, wavering, here we stand !

It is finished, then !
There is no Virtue !
No one believeth me !
Why for this home should I longer sigh ?
Since there is none to join in the cause of
Virtue,
Let me rest in these waters where *P'êng*
doth lie !

V. W. X.

HISTORICAL TABLE OF THE HIGH OFFICIALS COM- POSING THE CENTRAL AND PROVINCIAL GOVERNMENTS OF CHINA.

In the *China Review* of last June there appeared a Table of Chinese Provincial Officials, compiled by the present writer under the supervision of the late Mr. Mayers, chiefly from a record kept in H. B. M. Legation since the beginning of 1874, but also from notes that Mr. Mayers, with a view to such a work, had made during his long residence in China. Mr. Mayers intended, had his life been spared, to have compiled a very much fuller record of the services of the principal metropolitan and provincial officials. Such a work from his pen would have been of considerable value to those whose duty it is to look after their country-

men's interests in this country, for there can be little doubt that a knowledge of his opponent's antecedents should be part of a diplomatist's equipment, and would besides have formed the framework of the history of modern events in China—a work the want of which is much felt by young students of Chinese history and politics.

At present, unless from his own experience, any knowledge of the previous career of a Chinese official on the part of a foreigner must be exceptional. There is no work in a Western language to which reference can be made when a question arises as to the history of men and events in China since the

Treaty of 1860. The Chinese do not write biographies of living statesmen; and there is no publication in Chinese giving the posts that a man has held previously to his present appointment. Unless access can be obtained to an official's *lǐ lì* * (履歷) or † 硃卷, or to the records of the Board of Civil Office, the unfortunate student of modern Chinese biography is reduced to blue books and the files of the Peking Gazette—a dreadful alternative.

Where the search for reliable information is so difficult, mistakes are sure to abound; and it is undoubtedly so in the present case. For instance, it is often stated by foreigners with the best reputation for Chinese scholarship that Li Hung-chang is the son of a small farmer, and that he learnt the Classics while following the plough on his father's farm, which of course would do him great credit—if it were true. In fact, however, Li is no exception to the rule that successful scholars come of old literary families; for he can boast five generations of lettered ancestors, and his father was a Fellow of the Hanlin College.

The following paper is an attempt to carry out on a very small scale Mr. Mayers' design. As the greatest difficulty was found in collecting even the most meagre particulars, a separate notice could be given of only one official, Li Hung-chang; but the whole Table has been revised and brought down to the end of February 1879.

Notes and Explanations.

(1). The ensuing Table includes the Ministers of the Grand Council, the Grand Secretariat, and the Yamén of Foreign Affairs, composing the executive of the Central Government; and all civilian officers of the

* The account of his previous career which every official must take with him when granted audience by the Emperor.

† The copy of his approved essay which every successful candidate at either of the higher examinations has printed for the edification of his friends. Besides the essay itself many particulars as to the author's parentage, etc. etc., are given.

‡ Not completed in time for press.

Provincial Governments above the rank of Taotai, with the exception of the Literary Chancellors (Hsueh Cheng 學政). These officers take no part in the administration of executive government, and their names would merely cumber a List intended for the use of foreigners. In addition, all officers of and above the rank of Taotai concerned with International business in China or abroad have been included.

(2). Besides the posts held after reaching the rank of Taotai, as far as they could be ascertained, the writer has entered in the List the native Province of each official, and his *ch'ü shên* (出身) or mode of first appointment, whether by purchase or by obtaining a literary degree, and, if the latter, the degree taken. The data thus obtained suggest several considerations of interest.

To those who regard China as under a foreign yoke it will seem strange that out of the 144 officials in this List, forming as they undoubtedly do the Supreme Government of the country, only 32 should be Manchus; yet such is the fact. The small share which Manchus have in the executive government will appear in a still stronger light when we note that amongst the six Ministers of the Grand Council, and the twenty-three Governors and Governors-General, there are only six Manchus. The proportion of Manchus in the military service is perhaps greater; but it should be remembered that in China emphatically *cadunt arma togæ*. The Three Kiang (三江) alone are more numerously represented than the Manchus—there are 47 officers of the former against 32 of the latter.

It would appear that the purchase of office, from which huge sums have been obtained by the Government during the last twenty years, has affected to a very small extent indeed the higher offices in the State. Only 13 officials out of the 144 names in the List obtained their first appointment by purchase, and of these only four have reached the rank of Judicial Commissioner.

(3). In order to give an idea of the area of

selection from which those who obtain the higher literary degrees in China are taken, the following rough estimate has been prepared.

Taking 30 years as the average age at which the degree of Metropolitan Graduate is obtained, and supposing European mortality tables to hold good, each man may be expected to live 32 years after taking that degree; and the examination being triennial, with the addition of *ngén k'í* (恩科) or Special Grace Examinations, which may be estimated at 4 in the 32 years, there will be alive at one time 14 persons who have received the degree of Primus, and 4,900 Metropolitan Graduates, 350 being selected at each examination. Taking 25 years as the average age at which the degree of Provincial Graduate is taken, a man may be expected to live 36 years after taking the degree, and the other conditions being the same as with the Metropolitan Graduates, there will be alive at one time 21,168 Provincial Graduates, 1,323 being selected at each examination. Following Mr. Hippisley, who places the population of China at two hundred and fifty million, there will be 125 million males, of whom, according to the rough native estimate,* one fifth or 25 million receive enough education to bring them within the area of selection. Then Primus is one in 1,785,000, a Metropolitan Graduate one in 5,100, and a Provincial Graduate one in 1,180. Mr. Galton in his "Hereditary Genius" fixes the value of the epithet "eminent" when used in that work as one in 4,000, and "illustrious" as one in a million. The distinction at home, which bears most resemblance to that of Primus in China, is perhaps that of Senior Wrangler at Cambridge. Taking 23 as the average age of entrance to the Mathematical Tripos, there will be 37 Senior Wranglers alive at one time, 37 being the expectation of life for a man at 23 years of age. The number of males in Great Britain is nearly 16 million. Taking the same pro-

portion as in China, viz. $\frac{1}{5}$ of that number as the area of selection, or 3,200,000, a Senior Wrangler would be one in 86,500. This comparison will not bear scrutiny: it is suggested merely as a help towards forming a rough idea of the value of degrees in China.

(4). An admirable account of the various official ranks and degrees mentioned in the following Table, will be found in Mr. Mayers' "Chinese Government," whence the English equivalents given below have been taken in every case.

The following abbreviations have been employed:—

M. 45=Metropolitan Graduate of the year 1845.

Pr.=Primus: S.=Secundus: T.=Tertius: Q.=Quartus.

P. G.=Provincial Graduate.

L.=Licentiate.

H.=Honorary Degree [蔭生].

M. S.=Military Service [軍功].

P.=Purchase [監生].

To save space the first two figures have been omitted in writing the year, e.g. 79=1879.

Ma.=Manchu.

Mg.=Mongul.

H.=Han-chün, [漢軍], the Chinese who went over to the Manchu side, when the latter possessed themselves of the Throne in the 17th century—Chinese Bannermen.

Chkg.—*Chékiang*; Chli.—*Chihli*; Fkn.—*Fukien*; Ho.—*Honan*; Hn.—*Hunan*; Hp.—*Hupeh*; Kan.—*Kansuk*; Kgsi.—*Kiangsi*; Kgsu.—*Kiangsu*; Kwei.—*Kweichow*; Kwtg.—*Kwangtung*; Kwei.—*Kwangsi*; Ngh.—*Nganhwei*; Shen.—*Shensi*; Shsi.—*Shansi*; Shtg.—*Shantung*; Szoh.—*Szech'wan*; Yün.—*Yünnan*; Two Kwang, Governor Generalship of Kwangtung and Kwangai; Two Kiang, Kiangsu, Nganhwei, and Kiangai; Min Chéh, Fukien and Chéhiang; Yün Kwei, Yünnan and Kweichow.

F. S. A. BOURNE.

Peking, 18th March, 1879.

* 士農工商 in the proportion of 2-4-2-2.

Name of Official	Province	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt.-Governor (Financial Commissioner)	Governor	Governor General
Chang Chao-tung 張兆棟	Shtg.	M. 45	....	....	....	Szch. Oct. 64 Ngh. Kwtg. Mar. 65 Kgsu. May 68	66 Kwtg. Aug. 71	Grain Transport Jan. 71	
Chang Hsien 張銑	Hn.	P. G.	S'tow Jun. 65	....	....	....	....	....
Chang Shu-shêng 張樹聲	Ngh.	L.	Kgsu. Jun. 66 (temp.)	....	....	Chli. Dec. 65 Shsi. Aug. 70 Kgsu. Jan. 73 Kwei. Feb. 79	Kgsi. Aug. 72	Grain Transport Feb. 72	
Ch'ang-kêng 長賡	Ma.	P. G.	Shtg. Jan. 68	....	....	Shtg. Feb. 73 Ho. Feb. 79 Kwsu. Dec. 75	Feb. 79	Two Kiang (act.) Nov. 72	
Ch'ên Lan-pin 陳蘭彬	Kwtg.	M. 53	....	....	....	....	....	....
Ch'ên Shih-chieh 陳士杰	Hn.	M. 48	....	....	....	Kgsu. Feb. 62 Fkn. Feb. 79 Shtg. Feb. 75	Feb. 79	....
Chêng Tsao-ju 鄭藻如	Kwtg.	M. 51	Tientsin Customs Oct. 78	....	....	....	....	....
Ch'eng-fu 成孚	Ma.	..	....	....	T'nsin Feb. 72 Kwtg. Sept. 77	....	Ho. Nov. 78 Kwtg. Feb. 79	....
Ch'eng-lin 成林	Ma.	P. G.	T'nsin Sept. 70	....	....	....	....	....
Ch'eng Yü 程豫	Shen.	M. 56	....	....	....	Shtg. Mar. 75 Szch. April 76	....	....
Chiang Jen-ching 江人鏡	Ngh.	M. 49	....	....	Yellow River Aug. 76 Kgsi. 76	....	....	....
Ch'iao T'ing-k'uei 喬廷魁	Shsi.	P.	....	....	....	....	....	....

- (a) Appointed to assist Tsêng Kuo-fan against the *Nien-fei* in North Kiangsu, June, 1866. Retired in mourning, November, 1874.
- (b) Prefect of I-chou Fu, Shantung, December, 1865. Retired in ill-health in February, 1875.
- (c) Appointed to the Staff of Lin Ch'ang-yu, who was commanding against the *Nien-fei*, December, 1867. Sent on commission of enquiry to Cuba; returned, November, 1874. Appointed Vice-Director of the Imperial Clan Court and Envoy to Spain, Peru and the United States; left Shanghai in June, 1878, for his post.
- (d) Formerly a Secretary of the Yamen of Foreign Affairs.
- (e) Superintendent of Customs at Shan-hai Kuan, South of Manchuria, November, 1864. One of the Commissioners for the settlement of the Tientsin massacre difficulty and acting Superintendent of Trade at Tientsin, Sept., 1870. A Minister of the Yamen of Foreign Affairs.
- (f) Formerly a Secretary in the Grand Council; made Prefect of T'ai-yuan Fu, Shansi, September, 1870.
- (g) Retired in mourning, March, 1876.

Name of Official.	Pro- vince	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt.-Governor (Financial Com' sioner)	Governor	Governor General
Chin Kwo-shén	Kgsu.	L.	Kan. Nov. 64	Kwtg. 76	....	Kwtg. Nov. 78			
Ching-lien a	Ma.	M. 52	....	....	....	....
Ch'ing-ngai	Ma.	..	....	Kws. 76	....	....	
Ch'ing-yü b	Ma.	..	....	....	....	Shen. Dec. 77	....	Moukden May 75	
Chou Chia-mai c	Kgsu.	M. 59	....	....	....	....	....	Peking Aug. 78	
Chou Hêng-ch'í d	Hp.	M. 52	....	Shtg. Jan. 70	....	Kwtg. July 75	Fuk. Sept. 77 Chli. Mar. 78		
Chün-ch'í e	Ma.	P.	Supt. Customs C'ton May 76	....	Yün. July 78	....	....
Chung Nien-tzu	Chli.	P.	....	....	....	Hn. Jan. 74	Hn. April 76		
Ch'ung-fu	Ma.	L.	....	....	....	....	....	....	Mano. Dec. 76 Chli. (act.) Feb. 63
Ch'ung-hou f	Ma.	P. G.	Chli. Nov. 58 Tientsin	....	Chli. 59	....	....
Ch'ung-pao	Ma.	M. 44	....	....	....	....	Kan. May 69		
En-hai g	Ma.	H.	....	....	Shtg. Jan. 64	Shtg. Oct. 64	Kgsu. Dec. 70	Pekg. Oct. 65*	Gr. Tr. (act.) Nov. 78

(a) Military Governor at Urum-ts'i, 1874. Made Imperial Commissioner with chief command in Eastern Turkestan, August, 1874; a President of the Board of Revenue; a Minister of the Grand Council; and a Minister of the Yamen of Foreign Affairs. Removed at his own request, December, 1876.

(b) Recalled from Moukden, December, 1876.

(c) Formerly Chief Clerk in the Yamen of Foreign Affairs; now one of the Ministers of the Yamen.

(d) Appointed a Censor on the Shansi Circuit, November, 1862.

(e) Appointed a Secretary in the Office of the Imperial Household.

(f) Appointed Assistant Superintendent of Trade at Tientsin, October, 1860, and Superintendent in 1863. Sent as Envoy to France to settle the Tientsin massacre difficulty in 1870. From his return in 1872 until December, 1876, he was a Minister of the Yamen of Foreign Affairs. Sent as Ambassador to Russia to settle the Kuldja question, August, 1878.

(g) Retired in mourning, January, 1878.

* Kiangsu (acting) March 1872, and again November 1872.

Name of Official	Pro- vince	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt.-Governor (Financial Commissioner)	Governor	Governor General
Fan Liang <i>a</i> 范梁	Chkg.	M. 40	....	....	Shtg. June 69	Shai. Aug. 70 Chli. Sept. 70	Kwai. Jan. 78		
Fang Chün-i 方潛頤	Ngh.	M. 44	Kwtg. Jan. 60	....	Kgsu.	Szoh. Oct. 76			
Fang Ju-yi <i>b</i> 方汝翼	Chli.	M. 55	Chefoo Dec. 77	....				
Fang Ting-jui 方鼎銳	Kgsu.	M. 52	Wánhou 77 Chkg. Mar. 78	....	Shen. Sept. 78				
Fang Ting-lu 方鼎錄	Kgsu.	P. G.	....	....			
Fu Ch'ing-i 傅慶貽	Chli.	M. 56	....	....	....	Hn.	76 Ngh. Feb. 79		
Fu Kuan-hai <i>c</i> 傅觀海	Chli.	M. 50	....	Fkn. Aug. 65	Shtg. Nov. 73				
Fu Shou-t'ung 傅壽彤	Kuei.	M. 53	....	....	....	Ho. 77 recall- ed Oct. 78			
Ho Chao-ying <i>d</i> 何兆瀛	Kgsu.	P. G.	Chkg. Jan. 67	....	Kwtg. Mar. 78				
Ho Ching <i>e</i> 何璟	Kwtg.	M. 47	Ngh. Oct. 61	....	....	Ngh.	65 Hp. April 65	Fkn. Aug. 70 Shai. Aug. 70	Two Kiang (act.) Mar. 72 Min-Ché Dec. 76
Ho Ju-chang <i>f</i> 何如璋	Kwtg.	M. 68							
Ho Wei-chien 何維鍵	Ngh.	L.	H'kow Apr. 70						
Hsia Chia-hao <i>g</i> 夏家鎬	Kgsu.	M. 52							
Hsia Hsien-hsing <i>h</i> 夏獻馨	Kgai.	M. 56	....	Kwtg. Nov. 78					

(a) Prefect of Yung-p'ing Fu, Chihli, January, 1860.

(c) A Censor on the Kiang-nan Circuit, December, 1861.

(e) Was a Supervising Censor, March, 1861. Is Superintendent of Trade for the Southern Ports.

(f) Is a Fellow of the Han-lin College. Sent as Assistant Minister to Japan, September, 1876; made Minister, January, 1877.

(g) Director of the Imperial Stud Court. A Minister of the Yamen of Foreign Affairs.

(h) A Censor on the Shantung Circuit, June, 1864.

(b) A Secretary of the Yamen of Foreign Affairs prior to this date.

(d) Appointed a Censor, July, 1857.

Name of Official	Pro- vince	Degrees	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt.-Governor (Financial Comm'oner)	Governor	Governor General
Hsia Hsien-lun...	Kgd.	P.	T'wan Jun. 74						
Hsia Hsien-yün	Kgd.	M. 49	....	Hs. 76					
Hsi Ying-yung	Kwng.	M. 53	....	....	....	Hs. Oct. 78 Kgen. Nov. 78 Shd. Mar. 78			
Hsieh Yün-shêng	Sben.	M. 56	Sech. 77	....	....	....
Hu Yü-t'an	Chli.	P. G.	Ngh. 76	....	....	Ngh. July 78			
Hu Yü-yün	Hp.	M. 59	....	Chkg. Dec. 76					
Hua Chu-sen	Kgd.	M. 47	Kan. May 68 Kwng. 76	....	Hs. 76				
Huai-nien	Ma.	H.	....	....	....	
Jên Tao-jung	Kgen.	M. 45	....	....	....	Kgd. Sept. 75 Chkg. Mar. 78			
Ju-shan	Ma.	M. 40	....	Chkg. Mar. 70 Chli. Dec. 76					
Jui-chang	Ma.	..	N'po May 75						
Ku'ai T'iao	Ngh.	M. 44	....	....	Hp. 76				
Kung-hsien	Ma.	H.	Hp. May 67 Wahn July 78	....	....	....		P'eng-tien Sept. 71	
Kung I-t'u	Fkn.	M. 59	Chetoo Jan. 71	....	....	Kgen. Dec. 76			

(a) Second class Assistant Secretary in the Board of Punishment, March, 1868. (b) Prefect of Jao-chou Fu, Kiangsi, August, 1873.
(c) A Censor on the Kiang-nan Circuit, June, 1865. (d) A Censor on the Kwangtung Circuit, January, 1863.
(e) Name changed in 1877 from 惠齡 to 惠年 because the former characters have the same sound as those which designate the Mausoleum of the Emperor Tung Chih.
(f) Prefect of Han-yang Fu, Hupeh, 1857.
(g) Retired in mourning, August, 1876.

Name of Official	Pro- vince	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt.-Governor (Financial Com'sioner)	Governor	Governor General
Kung, Prince <i>a</i> ..	Ma.	..	....	....	....	....	....	....	....
Kuo Sung-tao <i>b</i> ..	Hn.	M. 47	....	Kgsu. June 62	Kgsu. May 63	Fin. Mar. 75	....	Kwtg. (actg.) Oct. 63	....
Kuo-ying <i>c</i>	Ma.	L.	Shai. June 69	....	Kwtg. Jan. 74	Kwtg. Spt. 77	....	....	....
Lé Fang-ch'í	Kgsi.	P. G.	....	....	....	Kgsi. Mar. 78	....	....	....
Li Chao-t'ang <i>d</i> ..	Kwtg.	M. 56	Formosa Tientsin 74	....	....	Kgsu. Sept. 75	Kwai. Dec. 77 S'chou Jan. 78	....	....

(a) Is the sixth son of the Emperor Tao Kwang, and Uncle of the late and present Emperors. On arrival of the Allied Forces before Peking in the autumn of 1860, he was deputed by his brother the Emperor Hsien Feng to carry on the negotiations, which ended in the Treaty of Peking. Since that time he has taken a most active part in the administration of the Central Government, and especially in the management of Foreign Affairs. He was degraded in March, 1866, and again in September, 1874, ostensibly for improprieties in speech addressed to the Emperor; but he was reinstated on each occasion within a few days. He is the only member of the Imperial Family versed in affairs and is the most powerful member of the Central Government. He is head of the Grand Council and of the Yamen of Foreign Affairs.

(b) Is a Fellow of the Han-lin College. Strongly recommended to the Emperor Hsien Feng, and appointed to the Imperial College of Inscriptions, January, 1859. Degraded two steps, January, 1860. While employed at Tientsin he applied for sick leave, but was summoned to the Capital, April, 1860. While acting Governor of Kwangtung in 1865, he asked to be allowed to retire on the score of broken health. In a Decree which appeared in the Peking Gazette of the 12th October, 1865, he is reprimanded in severe terms for making such a request; the Decree says that the application was made in dudgeon at the hostile criticisms passed on his administration of Kwangtung, and he is to remain at his post. Recalled from the Government of Kwangtung, March, 1866. After appointment as Salt Commissioner in Kiangsu in 1867, he again asked to be allowed to retire on the score of ill health and was refused permission; but on a more urgent application from the Governor of Kiangsu, he was allowed to do so, September, 1867. Went to Peking and had audience, February, 1876. Was appointed Judicial Commissioner of Fuhkien in the course of the next month, but was summoned to Peking in the following August, and was appointed a Minister in the Yamen of Foreign Affairs in November. In the beginning of 1876 he was appointed Envoy to Great Britain. During the time which elapsed from this date until November, 1876, when he left China, he made several applications to be allowed to go into retirement, but, although he was relieved of his duties as Vice-President of a Board, and allowed leave of absence, permission to retire from his post as Envoy designate was refused.

(c) Retired in ill health, February, 1879.

(d) Formerly a Secretary in the Yamen of Foreign Affairs; strongly recommended by Prince Kung for his efficiency in that capacity, January, 1863. Appointed to assist Shen Pao-chen, Governor of Kiangsi, April, 1863.

Name of Official	Pro- vince	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt. Governor (Financial Com'isioner)	Governor	Governor General
Li Fêng-pao a ...	...	...	...	...	...	...	...	...	Two Hu. Sept. 70
李鳳苞	Ngh.	L.	Kgai.	62 Kwtg. Feb. 63	...	Kwtg. 63	Kwtg. Oct. 63	Hn. Mar. 65	Sept. 70
Li Han-chang b...	...	...	...	...	...	...	...	Kgsu. Feb. 67	Szech. Jan. 76
李幹章	Fêng-tien	M. 45	Chinkiang Aug. 62	...	...	Ho. Oct. 62	...	Chkg. Jan. 68	Two Hu Oct. 76
Li Ho-nien	Ngh.	M. 47	Fkn. Aug. 59	...	...	...	...	Hp. Dec. 65	Min Ché
李鶴年	...	...	...	...	...	...	...	Ho. 67	Dec. 71*
Li Hung-chang c.	Chli.	M. 52	Kgsu.	...	...	...	...	Kgsu. Apr. 62	Two Hu. Feb. 67
李鴻章	...	...	...	...	...	...	...	(acting)	...
Li Hung-tsao d ..	Kgai.	H.	...	...	Hp.	74 Fkn. Dec. 76	Fkn. Mar. 78	Fkn. Feb. 79	...
李明燁	Hn.	Q. 60	...	...	...	...	Kuei.	Kuei. Oct. 75	...
Li P'ei-ching f...	Kgsu.	M. 44	...	...	...	Yün. May 78	...	...	...
黎培敬	...	...	...	...	...	...	...	...	...
Li Tè-ngé g .....	...	...	...	...	...	...	...	...	...
李德莪	...	...	...	...	...	...	...	...	...

(a) Formerly attached to the Foochow Arsenal. In 1877 sent by Li Hung-chang to Europe with M. Giquel and 22 Chinese students, who were to be taught naval warfare and engineering in England and France. He was also put in charge of the Chinese military students in Germany. In November 1877 he was appointed 2nd Secretary to the Chinese Legation at Berlin with the rank of Taotai. Appointed Chargé d'Affaires at Berlin, August, 1878.

(b) Appointed to assist in the levying of Transit duties (牙釐) in Kiangsi, June, 1860. Went as Special Commissioner on the Yunnan enquiry mission, June, 1875.

(c) Is a Fellow of the Han-lin College. Appointed to the Staff of the General acting against the T'ai-ping Rebels in Nanzhwei, 1853. Made Superintendent of Trade for Southern Ports, February, 1863. From 1862 till the fall of Nanking and final suppression of the rebellion, he commanded against the T'ai-pings. In 1866 was appointed Special Commissioner for the suppression of the Nien-fa rebellion.

Appointed a Commissioner for settlement of the Tientsin massacre difficulty, September, 1870. Has the Title of Pei (伯) or 3rd order of nobility. Appointed Commissioner for the settlement of the Yunnan question; met Sir Thomas Wade at Chefoo, Sept. 1876, and signed the Chefoo Convention as Plenipotentiary for China. Is 57 years of age. Li is Senior Grand Secretary, i.e. first Civilian in the Empire. (d) Literary Chancellor, Honan, 1859; summoned to Peking, May, 1860. Appointed Tutor to the late Emperor T'ung Chih, May, 1861. Was a Minister of the Yamén of Foreign Affairs and a Member of the Grand Council. Retired in mourning, October, 1877.

(e) In 1857 a 2nd class Secretary in the Board of Revenue. Afterwards a Secretary in the Yamén of Foreign Affairs. Prefect of Ch'én-chou Fu, Hunan, May, 1860.

(f) Literary Chancellor, Kueichow, Sept., 1867. Degraded and recalled, February, 1879.

(g) Prefect of Tsun-i Fu, Kuei., Feb., 1861.

* Yellow River September 1876.

Name of Official	Province	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt. Governor (Financial Commissioner)	Governor	Governor General
Li Wén-mín <i>a</i> ..	Shen.	M. 52	....	....	....	Kwtg. Dec. 71 Kgai. Feb. 72	Kgai. Sept. 75	Kgai. Aug. 78	
Lin Chao-yuan ..	Kwsi.	L.	....	Kuei. May 67	....	Kuei. Aug. 70	Kuei. Oct. 76		
Ling-chieh	Ma.	H.	....	....	Chkg. July 71	Shtg. Feb. 79	....	
Liu Ch'ang-yu <i>b</i> ..	Hn.	M. 49	....	....	....	Kwai. Oct. 59	....	Kwai. May 60 Kwtg. June 71 Kwai. Aug. 71	Kw. Nov. 62 Chli. June 63 Yün-Kuei Dec. 75
Liu Hsi-hung <i>c</i> ..	Kwtg.	P. G.	....	....	....	....	....
Liu Jui-fén	Ngh.	L.	Shanghai 77	....	....	....	....
Liu K'un-yi	Hn.	L.	....	....	....	....	61 Kwai. Oct. 62	Kgsi. June 65	Two Kiang (act.) Jan. 74
Liu Ping-hou <i>d</i> ..	Shtg.	M. 47	....	....	Kgsu. May 77	....	....	....	Two Kwang Sept. 76
Liu Ping-jin	Hp.	M. 52	T'ain Sept. 75	....	....	....	....	....
Lu Ján-k'ai	Kwsi.	M. 52	....	Shtg. Feb. 79	....	....	....	....
Lu Shih-chieh <i>e</i> ..	Ho.	M. 53	....	....	Fkn. July 73	Fkn. Mar. 78	....	....
Mao Ch'ang-hsi <i>f</i> ..	Ho.	M. 45	....	....	....	....	....	Peking (Vice-Gov.) Oct. 58	
Mai Ch'í-chao <i>g</i> ..	Kgai.	M. 52	....	Kwtg. 66 Chli. Aug. 67	....	....	Nanking June 69	Chkg. Mar. 77	

(*a*) Prefect of Páng-yang Fu, Nganhwei, December, 1866. Prefect of Tientsin, December, 1867.

(*b*) Appointed Special Commissioner with full powers for the suppression of the *Nien-fai* in Chihli, Shantung, and Honan, June, 1863.

(*c*) A Second Class Secretary in the Board of Punishment, 1876. Left China on the mission to England, Nov. 1876; removed to Berlin, Nov., 1877; returned to Peking, February, 1879.

(*d*) A Censor on Kiang-nan Circuit, June, 1865.

(*e*) Appointed to Supreme Command of Troops Acting against the Rebels, in Honan, Nov. 1860. A Member of the Yamén of Foreign Affairs. Retired in mourning, June, 1878.

(*g*) Appointed a Censor on the Chékhkiang Circuit, March 1862. Prefect of Hui-chou, Kwangtung, February, 1863.

Name of Official	Pro- vince	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt.-Governor (Financial Com'sioner)	Governor	Governor General
Ou-yang Cháng-yung 歐陽正壩	Hn.	L.	Hp. Nov. 62	....	Kgsu. Oct. 76	....	....	....	....
P'an Wei a..... 潘霽	Kgsu.	L.	Hp. Jan. 69	....	Chkg. Mar. 68	Fkn. June 69	Fkn. Aug. 70	Hp. Aug. 78	....
Pao-hóng..... 葆亨	Ma.	H.	T'sin Jan. 62	....	....	Kuei. Mar. 67	Fkn. Mar. 75	....	....
Pao-yün b..... 寶壑	Ma.	M. 38	Chefoo	....	....	Fkn. Aug. 70	Shai. Sept. 77	....	....
P'êng Tsu-hsien c 彭祖賢	Kgsu.	M. 55	....	....	....	....	....	Kgsi. Aug. 78	Peking Jan. 78
Pien Pao-ch'uan 邊寶泉	H.	M. 63	....	Shen. July 77	....	....	....	....	....
Shao Hóng-yü d.. 邵亨豫	Chli.	M. 50	....	....	....	....	....	Shen. Sept. 72	....
Shao Hsien..... 紹誠	Ma.	..	....	....	....	Ho. 74	Ngh. Oct. 74	Hp. Sept. 77	Hn. March 78
Shén Kuei-fên e.. 沈桂芬	Chli.	M. 47	....	....	....	....	....	Shtg. Dec. 63	(acting)
Shén Pao-chén f.. 沈葆楨	Fkn.	M. 47	Kgsi. 60	....	....	....	....	Kgsi. Jan. 62	Two Kiang May 75
Shén Pao-ching .. 沈保靖	Kgsu.	M. 58	Kinkiang	....	....	Kgsi. Feb. 79	....	....	....
Shén Ping-ch'eng 沈秉成	Chkg.	M.	Yün. Jan. 65	....	....	Ho. Jan. 75	....	....	....
			S'hai Sept. 71	....	....	Szoh. June 75	....	....	....

(a) Retired in ill health, March, 1875.

(b) First Manchü Civilian of the Empire, Second Grand Secretary; a Member of the Grand Council; a Minister of the Yamen of Foreign Affairs.

(c) Is the son of a former Grand Secretary, P'êng Yün-chang. It was P'êng Yün-chang who addressed a Memorial to the Emperor in 1860, recommending the capture by treachery of foreign officers—accomplished in the case of Parkes, Lock, &c., using the expression 兵不厭詐.

兵不厭詐.

(d) Libationer of the Imperial Academy, May, 1867. Literary Chancellor, Fuhkien, Sept., 1867. Superintendent of the Granaries, Dec., 1871.

(e) A President of the Board of War. An Assistant Grand Secretary; a Member of the Grand Council; Minister of the Yamen of Foreign Affairs.

(f) Imperial Commissioner in Formosa at the time of the difficulty with Japan, 1874. Superintendent of Trade for the Southern Ports, May, 1875.

(g) Retired in ill health, 1875.

Name of Official	Pro- vince	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt. Governor (Financial Com'sioner)	Governor	Governor General
Shén Tun-lan a ... 沈敦蘭	Chli.	M. 46	Chinking Oct. 74						
Shéng-t'ai b ... 升泰	Mg.	P.	Shai. Dec. 71	....	Shai.	76 Chkg. Aug. 76	Yun. Aug. 78		
Shih Nien-tzu ... 史念祖	Kgsu.	P.	Kan. Feb. 72	....	....	Shai. Feb. 69 Kan. Feb. 77			
Ssu T'u-hsi ... 司徒緒	..	..	Amoy Mar. 77 (acting)						
Su-ch'ang ... 續昌	Mg.	..	Chih. 77, New- chwang Sep. 78						
Sun Chia-ku c ... 孫家穀	Ngh.	M. 56	Ichang Sep. 71						
Sun I-yen d ... 孫衣言	Chkg.	M. 60	Kgsu. Feb. 72	....	....	Ngh. Nov. 72	Hp. Sept. 75 N'kin May 77		
Sung-ch'ang ... 松長	Ma.	..	....	Kuei. Jan. 78					
Sung-chün ... 松駿	Ma.	P. G.	....	Shtg. 76	....	Kwai. Feb. 79			
Sung-ch'un ... 松椿	Ma.	L.	....	N'kin Mar. 76					
T'an Chün-p'ei ... 譚鈞培	Kuei.	M. 62	Ngh. Aug. 78	....	....	Shtg. Feb. 79 Hn. Feb. 79	Shen. 74	Shen. Mar. 76	
T'an Chung-lin e ... 譚鐘麟	Hn.	M. 56	....	....	....	....
Tè-hsing ... 德馨	Ma.	L.	....	....	....	Kgsu. July 78 Ho. Nov. 78			
Ting Pao-chen ... 丁寶楨	Kuei.	M. 53	....	....	....	Shan. Dec. 62* Shtg. Feb. 63	Shtg. Oct. 64	Shtg. Mar. 67	Szech. Oct. 76

(a) Formerly a Senior Clerk in the Yamén of Foreign Affairs. Promoted from the Post of Censor to his present position.

(b) Prefect of Pén-ehou Fu, Shansi, October, 1867.

(c) Prefect of Ning-hsia Fu, Kansuh, July, 1865. Formerly a Senior Clerk in the Yamén of Foreign Affairs. One of the "Co-Envoys" in the Burlingame Mission.

(d) Sub-reader in the Hanlin, January, 1858. Prefect of Ngan-ch'ing Fu, July, 1858.

(e) A Censor on the Peking Circuit, January, 1865.

*(acting)

Name of Official	Pro- vince	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt.-Governor (Financial Com'sioner)	Governor	Governor General
Ting Jih-oh'ang a	Kwtg.	L.	S'hai Jan. 65	....	....	....	Kgsu. Feb. 67	Kgsu. Jan. 68 Fkn. Dec. 75	
Ting Shih-pin b ..	Ho.	P. G.	Ch'ung ch'ing Mar. 76	....	....	....
Ting Shou-ch'ang c	Ngh.	M. S.	Szech. Aug. 78 T'wsin Oct. 70*	....	....	Chli. June 78			
Ts'ai Féng-nien ..	Kgsu.	M. 52	....	....	Szech. April 76	....		
Ts'én Yü-ying d ..	Kwai.	P. G.	Yün. April 66	....	....	....	Yün. Mar. 67	Yün. 74	Yün.-Kuei (act.) Sept. 73
Tsäng Chi-tai e ..	Hn.	H.	....	....	....	....		Chkg. Apr. 63 Shsi. Aug. 65 Hp. 67	Yellow River Mar. 75
Tsäng Kuo-ch'uan f	Hn.	L.	....	....	....	Chkg. Feb. 62		Shsi. Sept. 76	
Tsäng-shou	Ma.	P. G.	Hn. Nov. 69	....	....	Chkg. Aug. 78			
Ts'ui Tsun-yi ...	Ngh.	P. G.	....	Yün. 76	....	....	

(a) Formerly Superintendent of the Suchau Arsenal; One of the Commissioners for the settlement of the Tientsin massacre difficulty, Sept., 1870. Was Naval Commissioner at Foochow in 1874. Summoned to Tientsin to assist Li Hung-chang in the management of Foreign affairs, June, 1875. Retired in ill health, May, 1878. Sent as Special Commissioner to settle the Missionary difficulty at Foochow, September, 1878.

(b) Formerly a Secretary of the Yamen of Foreign Affairs; and attached in 1875 to the Yunnan Commission.

(c) A Censor in 1863. * Tientsin Customs, September, 1878.

(d) Was a Member of the Yunnan Commission of enquiry, June, 1875. Retired in mourning, April, 1876.

(e) Is the eldest son of the late Grand Secretary Tsäng Kuo-fan, from whom he has inherited a title of the 2nd degree (侯, *hou*), commonly rendered "Marquis." He is 41 years of age. While in mourning for his father and mother, who both died within the space of 3 years, and for each of whom the law required that he should remain in retirement twenty-seven months, he gave his time to the study of English. His mourning over, he arrived in Peking and had audience in August, 1877. In August, 1878, he was appointed Envoy to England and France; and he started for his post in October, 1878.

(f) Brother of Tsäng Kuo-fan, under whom he served against the T'aping Rebels. For his successes against the Rebels he obtained the title of Pei, 伯, or third order of nobility.

Name of Official	Province	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Ik. Governor (Financial Commissioner)	Governor	Governor General
Tao Tsun g-t'ang a	Hn.	P. G.	....	....	....	....	....	Chkg. Jan. 62	Min Ché Apr. 63 Shén Kan 66
Tu Jui-lien b	Kgsi.	M. 52	....	....	....	Szch. July 75	Yün. Oct. 76	Yün. Aug. 78	
T'u Tsung-ying	Ngh.	P. G.	Shanghai 70	....	....	Hn. Sept. 71	Hn. Jan. 74	Kwai. Apr. 76 Ho. Dec. 77	
Tuan Ch'í c	Hn.	P.	Kgsu. June 77	Kgsi. Dec. 76	....	....	....	....
Tung Hsün d	Kgsu.	M. 40	....	....	Kgsu. 76	....	....	....
Wang Fu-pao e	Hp.	M. 62	....	....	Chkg. Feb. 79	....	....	....
Wang Hua-t'ang	Ho.	M. 52	Yellow River Oct. 67	....	....	....	....	....
Wang Shu	Chkg.	P.	Hainan 74	....	....	....	....	....

(c) Strongly recommended by Tséng Kuo-fan, whom he was appointed to assist in his command against the T'airping Rebels, May, 1861; appointed to command of Imperialist forces acting against the Rebels in Chékhkang, November, 1861. Selected for the Supreme Command of all the forces acting against the Mahomedan Rebels in the West, February, 1867. From this date until January, 1878, when the subjugation of Chinese Turkestan was completed, Tso was engaged in continuous hostilities against the rebels. On the fall of Kashgar the title of 侯, *hou*, or the 2nd order of nobility, was conferred upon him. Is third Grand Secretary. Tséng Kuo-fan and Tso were of the same Province, Hu-nan, and great friends. The following may have interest for some readers of Chinese. Tséng is said to have proposed to his friend the first line of a running *tuiza*, which ran thus: 繼子自命太高, 仕不在朝, 隱

不在山, 與人意見總相左. To this Tso coupled the following: 藩臣以身許國, 進不能戰, 退不能守, 問君功業又何曾. In the first line Tso's *hsing* and *hao*, 繼高 are brought in; in the second Tséng's *hsing* and *mingza*.

(b) A Censor, 1864.

(c) Retired in mourning, February, 1878.

(d) Acting Superintendent of Trade for the Northern Ports, February, 1868. President of the Board of Revenue; a Minister of the Yamen of Foreign Affairs.

(e) Retired in mourning, April, 1877.

Name of Official	Pro- vince	Degree	Taotai	Grain Commissioner	Salt Commissioner	Judicial Commissioner	Lt.-Governor (Financial Com' sioner)	Governor	Governor General
Wang Ssu-yih ... 王思沂	Chkg.	M. 53	....	....	....	Ngh. Mar. 77	Shen. July 78		
Wang Sung-ling 王嵩齡	Ho.	P.	....	....	Kgsi. 76				
Wang Ta-ching 王大經	Chkg.	P. G.	....	....	....	Hp. May 73	Hp. Aug. 78		
Wang Wen-shao 王文韶	Chkg.	M. 52	Hp. Oct. 64 Hankow 66	....	....	....	Hn. June 69	Hn. June 72	
Wei Yung-kuang 衛榮光	Hn.	M. 52	Chefoo Nov. 63	....	....	Ngh. Sept. 75	Chkg. May 76	Hn. Mar. 78	
Wen Chung-han 溫忠翰	Sbsi.	T. 62	Wenchow Mar. 78	....	....		
Wen-hui 文惠	Ma.	L.	Kinkiang Feb. 79	....	....		Hn. July 61 Kwtg. Feb. 63		
Wen-ké 文格	Ma.	M. 44	....	....	....	....	Kws. 72 Yün. April 76	Shtg. Oct. 76	
Wen-pin 文彬	Ma.	M. 52	Shtg. Dec. 75	....	....	Shtg. Jan. 68	Scht. June 75	Shtg. Nov. 78	Grain Trans- port Mar. 72
Wang Hsiieh-pên 翁學本	Hn.	P.	....	....	Fkn. Mar. 78			(acting)	
Wu Shih-haiung 吳世熊	Chkg.	P.	Kgsu. June 66	Kgsi. June 77					
Wu Tà-p'u 吳德溥	Szoh.	P.	....	Kuel. 76	....	Kuei. Jan. 78		P'king Sep. 75 Fkn. (acting) May 78	
Wu Tsan-oh'eng 吳贊誠	Ngh.	L.	Tientsin Nov. 74	....	....	....	....

(a) Ordered to Shanghai to assist Li Hung-chang against the T'ai-ping Rebels, June, 1862.

(b) In 1857 a 2nd class assistant Secretary in the Board of Revenue. Summoned to Peking and appointed a Minister in the Yamén of Foreign Affairs, August, 1878; appointed a Minister in the Grand Council, January, 1879.

(c) Retired in mourning, April, 1878.

(d) Literary Chancellor, Hunan, September, 1867.

(e) Commanded in Central Kiangsu under Tseng Kuo-fan against Nien-fu in 1866.

(f) Attached to Li Hung-chang's staff in the operations against the Nien-fu, March, 1867. Director General of Foochow Arsenal, April, 1876. Resigned the acting Governorship of Fukkien in consequence of ill health, November, 1878.

Name of Official	Pro- vince	Degree	Taotai	Salt Commissioner	Grain Commissioner	Judicial Commissioner	Lt. Governor (Financial Commissioner)	Governor	Governor General
Wu Ynan-ping . . . 吳元炳	Ho.	M. 60	....	....	....	....	Hn. June 72	Hp. Jan. 74	
Yang Ch'ing-lin . . . 楊慶麟	Kgu.	M. 50	....	....	....	....	Kwtg. Sep. 76	Ngh. Oct. 74 Kgu. Oct. 74	
Yang Chang-ya . . . 楊重雅	Kgd.	M. 41	....	....	....	Kan. Feb. 71	Kwd. Dec. 76	Peking	
Yao Chin-yuan . . . 姚觀元	Chkg.	P. G.	Sach. Nov. 71	....	....	Hp. Aug. 76		Kwd. Dec. 77	
Yeh Yung-yuan . . . 葉永元	Kwtg.	L.	....	Fkn. Nov. 73	....			
Ying-p'u 英模	Ma.	..	....	Chkg. Oct. 68	....			
Yu-k'uan 裕寬	Ma.	..	....	Suehou	....	Sben. July 73	Ho. Dec. 77	Fkn. Nov. 78	
Yu-lu 裕祿	Ma.	P.	....	....	....	Ngh. May 68	Ngh. Nov. 72	Kwtg. Feb. 79	
Yu Sui-shu 余思樞	Ngh.	L.	....	....	....	Kuei. Oct. 75	Shtg. Jan. 78		
Yün Yen-ch'i 惲彥琦	Chil.	M. 59	....	Hp.	77				

(a) Prefect of Ch'ang-tu Fu, Szech'wan, February, 1860.

MR. KINGSMILL AND THE *SHI KING*.

We will be perfectly plain and frank with Mr. Kingsmill. We confess that until a year ago we never even saw a copy of the *Shi King*, and that we had no knowledge of its contents except what might be guessed at from quotations scattered about in the *Analecfs of Confucius*, in the book commonly called *Menoius*, and in a novel known to foreigners as the *Fortunate Union*. It was about a year ago that two dissimilar forces directed our attention to the *Shi King*, and eventually caused us to read the four volumes carefully through from beginning to end. A native child happened to cross our path one morning book in hand. The child was humming over the second of the ballads, and asked us to explain why the fifth character was read : and not *shi* in that particular place,—a request with which we found ourselves enabled to comply. Mr. Kingsmill observes in the first paragraph of his paper upon the Ancient Cult of the Chows, printed in the Asiatic Society's Journal for 1878, that the *Shi King* "is absolutely incomprehensible when read in modern Chinese." We confess that on other occasions we felt a great difficulty in furnishing to this same child certain other explanations, without even the assistance of a commentary, and that those explanations were extremely general in their nature. At the same time we respectfully assure Mr. Kingsmill that we always found it possible to get at the prevailing idea in each ballad by a more scrutiny of the characters. Our curiosity to know more of the *Shi King* was, however, now

fairly roused ; and this was the first of the forces above alluded to.

Another accident at that very time brought directly to our notice Mr. Kingsmill's opinions as now given to the world in an essay entitled "The Ancient Language and Cult of the Chows, being Notes Critical and Exegetical on the *Shi King* or Classic Poetry of the Chinese." Now, we are of an extremely sceptical turn of mind : and if, though we have the most powerful reasons for believing ourselves to belong to the male sex, some person of weight were to declare that he was possessed of important evidence that we were after all but a female, we should be prepared to "keep our mind open" upon the subject. For this reason we looked forward with interest and in all good faith to the official birth of Mr. Kingsmill's prodigy, thinking that even should he fail to prove his case, there would at least be furnished the wherewithal for a little wholesome intellectual exercise.

Mr. Kingsmill introduces his subject with the sufficiently reasonable remark that he had long "suspected" a "connexion between the early immigrants into China and the tribes of Central Asia." If China was originally peopled by immigrants,—a probable assumption enough—the only place indeed whence they could have well come is Central Asia, (unless they came from the sea or from the deserts of the north), in which case a "connexion" would be quite in the natural order of things.

As to the more weighty suggestion that the ancient language or languages of China

at one time presented in common with the languages of Europe the phenomenon of inflection, this appears to us to be one of some speculative interest, even in the skeleton form of a mere suggestion. If supported by relevant evidence, it would at once be interesting and important. The Chinese characters being monosyllables in sound, must, *prima facie*, as every one will admit, have had a tendency to keep any existing monosyllabic languages still monosyllabic; and it seems in the present day that in the inflected Japanese language no attempt has been made to inflect, agglutinate, or mutilate the written Chinese character. We should imagine that a system of absolute and unchangeable characters like the Chinese would also have a tendency, at least as far as printed spoken language was concerned, to throw back into a monosyllabic form spoken languages which were either inflected or undergoing a process which savoured of inflection. We are quite unable to say what effect, if any, Chinese characters have had upon the speech of the Japanese, or upon the speech of any other peoples, such as the Burmese, Annamese, and Koreans, who, to a greater or less extent, make use of the Chinese character, whether exclusively or concurrently with their own alphabets. As far as we are aware, there is no chain of evidence whatever to adduce which would throw light upon the subject. A stray link or two may perhaps be strung together. For instance, the modern Manchus are unmistakably forgetting their native tongue year by year, but the disyllabic and polysyllabic Manchu words which have been introduced into the Chinese colloquial speech, and even into the literature, are and must be represented in Chinese by either one character which only represents the most striking portion of the sound, or by several characters making up a disyllable or polysyllable; and the terse genius of the Chinese written language would tend to rid itself of all but the first of such syllables.

We have thus looked at the matter and

round the matter, and have shown how the Chinese character *might possibly* have thrown back an already inflected speech. But is there any authenticated instance on record of a speech once inflected ever having been thus thrown back? And if there is no such, is it at all likely that, in the case of Chinese, the small minority acquainted with the written character would have been able to prevail over the vast majority of simple speakers? We think not. In the absence of evidence either way, we should be disposed to think, after a close study of Chinese as spoken in the extreme north, the extreme south, and in the centre, that the Chinese languages were always what they now are, namely,—with a qualification which all Chinese scholars will know how to reserve—monosyllabic.

Mr. Kingsmill throws down the gauntlet and proposes to demolish this belief. We have already exposed our weaknesses in the matter of the *Shi-king*. We must now add that we know very little of philology in its critical sense. We know nothing of mythology; and we have never heard of Varuna, not to speak of the other gods and goddesses whom Mr. Kingsmill parades before us. We know nothing of Sanskrit, except that it appears to be a language in which the vowel *a* considerably predominates. We should be very glad to know Sanskrit, and some time or other we may study it, but this task must be postponed until we can make sure of the opportunity of doing so thoroughly. We have therefore but a sling wherewith to confront this Goliath, who points to the vanquished carcasses of Dr. Legge and all the Chinese commentators. We can only dispute Mr. Kingsmill's case by the light of the facts, or alleged facts, submitted by himself, and by the light of ordinary common sense.

What, then, are the qualifications necessary in a writer who brings forth the startling paradoxes which abound in Mr. Kingsmill's paper? No one has a right to expect the attention of either Chinese scholars or

Sanakrit scholars to an iconoclastic theory of this sort unless he is both a Chinese scholar and a Sanskrit scholar. We shall leave Sanskrit scholars to speak for themselves; but as a humble member of the former fraternity, we beg to say that we are not aware that Mr. Kingsmill has, or even claims to have, a place in our midst.

Mr. Kingsmill begins by stating that the Odes are incomprehensible. He then proceeds to transcribe the first verse of the first ode into Sanskrit; but, in order to do this, he must first gather the meaning, which again can only be obtained by translating the Chinese. This is like saying that a mare is a hybrid animal because, when subjected to the influence of a certain quadruped, she gives birth to a mule. And what is Mr. Kingsmill's Chinese? Because he thinks the modern Cantonese the best representative of the ancient language, Mr. Kingsmill selects what he calls Cantonese; but in reality he puts together a jumble of debased *hoan hwa* and Cantonese sounds. From the following three specimens, Chinese scholars will be able to see what Mr. Kingsmill's Cantonese is like.

Mr. Kingsmill,

Kwan-kwan tsü-kin
Tsai ho-chi chow
Yao-tiao shuk-nü
Kiun-tze hao-k'an
Cantonese.

Kwán-kwán tsü-kau
Tsoi ho-chi chau
Miu-t'iu shuk-nü
Kwan-tze hō-k'an
Pekingese.

Kuan-kuan chü-chiu
Tsai ho-chih chow
Miao-t'iao shu-nü
Chün-tü hao-ch'iu

Mr. Kingsmill proceeds to shew how each Chinese word has its "exact analogue" in Sanskrit, and then takes us with a side plunge into Greek, German and Latin. Supposing all this were true? Are we to conclude that "the Chows" spoke a language

derived from Sanskrit, which, after passing through the ordeal of Chinese debasement and mutilation, still so far resembled pure Sanskrit that, at a distance of 2,000 years, Mr. Kingsmill's Cantonese can find exact analogues in a pure Sanskrit version composed by Mr. Kingsmill as *likely* to resemble the original debased Sanskrit composition? That Chinese characters were brought to hand by the Chow punsters having the same meaning as the Sanskrit words of the same or approximate sounds? And that Greek, German, and Latin bear the same relation to Sanskrit as Sanskrit to Chinese? It would not be difficult to manufacture an English, Esquimaux, or Hottentot verse as near in sound to the Chinese as Mr. Kingsmill. For instance:

Kwak-kwak doosy-goosy

[T]say how-d'ye do

Bow-wow foody-noody

[The] Queen curtsays you.

Mr. Kingsmill then draws a conclusion—though it is not very clear what that conclusion is—from the fact that *ts'ü-kiu* (sic) has dropped out of the modern Chinese language. If he will run his eye over the characters ranged in any Dictionary under the radicals 鳥, 獸, 蟲, and 魚, he will see that not five per cent of the birds, beasts, insects, and fishes described by Chinese lexicographers are known by any colloquial name. Most of such words are of the same value as the words *Milvus* and *Hak-actos* furnished by Mr. Kingsmill, that is, they are absolutely meaningless except to specialists. Or, if that comparison does not satisfy Mr. Kingsmill, what does he make of the avocet, the coot, the dunlin, godwit, nuthatch, phalarope, poohard, purre, slakin, whinchat, and whimbrel, all of which are birds mentioned in modern English Acts of Parliament? Would he look to Sanskrit for an explanation of these semi-obsolete or purely local words?

Mr. Kingsmill speaks of the modern "Chinese" genitive particle *ti*. He had just before declared for Cantonese. Well, in

this dialect *ti* is not more common as a genitive than *chi*, and the two together are not half so common as *ke*. In other Provinces the only genitive is *hi* or *k'i*. As far as we are aware, it is only in the *keam kea* that *ti* is the ordinary genitive particle. But, in any case, we do not see what relation these particles bear to the general question. The whole of the next long paragraph, in which the Chinese words in the second verse are derived from various Sanskrit roots, is a kaleidoscopic jumble of verbal puzzles, in which we fail to fix the eye or the understanding upon a single concrete idea. In order to connect the Chinese word *ts'z* with the Sanskrit word *dheyā*, Mr. Kingsmill transforms it into *ch'ai*, another form of the same character. *Tr'ām-ts'z* (or its dialectical equivalent) is, we may inform Mr. Kingsmill, a colloquial expression in several modern dialects, and so is the whole of the fifth line, (*k'au chi pat tak*),—possibly in all. Mr. Kingsmill rejects the interpretation of Dr. Legge and of all Chinese commentators, and translates “fan chak” or “turns from side to side,” by “till day's decline.” Mr. Kingsmill “loses the key” in the second line, which would be perfectly comprehensible as it stands to any intelligent Chinese ploughman. The only difficulty with the commentators is to attach a precise meaning to the vague word *ku*, just as Shakespeare's commentators dispute as to what was really meant by the simple words “to be or not to be.” Mr. Kingsmill thinks it possible that the ode may be “a transliteration of the Sanskrit original carried bodily into China, as have been the formularies of the Buddhist church.” There is not the slightest comparison between the two. The characters used in the Buddhist formularies are either distinguished, by means of the addition of certain radicals, as being of phonetic value only, or have a history which is in the majority of instances perfectly traceable. In some few cases, an effort seems to have been made to express the Sanskrit sound, and an approximation to the Sanskrit mean-

ing together, by means of the same Chinese characters, just as is done now-a-days with many European words adopted into Chinese, such as *Kongān*, (river subject),—Consul.

Mr. Kingsmill is willing to accept the authority of the *Tao-chuen* itself, in proof of the not very startling proposition that the first ode dates from a period anterior to the use of the written language, though he ridicules the idea that the Chinese historians should ascribe the *Tao-chuen* to *Tao K'iu-ming*, and prefers to call it the ‘Assisting Narrative.’ Though Mr. Kingsmill lends such credence to the dictum of the *Tao-chuen*, he rejects altogether the opinion and the testimony of the philosopher *Chu Hi*, whose preface and notes to the *Shi-king* are accepted by the Chinese to this day as the standard authority. If Mr. Kingsmill will take the trouble to read or to have read to him *Chu Hi*'s preface, he will see that this astute and careful scholar not only accounts for the origin and *raison d'être* of the *Shi-king*, but explains in detail the origin and the object of each of the four books or divisions. Are we to reject the evidence of a ripe scholar and philosopher like *Chu Hi* who lived 700 years ago, and had consequently all the advantage of living 700 years nearer to the date of the composition of the *Shi-king* than ourselves, in favour of the bare suggestions of Mr. Kingsmill? Are we to conclude that every Chinese scholar and philosopher of the brilliant *Han*, *T'ang* and *Sung* epochs has travelled the Empire in vain, and searched to no purpose the records of the Empire; that the great lexicographers and encyclopædia-compilers have failed to discover amid thousands of volumes that clue which Mr. Kingsmill picks up so easily, without being able to speak any Chinese dialect, and without being able to spell through the simplest Chinese book, except with the aid of those very dictionaries and encyclopædias? Yet this we should be prepared to do on principle; if Mr. Kingsmill furnished us with anything like a connected chain of argu-

ments, or a single tittle of trustworthy and relevant evidence; and if, finally, we were able to give the requisite value to Mr. Kingmill's personal equation as estimated from his writings. In travelling wearily through the rest of the paper, however, we lose ourselves in a sea of words, words, words; we fail to follow the writer's line of thought; little of the evidence brought forward seems to the purpose; and, where occasionally we do light upon a piece which we are enabled to weigh, we find that it is either second hand, or mistaken, or unsupported, or ingeniously twisted. For instance, Mr. Kingmill's "Cantonese" is not Cantonese; and, even if it was, we lack proof that Mr. Kingmill is competent to treat of that dialect. Mr. Kingmill's statement that the *Shi-king* is incomprehensible is quite untrue. The ballads are, like any modern Chinese poetry such as is scribbled upon the walls of inns, difficult of comprehension to the foreigner, and they are moreover in many places difficult of comprehension to the Chinese themselves, on account of their semi-obsolete style, their archaic terseness, and the remoteness of the events of which they treat. That they are for the most part perfectly comprehensible, even when quite literally translated, will be seen by any one who will take the trouble to translate them. The difficulty lies, not in translating the words, but in divining the allusion or covert meaning, just as with the writings of *Rabais*. Take, for instance, the first verse of what Mr. Kingmill calls the *Ts'ik p'ò*.

Yon marah its bank
Are reeds and lotus;
There is a beauty
Pain how like what?
Waking, sleeping, nothing do,
Tears tears pour pour.

This will be found fairly comprehensible to very middling foreign students even when the prepositions, pronouns, and other less important words, which have always to be supplied in translating from Chinese, are entirely omitted. We challenge Mr. King-

mill to show the verse to any one of his schoolies who can read, as proof that the same is comprehensible to "modern Chinese." Mr. Kingmill thinks it probable that the odes took their present shape "only after the accession of the Hans." We have in our possession the copy of a state paper written by the Han Emperor *Wên* to the Prince of *Vietnam* and of the Prince's reply to the same Emperor, which of themselves, assuming them to be genuine, are conclusive proof that there must have been for many previous centuries a wide-spread knowledge of *belles-lettres* not only in China, but even amongst the frontier "barbarian" princes. As the readers of the *China Review* will probably have read and heard enough of the *Shi-king* for the present, we this time offer them a change, in the shape of a free translation of another poem, written about the same time. The history of this poem, and of the documents above referred to, is as well authenticated as the history of *Cæsar's* conquests in Gaul and Britain. We frankly admit that we have never entered into an enquiry as to the date when writing was first discovered in China. We have personally no information on the subject. But such compositions as those alluded to point, we maintain, to many centuries of the highest erudition; and some centuries at least of writing and improvements in writing must have been lived through before even elementary erudition could begin.

Mr. Kingmill says "*hi-hk* i. e. glaukos; *T'ai-yam* i. e. Saranâ; *Oh'ang*, i. e. Sôra," and so on, *ad libitum*. What does he mean? If he had said Pontius Pilate, Nebuchadnezzar, and Jehoshaphat he would have been no bolder nor less explicit. The Cantonese is *hwei-hk* not *hi-hk*, and the "Mandarin" is *Oh-hi*. Mr. Kingmill simply picks out the sound from that dialect which in each case comes nearest to the Sanskrit.

Mr. Kingmill despairs of finding any explanation of *yu-tai yu-tai*, in the first ballad. *Ts'ik* is the colloquial in the expres-

sions *wu-hu-si-tan*, *ch'wo-shue-tan*, and many others which have been imported from the literature into the language. It means ah! or oh! *Fu-yu* occurs in the 20th ballad, with exactly the same meaning as in the first: it is, moreover, commonly used in modern letter writing—as indeed are many of the more elegant phrases of the *Shi-king*. Mr. Kingmill has scant praise for Dr. Legge and the commentators. He thinks the former sadly wanting in “critical power.” For our part, we are quite content with the solid and unseasoned meat which Dr. Legge has provided for us in such large quantities. We are quite unable to swallow the varied seasonings concocted by Mr. Kingmill, who is precisely Dr. Legge's counterpart. Mr. Kingmill is all criticism; all mustard, pepper, and sauce: there is no nutriment; one sneezes and chokes at the first mouthful.

Again:—

Köt-chi t'am-hi

Shi (sic) yu-chung kuk.

Kot (not *köt*) is colloquial Cantonese for three different plants; one the *Pouzolzia indica*, *Gwd.*, the other a grass out of which cloth (*kot-pö*) is made to this day; and the other an edible tuber which may in spring and summer be seen for sale in Canton. Dr. Williams calls two of the *kot* species respectively a *Dolichos* and a *Pachyrhizus*, but there is some doubt as to his accuracy upon this point. *Shi* should be *si*, (as even our little native friend knew), and, though not colloquial in that sense, is exceedingly common. *Yu* (not *yu*) means either “to go” or “to,” “at”—in fact the Latin *ad*—throughout the *Shi-king*. *Chung-kuk* is the same as *kuk-chung*. Mr. Kingmill seems to accept this inversion in the present instance, but on the next page objects to *Chung-hiang* as being contrary to the genius of the Chinese language. Or are we to suppose that the first *chung* represents the Sanskrit present participle *am* as the latter represents the past participle? *Chung-t'ien* is the same as *t'ien-*

chung “in mid-air,” and scores of similar examples occur in the *Shi-king*, the *Li Sao*, and many other Chinese poems ancient and modern. See, for instance, Odes 36 and 45.

But Mr. Kingmill's paper really does not deserve serious criticism, and we therefore leave him here. There is one single observation in his extraordinary tirade which has within it a modicum of truth; but even here we think he has misunderstood Dr. Legge. He says *kung-tsz* means “an officer,” and not the “son of an officer.” *Kung-tsz* means, we think, a young gentleman, (cfr. our old friend *T'ieh kung-tsz* in the ‘Fortunate Union’). It is improbable that Dr. Legge meant *kung* to mean “officer” and *tsz* his son. He probably assumed that every one having any acquaintance with Chinese ideas would understand the “son of an officer” to be “a young gentleman,” i.e. a youth, son of an official personage. Who are the modern school of *Sinologues* (sic)? Are not all Chinese students from Europe of modern date? It is sheer profanity in a writer who foists such trash (or “thrash” as Mr. Kingmill's printer has it) on the public to quote the names of such men as *Niebuhr* (sic) and *Mommsen*. We hope that in future Mr. Kingmill will consider the “terrestrial (sic) phenomena” at which he so darkly hints beyond the scope of his criticism, and confine his exegetical notes to “celestial phenomena,” especially in the region of dogma, which perhaps would be none the worse for an iconoclastic attack at his hands.

Mr. Kingmill's Table of Mutations strikes us as being as worthless as the rest of his paper. We know perfectly well that he must speak second hand when he treats of the “tyranny of tones over the essentials of language;” and we know perfectly well how even those who have written first hand upon the subject have been led to generalize from one or two dialects.

“*Pai to honour* becomes 伯 *pák* a superior or *pák* a vassal [? *an inferior*] says Mr. Kingmill; *dul to raise, to carry* 提

(sic) t'iao (sic); bal to rend, to explore 破 p'i (sic); chiah to join, to tie 結 kit or 續 lit [kit being a vulgar modern colloquial word in Cantonese only, and Canton being the farthest Province from the influence of the "Chows!"]

In the (colloquial) words of the 39th ballad, 願言則嚏 "we should like to speak, but we can get no farther than a sneeze" in our attempts to grapple with Mr. Kingmill's 終風且曀.

V. W. X.

SHORT NOTICES OF NEW BOOKS AND LITERARY INTELLIGENCE.

Social Life of the Chinese. With some account of their religious, governmental, educational and business customs and opinions. With special but not exclusive reference to Fuhchau. By Rev. Justus Doolittle. With over one hundred and fifty illustrations. Two volumes in one. New York, Harper & Brothers, 1878.

This new edition of an old and deservedly popular work on the inner life of the Chinese nation is a handsomely-got-up volume of 900 pages, with a carefully-compiled and full Index. Ever since the "Jottings about the Chinese," originally published in the *Hongkong China Mail*, 1861-1864, were thrown into the form of a book, the work has run through a series of new editions. The volume contains many inaccuracies in details, and as all the social customs and religious ceremonies described in the book are explained on the basis of popular hearsay evidence instead of tracing the phenomena of modern society and religion back to their fountain-head as described in the *Li Ki* and the historical records, there is about the whole work a noticeable lack of exactness and a want of historical comprehension. Nevertheless, taking these jottings of the inner life of the Chinese nation as a whole, we get a tolerably faithful picture of the most singular, interesting and important phases of Chinese life and manners. The

illustrations, chiefly derived from photographic views and from pen-and-ink sketches drawn by Chinese artists, are a valuable addition to the work. Strange to say there is in the whole book no description of that all-powerful system of superstitious misconceptions of natural influences called *Feng-shui*, nor any allusion to the strong hold Choo Hi's pantheism has taken on modern Chinese thought.—*Contributed.*

Transactions of the Asiatic Society of Japan. Vol. VII., Part II.

None of the articles in this number bear directly on Chinese studies. But there are two articles which will be found to throw useful side-lights on Chinese music and Chinese religion, viz. an article entitled "Some Japanese musical intervals, by Rev. P. V. Veeder, D.D.," and another headed "Ancient Japanese Rituals. No. 1. The praying for harvest. By Ernest Satow." Both articles are from thoroughly competent pens and well worth serious study.—*Contributed.*

Landscapes and Specimens of Indian Natives of the East-Indian Archipelago, taken from nature, and published by J. H. de Bussy, Amsterdam, 1879.

This is a vast collection of photographs, and although principally devoted to the illustration of life and manners of Indian

natives, the Chinese settlers in the Malayan Archipelago come in for a good share of attention. The following numbers represent exclusively Chinese subjects—No. 11, 21, 61, 62, 64, 65, 66, 67, 70, and among the landscapes No. 8, 27, 46, 151, 170 give life-like sketches of Chinese camps.—*Contributed.*

Homeward; or Travels in the Holy Land, China, India, Egypt and Europe. By J. M. W. Farnham, A. M. With numerous illustrations. Shanghai, 1878.

This is a very pleasantly written book, giving just the cream of the information to be found in the best tourists' books regarding the few places in the writer's line of travel, superadded to the author's own genial observations, which embody all that seems most important from a religious point of view. The chapters covering the journey from Jaffa to Jerusalem and back, the trip through Europe, and the visit to England, constitute very amusing reading indeed. The weakest portion of the book however is the description of the open ports of China, south of Shanghai. The remarks regarding the topography of Canton are entirely wrong. Shameen is turned into Chaming, the church there is said to be built of white marble, and regarding Hongkong we are told "great improvements have been made in the police force, and the morals of the native residents keep pace." That the progress of morality depends upon improvements in the police force is an axiom we would have least expected in the book of a Missionary. But even more surprising is it, that a man who presumably has studied Chinese literature and lived among the Chinese could pen such an utterly false statement as the following (p. 27),—"he (the Chinaman) prays to his deified Ancestors as Christians do to God." If Mr. Farnham will give the account of ancestral worship to be found in this present number, transcribed from the standard native authority, a little attention, he will learn that the Chinese do not "dei-

fy" their ancestors at all, ascribe to them no divine attributes, but simply treat them as what they and Mr. Farnham's own ancestors really are, viz. disembodied "spirits;" he will learn that these ancestral spirits are viewed as "dependent" upon the libations and sacrifices to be offered by the living, whilst, on the other hand, Mr. Farnham may perhaps have heard somewhere that Christians generally pray to God supposing themselves to be dependent upon Him. We finally recommend to Mr. Farnham's consideration the words of Samuel Johnson, the best instructed American writer on Chinese subjects, who says (*Oriental Religions*, II, p. 702), "it is quite obvious that to define honours to the dead, which ascribe to them no divine attributes and even treat them as dependent on the living, as 'worship,' is to employ the term in a very unusual sense."

The above-quoted erroneous statement of Mr. Farnham is the best illustration we have met for a long time of the extraordinary extent to which the minds of good men in China have become warped through the false position they took in the so-called term question.—*Contributed.*

The Chinese Recorder and Missionary Journal. Vol. X., No. 2. March-April, 1879.

There are three papers of interest to Chinese Students in this second number of the *Missionary Recorder*. Continuing his translation and comments of the *Hau King*, Mr. Faber makes some excellent remarks on the position which Tsang Tsz and Confucianism as a whole occupies as compared with Christianity. Confucianism, he says, "ought to become a most valuable ally to Christianity," for it is "a noble human power fit to keep multitudes from submersion in the mud of materialism." Mr. Faber compares modern Confucianists with the Pharisees, but says "though the Pharisees derived their perverse peculiarity from the law, it was not the law that made them perverse,

but its abuse; it is much the same with Confucianism, in its original form, and its present adherents; the elements of higher truths have been neglected, and those elements pleasing to the tendencies of the Chinese mind have been developed." We are glad to see a man of Mr Faber's thorough acquaintance with Chinese literature coming forth thus boldly and taking up the very position which Dr Legge took up in his paper presented to the Shanghai Conference and which was cast out by that same Conference as unholy. If Confucianism were that sink of impurities and iniquities which Canon McClatchie makes it out to be, scholars like Dr. Legge and Mr. Faber must have a strange conception indeed of Christianity in thus deliberately expressing their conviction, in opposition to the whole Missionary phalanx, that "Confucianism is not more antagonistic to Christianity than the greater portion at least of the Old Testament," as Dr. Legge put it (*Confucianism in relation to Christianity*, Shanghai, 1877), or that "Confucianism ought to become a most valuable ally to Christianity" as Faber suggests. It must be understood, however, to avoid misunderstanding either side in this divergence of views as to the merits of Confucianism, that Dr. Legge and Mr Faber, in harmony with all native scholars, understand Confucianism to be "the subjects set forth in what are styled the Confucian books—the *five King* more especially and the *four Shu*" (Legge l. c. p. 2), and even limit their own definition by critical discernment of what in the *five King* is authentic and what is later interpolation, whilst Canon McClatchie treats the *five King* without critical sifting as we have them, gives them the sense wrongly imparted to them by Commentators influenced by Taoism and Buddhism, and understands the term Confucianism to include the whole of Chu Hi's heterogeneous speculations and misrepresentations of Confucianist dogma.

The second article in this number is a

continuation of "The Family Sayings of Confucius" by Mr. Hutchinson, whose merits as a translator are critically assailed in the same number in a letter addressed to the Editor by Mr. Giles (p. 149). There is also an article by Rev. J. Butler entitled "Pootoo ancient and modern," giving a sort of ecclesiastical history of this famous inland retreat of the Buddhist priesthood.—*Contributed.*

Map of the Province of Canton according to the Map of the Kwong-tung-t'u-shi, with coast-line taken from Navy charts and details supplied by several Protestant Missionaries. By Rev. J. G. Loerecher. Sold at the Basel Mission, West-point, Hongkong. 1879.

This is a large wall map of the Canton province, about six feet long and about five feet high. Mr. Loerecher drafted it on a scale of 1:586,000, and had it engraved, printed and coloured by Wurster, Randegger & Co., Winterthur, Switzerland. The map is as a whole a beautiful specimen of modern cartography. As far as correctness, however, is concerned, nothing but the coast-line can be considered reliable. All the rest is based on the maps of a native work known to be far from accurate and in its general features based but on the old trigonometrical survey of China undertaken by the Jesuits two centuries ago. No survey of the interior of the Canton province has since been made. Under the circumstances, however, Mr. Loerecher has done the best that could be done. He compiled what was available and has produced, what he no doubt aimed at, a map practically very useful for teaching the geography of the Canton province in schools and the best available guide for general reference. The mountain and river system stands out well defined, the division of Prefectures also is made very prominent, but as to the boundary lines of the individual districts there is a sad defect. Whilst in some prefectures the frontier lines of the districts

are painted red, making them thereby easily visible, the same lines are given in such faint colours in the case of other prefectures that it requires a close scrutiny to find them out. In a wall map for scholastic purposes this defect must of necessity prove a serious drawback. All the names given on the map are in Roman characters, circumstances making it impossible to print the Chinese characters in Europe. The orthography chosen is of a very mixed kind. Mr. Loercher adopted the principle of giving the name of each place according to the local patois of the people inhabiting that place. Punti places are accordingly given according to Cantonese pronunciation. But whilst the orthography here followed is on the whole that of Williams, no distinction is made of o and ô (or u), nor in some cases of u and ü, a and á, and moreover the names of the islands on the coast are spelt according to the orthography in vogue on navy charts. All places supposed to be inhabited by Hakkas are, as a general rule, given according to the Hakka pronunciation, but we noticed many places thus named which are really inhabited by Puntis, and *vice versa*. The same is the case regarding the localities chiefly inhabited by Hoklos. But these are trifles. Unscientific as this mixed orthography is, we think it is after all the most practically useful, and under the circumstances we scarcely see what else Mr. Loercher could have done. The defect, moreover, is to a great extent remedied by a supplement, now in the press, which will contain a list of all the places mentioned on the map, and supply the Chinese characters for each place given and numbered on the map. This will be of great convenience in schools and make the map a most useful and handy means of teaching the geography of China. We heartily recommend it also for the use of travellers, for the map is really a combination of a wall map and a traveller's map and for reference in office. The work was an expensive one, and although the Hong-kong Government liberally gave a grant-in-

aid of \$500, the actual cost has much exceeded that sum and ought not to remain a burden on the Basel Missionary Society. The price at which the map is sold (§6) is a very reasonable one, especially considering the artistic execution of the work.—*Contributed.*

Revue Orientale et Américaine, No. 7, Juillet-Septembre, 1879.

The articles of interest for Sinologists are few in this number of a periodical always full of interest for Orientalists generally. There is only a brief review of Mr. Rees' Korean Primer from the pen of Professor Léon de Rosny, and a list of the following works on Chinese subjects, said to be in course of preparation in France:—

Histoire populaire des Chinois, en 4 vols.

Par M. le Marquis d'Harvey de Saint-Denys.

Le Hiao-King, avec une traduction complète des commentaires de l'empereur Yuen-tsung, de la dynastie des Tang, et de Sse-ma-kuang, et vingt-deux notices et mémoires sur la piété filiale en China. Par M. Léon de Rosny, Professeur à l'école spéciale des langues orientales à Paris.

L'Histoire des Pirates Chinois. Par M. Louis Bastide.

Dictionnaire Géographique de la Chine. Par M. Isidor Hedde.

BIBLIOTHECA SINICA.—*Dictionnaire Bibliographique des Ouvrages Relatifs à l'Empire Chinois*. Par Henri Cordier, Secrétaire de la Mission Chinoise, Bibliothécaire Honoraire de la Société Royale Asiatique de Chang-hai, Membre Correspondant de l'Ecole des Langues Orientales vivantes, Membre de la Société Asiatique de Paris. Tome Premier, Premier Fascicule. Paris: Ernest Leroux, Editeur. Libraire de la Société Asiatique de Paris, de l'Ecole des Langues Orientales vivantes, etc., 28, Rue Bonaparte, 1878.—Notwithstanding the numerous book catalogues already published—some general

and comprehensive, some special to China—few who take the trouble to examine M. Cordier's work will consider it superfluous. Instead of a mere list of titles, useful as that often is, this is a *Catalogue raisonné* of the highest order, and goes far towards raising bibliography to the rank of a science. The *raison d'être* of the book is sufficiently stated in a well-written preface, which also gives a summary outline of the plan of the work. From this we learn that it is to be in five divisions, treating respectively, 1st, of China Proper; 2nd, Foreigners in China; 3rd, Relations of the Chinese with Foreigners; 4th, Chinese in Foreign Countries; 5th, Countries Tributary to China. The first division will embrace general works on the empire, works on Geography, Natural History, History, Religion, Science, Arts, Language, Literature, Manners and Customs. The second division will treat successively of the ports open to foreign intercourse, the knowledge of China possessed by foreigners, as given by the Roman, Arabian, and other writers and travellers from the middle ages down to our own time. The third division will comprehend documents relating to Chinese diplomacy with foreign nations. The fourth division will contain the fullest information regarding Chinese travellers and emigrants to other countries, from the time of the early Buddhist pilgrims down to the embassy of Kwo Sung-taou. The fifth division will embrace Chinese colonies and countries tributary to China. The list of works under each of these sections is given chronologically, and it will probably surprise most readers to see the number of publications that have been put on record by the diligent compiler. The part of the work now published is entirely occupied with the first division, embracing works of a general character, works on Geography, Nomenclature, Ethnography, Climate and Meteorology, Natural History, Population, Government, Jurisprudence, and the commencement of the section on History. The work

will have an alphabetical list of authors appended, which will complete all that can be desired in the way of classification. On most topics of general interest, it is usual for people to profess at least, not only a fair acquaintance with the subject, but also the literature affecting it; but on all that pertains to China, an affectation of ignorance is more esteemed by many than the contrary part. Even from some under the sway of nobler instincts we are accustomed to hear the question asked, What books have been written concerning China? And this question is persistently repeated, notwithstanding the numerous volumes that are pouring from the press, and overcrowding the shelves of our publishers year after year. With M. Cordier's book available, such inquirers will be altogether without excuse. The earliest work recorded in the present part is an anonymous miscellaneous composition, dated 1655, containing a good deal of information on the natural products of China. The title—which is too long to quote entire—begins, *Artificia hominum miranda naturae in Sina et Europâ, etc.* We find, in looking over the body of M. Cordier's work, a comparatively few authors stand prominent, whose works are like leading arteries in the mass. Such are—among the works of a general character—Mendoza, Sernedo, Le Comte, Duhalde, and the *Mémoires* of the Roman Catholic Missionaries, for last century; while, in more modern times, we have *China and the Chinese*, by Sir John Davis, and the *Middle Kingdom*, by Williams. Any one tolerably acquainted with the general run of works on China, knows how largely these sources of information have been drawn upon by subsequent writers, and how little there is comparatively that is new in most of the general accounts that appear at intervals. It is in matters of special research and observation that recent works add to our knowledge; and in this department the present work promises to be of the utmost importance. One does not expect to find much light reading in a simple

catalogue of books, but the plan our author appears to have sketched out will doubtless embrace a good deal that is suggestive, and may prove a source of many questions of interest. In the part already published, there are some bits not unworthy a place among the curiosities of literature. The remarkable imposture of George Psalmanazar is well known, and the salient points relating to the author and his works are here concisely given. As an example of M. Cordier's manner of treating his subjects—were it not for the space it would occupy—we should like to give the article on the Dominican priest Navarette's great work, *Tratados históricos, políticos, ethicos, y religiosos de la Monarchia de China*, published in 1676. The transcript of the title-page extends to 24 lines. Three descriptive lines are followed by a statement of the selling prices of the volume at four well-known book auctions. This work gave rise to the following spirited reply:—*Memorial apologetico al Excmo. Señor Conde de Villa-Humbrosa, Presidente del Consejo Supremo de Castilla*, etc. A second edition of this reply, extended in length, afterwards appeared, with the title, *Reparos historiales apologeticos dirigidos al excelentissimo Senor Conde de Villavmbrosa, Presidente del Consejo Supremo de Castilla*, etc. It appears Navarette's work was to have been in three volumes. The third volume, however, was never printed; and the second volume, containing matter offensive to the Jesuits, was suppressed by order of the authorities at Rome. The only known existing copy is in the Grenville Library in the British Museum, and that is incomplete, reaching to page 686. There is a considerable extract from the second volume, translated into French, in a MS. in the Bibliothèque Nationale at Paris, to which the following note is appended: "There would have been a third volume of Navarette, if his patron, Don Juan, had not died while the second was being printed. I have been assured that the manuscript of it was in the Minerva convent at Rome." On p. 77 of

the MS. Navarette alludes to his third volume. A MS. copy of the second volume is preserved in the St. Genevieve School of the Jesuits at Paris, in the 23rd volume of the collection of MSS. relating to China. In the *Scriptores Ordinis Praedicatorum*, by Fathers Quétif and Rohard, there is a detailed description of Navarette's first two volumes, and a reference to the third, which was never published. There is a MS. volume of Navarette's travels in the Bibliothèque de l'Arsenal at Paris, entitled *Viages y Navegaciones del P. M^o. Fr. Domingo Fernandez Navarette Cathedratice de Prima del Colegio y Universidad de S. Thomas de Manila*, etc. An English translation of Navarette's first volume was published in the first volume of Churchill's Collection of Travels in 1732, entitled, *An Account of the Empire of China, Historical, Political, Moral and Religious*, etc. A third edition of this Collection was published in 1744. English, French, and German translations have been published of Navarette's travels in China, in an abbreviated form, which are all carefully recorded. In this way does the author trace the existing remains of a work which created much sensation in the religious world at a time when polemics ran high between the different orders in the Church of Rome. With equal care does he give the genealogical history of most of the leading works that fall within his range. The various editions, large and small, in French and English, of Duhalde's great work, are well known. It is not so generally known that there is a translation of the same into German, 1747-1756, and we venture to say, it will be new to most readers, that there are actually two volumes in print of a Russian translation of the same work, 1774, seq. The section on Geography is specially rich; and, besides an extraordinary accumulation of books and pamphlets under this head, we have a careful and minutely detailed list of the various maps and charts issued by the English, French, and German admiralities; as also much information regarding the

Jesuit maps, those of D'Anville and others. It is not so obvious why M. Cordier includes some purely philological treatises in this part of his work. Such are Maogowan's *Manual of the Amoy Colloquial*, and Medhurst's *Dictionary of the Favourlang Dialect*. The latter article by the way contains some curious and interesting notes. The earnest of M. Cordier's complete *Dictionnaire Bibliographique*, which we have already in hand, warrants us in expecting one of the most important works of the class that has ever been published. The alphabetical index promised at the end will add immensely to its value.—A. WYLIE, in *Trübner's Oriental Record*.

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Hongkong China Mail.—Jan. 25, Feb. 1, Feb. 22, Chinese Notes. Feb. 27, the character 華. Mar. 1, Chinese Notes. Mar. 6, the Hopo of Canton. Mar. 8, Chinese Notes. Mar. 25, the Co-Hong Merchants of Canton. Mar. 29, April 26, May 10, Chinese Notes. April 15, Chinese Address to General Grant in Penang. May 7, Chinese Address to the Queen.

NOTES AND QUERIES.

NOTES.

NOTES ON THE LANGUAGE OF THE FORMOSAN SAVAGES.—In a former number of the *China Review* Mr. Bullock contributed a paper on "the Formosa dialects and their connection with the Malay" (see Vol. III. p. 36). In this article he gave the results of his own personal researches and those of an American gentleman, Mr. Steer, together with some additional information taken from Mr. W. H. Medhurst's translation of a Dutch work bearing on the same subject.

I now propose presenting to the readers of the *China Review* a list of words taken from a Chinese work, the "Annals of the T'ai-wan Prefecture" (臺灣志), one of that admirable series of topographical, historical and ethnographical works one of which is published by the Chinese Government for

each Prefecture, Subprefecture, Department and District in the Empire.

The work in question, besides giving a short vocabulary of native words, has also a section on the "Songs of the Aborigines," and with translations of a few of these lyrical effusions I shall close these short notes.

A comparison of the following list with those given by Mr. Bullock will show that the Chinese compiler's acquaintance with the savages was for the most part limited to those who had partially accepted the blessings of civilisation, and who, from dwelling on the plains, acquired the name of Pepohwan. Indeed there is little difficulty in understanding that this should be so, for, until the late military expeditions into the heart of the mountains undertaken by Ting Yih-ch'ang while Governor of Fuhkien, the

Chinese were careful to give the native Formosans a wide berth, the latter having a disagreeable penchant for cutting off Celestial heads as often as the opportunity offered.

Further, from a note appended to the vocabulary in question, it appears to have been collected in the *Chia-yi* (Kagi) District, then known by the name of *Chu-lo*.

<i>English</i>	<i>Formosan</i>	<i>Corresponding word in Mr. Bullock's Vocabularies.</i>
Wife	Kikano, Lapumasa	Kiga-ung (Pepohwan)
Son	Ala	Alalak (Tsui-hwan) Alak (Pepohwan)
Daughter	Alisina, Talalien	
Brother, Elder	Salimasa, Milao	
Brother, Younger	Salimanula, Amang	
Sister	Lapupayi	
Uncle	Layulapu	
Mother	Ilamaki	Ina (Tsui-hwan, Sek-hwan, Pelam)
Father	Ehma	Ama (Tsui-hwan, Pelam)
Grandfather	Wuwu	
Grandmother	Mousali	
Husband	Pinkatailla	
Son-in-law	Kalaluk, Alasali	
Nephew	Alawuwu	
Grandson	Anulapu	
Head	Wulu, Mäng-o	Bung-u (Pepohwan)
Eyes	Masa	Nasa (Tsuihwan) Mata (Pepohwan, Pelam)
Ears	Salila	Sarina (Tsuihwan)
Nose	Lut, Angos	Not (Favorlang) Gung-us (Pepohwan)
Mouth	Ulimut, Motu	
Teeth	Lipén	Nipin (Tsuihwan) Lipsung (Pekhwan)
Lips	Wufén	
Tongue	Lalila	*Dalilah (Pepohwan)
Beard	Lalut, Gigi	Ging-i (Pepohwan)
Throat	Chokao	
Shoulder	Taigipat	Tagu (Pepohwan)
Hand	Milasi, Lima	Lima (Tsuihwan) Rima (Sekhwan &c.)
Breast	Dudu	
Knee	Pulusün	
Foot	Asa, Tingting	Tintin (Pepohwan)
Heart	Abok	Abu (Pepohwan)
Body	Mahan	
Face	Sami	
Fish	Shikan, Têng	Tug (Pepohwan)
Deer	Ménlan, Moh	Binnam (Favorlang)
Cow	Lusa	Loang (Pepohwan)
Hen	Cho	
Dog	Atu	Atu (Tsuihwan) Asu (Pepohwan)
Pig	Maowu	Babui (Pepohwan &c.) Babo (Favorlang)
Horse	Ha-ama	
Flower	Isi, Tulala	Isib (Pepohwan) Tulala (Sekhwan, Favorlang)
Grass	Haling	
Rice	Sinsha, Pak	Pak (Pepohwan)
Water	Lalin	Dalom (Sekhwan) Dalam (Pepohwan)
River	Pao, Awang	Aguang (Pepohwan)
Sea	Tilin, Ma-ung	Ba-ung (Pepohwan)
Pool	Asha	
Well	Laoha	
Spring	Semalaola	
Rain	Limana, Uta	Uda-u (Pepohwan) Udan (Pelam)

* It will be noticed that *l*, *d*, and *t* are very frequently interchanged, likewise *l* and *n*.

<i>English.</i>	<i>Formosan.</i>	<i>Corresponding word in Mr. Bullock's Vocabularies.</i>
Clouds	Lamo	Rabu (Pepohwan)
Thunder	Linsaha	
Lightning	Lipalipa	
Sun	Ilaha	
Moon	Ita	Idass (Buhwan, Favorlang)
Stars	Sahalan	
Heaven	Wulin	
Evening	Wulan	
Wind	Mali	
Rainbow	Talipeakai	
Hoarfrost	Wufuhta	
Dew	Lamsha	
Mist	Salama	
Noon	Latan	
Drought	Maosholamana	
Long Rains	Wutunoholamana	
Earth	Wumut	
Fire	Apu	Apui (Tsuihwan, Pepohwan)
Mountain	Wukén	Bukting (Pepohwan)
Silver	Malituk	Manituk (Pepohwan)
Copper	Maliwuli	
Pewter	Tukun	
Iron	Mali	Mani (Pepohwan)
Knife	Shilok, Ulut	Ulut (Pepohwan) Silok (Favorlang)
Bow	Ukor	
Arrow	Paha	
House	Tako, Tufén	
Warm	Malala	{ Matala (Tsuihwan) Mulalap (Sekhwan)
		{ Madalat (Pepohwan)
Cold	Mahalasi	Maha-umung (Pepohwan)
Yes	Aha, Ina	
No	Miani, Maosho	(Cf. Tsuihwan Ani=yes)
Bat	Mamukita	
Drink	Mitita	
Strong	Wufuhlin	
Weak	Malasi, Maliku	
Go	Hakma	
Talk	Mahapasha	
Hunt	Makoalaha	
Fight	Mapapetai	Mapathai (Tsuihwan)
Many	Mana	Manasa (Tsuihwan) Madah (Pepohwan)
Few	Paítuya	
One	Ata	Ada-dumat (Sekhwan)
Two	Lisa	Dusa (Sekhwan)
Three	Tilu	Turu (Tsuihwan &c.)
Four	Ipa	Spat (Tsuihwan)
Five	Lima	Hrima (Tsuihwan) Rima (Buhwan)
Six	Ilin	
Seven	Pitu	Pitu (Tsuihwan &c.)
Eight	Talu	
Nine	Ashé	
Ten	Maosish	
Hundred	Mistahasu	
Thousand	Miatashali	
Ten thousand	Miataman	
Tobacco	Tamako	Tamako (Tsuihwan &c.)
Native chief	Kapitan	

I have placed last the two words which are perhaps the most remarkable of all, as they are probably the only ones at all connected with European languages. The former, Tamako, represented by the characters 打嗎囉, has been also found among the Manchus and Mongols, and has more than once been the theme of discussion in periodicals devoted to Oriental subjects. The latter, transcribed as 甲必丹, would seem undoubtedly to have been a heritage received from the Dutch.

It is worthy of remark that the words for *land* and *see* are in some tribes identical, or nearly so, in sound. There may possibly be a slight distinction in the intonation, for in the Chinese *land* is li²-ma⁴, while *see* is li⁴-ma³.

The collection of native songs contained in the "Annals" comprises some thirty specimens from a like number of *Shê* or clans. They relate mostly to the chase and the praise of ancestors, with a few love-lyrics and bucolic pieces. The native sounds of each verse are given, followed by a Chinese translation. It is the latter which has been freely rendered in the verses below.

1. A love song from the Ma-tou (麻豆) *Shê*, which is marked on the map about half way between T'ai-wan Fu and Kagi.

The long night through sleep from me flies;
I toss and turn, but close my eyes
In vain.

I think of her I met yestreen,
The sweetest lass that e'er was seen,
When shall I see thee, sweetest my queen,
Again?

Last night I dreamed I saw thee, dear;
This morn I sought thee far and near;
Some spell

Led me before thy cottage door.
Thou shalt be mine for evermore!
My perfect joy words are too poor
To tell.

2. Harvest song of one of the tribes among the mountains near Kagi.

Brave lads, a glorious harvest year!
The stalk nods 'neath the heavy ear.
Come drink and laugh, come dance and sing
Hurrah for the golden grain!

And as your mirthful ditties ring,
Be this their glad refrain:
When as days run on
Twelve months are gone
May we have such a crop again.

3. Hunting song of the Nin-ma and Shalu *Shê*, both near Chang-hua District city.

To chase the wild deer
Up the mountains I roam,
But thoughts will arise
Of my darlings at home.

For awhile the wild deer
Unhunted may roam;
For me I must fly
To my darlings at home.

They watch and they long
While far from them I roam.
No more shall ye watch,
My own darlings at home.

4. Sentimental song from the P'êng-shan *Shê* to the north of Chang-hua District city.

I heard a sound of singing
As I lay with sad thoughts alone;
I heard a bird's notes ringing
And it seemed like a spirit's moan.
I rose and looked forth. It was only
The sigh of the wind in the trees;
Sick fancies of one that was lonely,
Of a heart that was ill at ease.

G. M. H. PLAYFAIR.

THE RAINFALL OF PEKING IN CONNECTION WITH THE SUNSPOT THEORY.—The Theory of connection between Sunspots and Rainfall may be briefly expressed in the following words:—In those years in which the number of spots on the sun's disc exceeds the average annual number, the amount of rainfall exceeds the average annual amount, and vice versa. Of late years this subject has attracted considerable attention; records of meteorological observations have been hunted up both at home and abroad; and the results arrived at have, in the majority of cases, proved of a favourable nature. The statistics of India in particular have been found to be of great value; but hitherto little, if anything, has been advanced by other Asiatic countries, whether in support of, or antagonistic to the Theory. The meteorological

observations recorded by the Chinese are wanting in that minuteness which science demands for the solution of the problem in question: whilst those recorded by foreigners have necessarily a very limited range and present a somewhat narrow field for investigation. But as these latter observations, however meagre, may prove of some value at the present stage of the discussion, the rainfall of Peking from 1843 to 1877 is here exhibited and analyzed in connection with the theory. A few words of explanation are necessary as to the method adopted in drawing up the tables of sunspots and rainfall within the above period. In the 2nd, 3rd, and 4th columns of Table I. Wolf's relative sunspot numbers are so arranged that the years of maximum sunspot fall in the 8th year; the result of which is that three cycles are formed from 1843 to 1877, both inclusive. In the 5th column the means of the three cycles are taken, and in the 6th column will be found a mean cycle of eleven years, which has been arrived at in the following manner. Of the thirteen means obtained from the three cycles above referred to, the mean of the 1st and 3rd mean and of this mean and the second mean forms the first year of the mean cycle of eleven years: the mean of the 2nd and 4th means and of this mean and the 3rd mean forms the 2nd year of the cycle, and so on. At p. 564 of "Nature" for Sept. 26, 1878, Mr. Meldrum thus expresses it—"The first term of what is called the "mean cycle" is obtained from the expression, $\frac{a+2b+c}{4}$, where a, b, c, are the means of the sunspots for the first, second, and third years of the thirteen years, the remaining terms being obtained in a similar manner." The same plan has been followed in the construction of Table II. The 7th columns of either Table shows the deviations from the mean value of the sunspots and rainfall respectively for the mean cycles of eleven years. These mean cycles have been formed "with a view to reducing the effects of what are called 'accidental' irregularities." It is to

be regretted that the falls for the years 1856-59 and 1862 are wanting.

A comparison of the rainfall of other places in China with the rainfall of Peking is highly desirable; but the writer has hitherto failed to obtain any other record covering a sufficient number of years or possessing that degree of trustworthiness which he considers necessary to justify the comparison.

TABLE I.

Wolf's Sunspot Numbers.

(Maximum years in the sixth line).

Year.	1843-1855.	1856-1867.	1868-1877.	Means.	Mean Cycle.	Variation.	Year of Cycle.
1	13.1	7.7	31.4	14.0	...	...	...
2	19.3	5.1	14.7	13.0	15.8	-40.3	1
3	38.3	22.9	8.8	23.3	27.6	-28.6	2
4	59.6	56.2	36.8	50.8	53.4	-2.7	3
5	97.4	90.3	78.6	88.7	86.3	+20.2	4
6	124.9	94.8	131.8	117.1	104.6	+46.5	5
7	95.4	77.7	113.8	96.6	97.1	+41.0	6
8	69.8	61.0	99.7	80.1	78.6	+22.6	7
9	63.2	45.4	67.7	58.7	61.1	+5.0	8
10	52.7	45.2	43.1	47.0	45.5	-10.6	9
11	38.5	31.4	18.9	29.6	30.4	-25.7	10
12	21.0	14.7	11.3	15.6	17.1	-39.0	11
13	7.7	8.8	7.0	7.8	...	...	...

TABLE II.

Peking Rainfall, 1843 to 1877.

Year.	1843-1855.	1856-1867.	1868-1877.	Means.	Mean Cycle.	Variation.	Year of Cycle.
1	26.0	24.0	15.5	21.8	...	...	...
2	24.7	—	10.0	17.3	20.0	-3.5	1
3	31.9	—	15.2	23.5	21.8	-1.7	2
4	23.8	—	22.3	23.0	21.8	-1.7	3
5	19.6	—	16.0	17.8	21.3	-2.2	4
6	31.4	18.2	30.1	26.5	25.5	+2.0	5
7	28.8	21.5	44.0	31.4	29.0	+5.5	6
8	23.6	—	30.0	26.8	28.2	+4.7	7
9	22.5	25.7	36.0	28.0	26.5	+3.0	8
10	23.9	20.0	25.5	23.1	24.5	+1.0	9
11	38.9	15.5	17.0	23.8	21.6	-1.9	10
12	13.2	10.0	24.5	15.9	18.7	-4.8	11
13	24.0	15.2	19.3	19.5	...	...	...

From a comparison of the seventh columns of Tables I. and II. we find that:—

(1). The number and nature of the devi-

ations from the means are precisely the same in both.

(2). The maximum rainfall year immediately follows the maximum sunspot year.

This "lagging behind" of the rainfall is not peculiar to the maximum year, but will be found to pervade the whole cycle, for if the maximum rainfall year, *i.e.* the sixth year of the mean cycle, is moved up so as to coincide with the maximum sunspot year, or fifth year of the mean cycle, the variations of the Sunspots and Rainfall will coincide in every particular: that is to say, years of maximum sunspot will be years of maximum rainfall, and *vice versa*; and the variations will be found, in maximum years at least, to increase and decrease in almost the same ratio.

It will be remarked that from the sixth to the eleventh years of the mean Rainfall cycle, or from the maximum to the minimum rainfall years, the gradations are well marked, and it will be seen that the statistics from which this part of the cycle is derived are all but complete.

ALEX. HOSE.

ON SOME OF THE CONSTELLATIONS IN THE SHI-KING.—In his tragedy of *Rhesos* Euripides puts the following verses into the mouths of the Chorus:—

Whose is the watch? Who succeeds
To my vigil? Already
The signs are sinking; the seven-rayed
Pleiades are above the horizon
And the Eagle soars in the summit of heaven.
Awake! Why delay? From your couches
Rouse yourselves for the watch.
Do you not see the moon is shining?
Dawn is at hand; the dawn is breaking,
And amongst its fore-runners is this star.*

* Τίνος ἂν φυλάξαι; τίς ἀμείβει
Τὸν ἱμῶν; πρῶτα
Δύσται σμῖμα καὶ ἰστέσσεται
Πλειάδες αἰθήραι
Μέση δ' αἰὲν αἴρουσ' ἄντα
"Ἐγρησθί-τί μέλλουσιν; κοινῶν
"Ἐγρησθί τίς φυλάξαι.
Οὐ λυόσθεται μυυάδης αἴγλαν;
'Αὐὸς δὲ πύλας, ἀὸς
Γίγνεται, καὶ τίς προδραμῶν
"Ὀδῶν" ἰστέσσεται.

Euripides, *Rhesos* 523-533.

In those elder days, when no instruments existed for measuring the steady march of time, mankind was more observant than now of the face of the heavens, and the annual and diurnal revolutions of the stars were matters of which men as a matter of course were well cognisant.

It may seem strange to connect so simple an utterance with a Chinese legend; yet there may be some light thrown on the stellar mythology of the ancient Aryas by a comparison of the two. And first we may notice that, while with both Greeks and Chinese the stars in Aquila do not form part of any of the Zodiacal constellations in the Indian system, which retains here and there traces of an older arrangement of the stellar sphere, Atair, or α Aquila, is made the determinator of the twenty-third of the so-called Lunar mansions; apparently because no sufficiently bright star is to be found in the corresponding region of the Ecliptic, the most important of those in the constellation Sagittarius scarcely reaching the third magnitude. The three stars in Aquila which form the Indian asterism *Cravana*, in Chinese also have a distinctive name, and in the oldest record of Chinese speech extant, namely the *Shi-king* or "Book of Poetry," we find them called the K'ien-niu 牽牛 or Draught Ox.

K'ien comes however from a root *khar* or *khar* to lead or draw, in Sanscrit *hri* to grasp, draw, carry off, and hence is connected with the Greek *χρῖ*, a hand, and *Χείρων* the most distinguished of the Kentaurs, the educator of Achilles and Peleus, of Iason and Asklēpios; the friend, and accidentally the victim of Herakles himself; one of whose poisoned arrows struck his devoted friend, who unwilling to endure the torment of the wound gave up his immortality, and was placed by Zeus amongst the stars, where in the constellation Sagittarius he is still to be seen.

This constellation of Sagittarius, the Cheiron of the Greeks, is situated on the Ecliptic in the same longitude as Atair, and

corresponds in great part with the Chinese asterism of Niu 牛 the Ox. It contains no star of any importance, and forms one of the least conspicuous of the stellar regions. It would seem probable from the Indian arrangement of the asterisms that both Greek and Chinese constellations were originally extended so as to include the nearest bright star, now α Aquila, and that the ancient Cheiron included within its limits at least a portion of that constellation.

The verse of Euripides, with the assistance of the Chinese title of the asterism, will thus help us in the explanation of the old Greek legend of Cheiron as the educator of the heroes, all representatives of the sun in its various phenomena. From circumstances connected with the precession of the equinoxes the mapping out of the constellations still observed must be referred approximately to the twenty-third century before the Christian era, at which period the sun in conjunction with the Pleiades rose at the vernal equinox to open the year. The lust star then visible at the early dawn, hanging almost in the summit of the heavens, was Atair, and to the fancy of the early stargazer would have seemed the conductor of the infant sun as he rose to inaugurate the bright and happy new year.

The Rev. G. W. Cox (Mythology of the Aryan Nation) telling of Asklēpios and his power to heal the sick and raise the dead, which he derived from the instructions of Cheiron, speaks of the connexion of the latter with the phenomena of daylight. Cheiron in the Greek mythology is one of the Kentauri, though the most distinguished of them, and owed his birth to the mist maiden Nephele. But the clouds are not always horses, and Indian tradition makes them familiar to us as the Cows of Indra. Hence we can understand how the Kentaur Cheiron should in Chinese be the Ox 牛, and how the neighbouring star Atair should be the Draught Ox leading the sun to his rising on the new year's morn. The completion of the Greek legend shows clearly the relation

which Cheiron bears to the sun. As above stated he was the friend of Herakles the sun in his power, but he nevertheless was doomed to be the victim of his poisoned arrow, as the stars of early morn are paled and finally extinguished by the brightening rays of the rising sun.

The Indian name for the asterism, Gravana, is probably only a corruption of the word *Khar*. As usually derived from the root *Gr* to hear it has no connection with the other versions of the myth. It is likewise known as *Groni*, as if from *Gron* to heap up, but both have probably a common origin forgotten in the course of centuries.

The same poem (Shi-king, II. 5, IX.) which mentions the K'ien-niu, tells also of the constellation of the T'sat-siang, the Seven Honoured ones or Workers 七襄. The lines read literally:

"Finishing the day are the Seven Workers,
Though they are seven workers,
They do not complete our vengeance."

The accepted version of this ode is more than usually involved and corrupt; the first line quoted 終日七襄, though literally translated above, has but little meaning. If we read 終日 instead of *tir yat* i.e. closing the day, or as *tir-as* athwart (the sky),* we shall probably be nearer to the original. The root of the word Siang comes from a form *arj* or *arh* to do, to accomplish; to honour, the latter also meaning to shine, to make bright.† From the latter comes the Sanscrit name of the star in the Great Bear, the Saptar-Shayas or Seven Rishis, a corruption of the original Seven Rikshas or Shiners. But as Riksha meant not only a Shiner but a Bear, the western Aryas changed the constellation into *Apsaras* or *Ursa* the Bear.

Altogether the connexion of the Chinese with the Indian legend seems even more clear than that of the latter with the Greek;

* Euripides, Ion—

..... "οὐρανὸς δὲ
"Ἀπάρτος οὐρίφους" οὐρανὸν χρυσῶν πάλιν

† Max Müller's Lectures; vol. II. 398.

but while the K'ien-niu has survived in common speech to the present day, the appellation of the Seven Workers had, even in the time of the Han, dropped out of Chinese tradition. Chu Hi, as quoted by Dr. Legge, declared he knew nothing about them, but quoted approvingly the opinion of Ch'eng Kang-cheng (3rd century, A.D.) which, even amongst Chinese commentators, may well bear off the palm for utter absurdity. The Ts'at Siang are seven stages of the sky; the entire circumference is divided into twelve, and the stars go through six of them in a night. As however the motion of the stars is quicker than that of the sun, by the time he gets up they have passed into the seventh.

It is to be hoped that the time when such crude ideas are accepted as criticism are passed. The astronomy of the ancient Chinese is sufficiently interesting to be taken up and studied for its own sake, and the only method of doing so with advantage is by comparing it with the fragments we possess of the older Greek and Indian systems.

THOS. W. KINGSMILL.

ANCIENT VASES.—In the second year of the reign called Ch'ò-tin of the Emperor Ün-tai (B.C. 49) a vase was cast, as large as a tub. It had no legs. The inscription was as follows: "The viands' vase of the Yellow Emperor." The writing was in the lesser seal character.

In the first year of the reign called Sui-wo of the Emperor Shing-tai (B.C. 8), the Huns having been pacified, a vase was cast. The inscription ran as follows:—"The rovers and robbers are pacified, the yellow river is clear." The writing was that called "pat-fan," i.e. eight-tenths. It had three legs and was 5 feet 6 inches high.

In the first year of the reign called Ün-shan of the Emperor Oi-tai (A.D. 2) a vase was cast, to contain wine. It was 4 feet high and had three legs. The inscription said "The vase to be used by the host of officers to fill with wine on New Year's

day." The writing was in the lesser seal character.

In the fifth year of the reign called Ün-eh'i of the Emperor P'ing-tai (A.D. 5) a vase was cast, of the capacity of two *tsu* (斗). The inscription was "Medicinal vase." It had three legs. The writing was that called "eight-tenths."

In the first year of the reign called Kin-kwok of the usurper Wang Mang (A.D. 9) a large vase was cast, ten feet in height. The inscription ran as follows:—"The Kin-kwok vase," i.e. the vase of the established empire. Mang wrote the characters himself, and had the vase interred at Tsim-t'oi. He had another vase made, the inscription on which was "the vase of the princes and officers." Both inscriptions were in the lesser seal character and had three legs.

In the first year of the reign called Kin-mò (A.D. 25) of the Emperor Kwong-mò of the After-Han dynasty, a vase was cast. The inscription ran as follows:—"He settled the whole empire, and all creatures are submissive." The writing was in the lesser seal character. It had three legs and was 9 feet high.

In the tenth year of the reign called Wing-p'ing of the Emperor Ming-tai (A.D. 67) a vase was cast, at the river Lok. It was 6 feet high. The inscription was, "The four-footed coiled dragon is submissive." The writing was in the large seal character. It had three legs. Another vase was cast at the river Kuk. It was 5 feet high, and the inscription was "Kuk and Lok." The writing was in the lesser seal character. It had four legs.

In the second year of the reign called Ün-wo of the Emperor Chéung-tai (A.D. 85) a vase was cast on the Northern Mountain (Hang-shán in Chihli). It was 4 feet high and had no legs. The inscription was "the country's guardian vase." The writing was in the lesser seal character.

In the fourth year of the reign called In-kwong of the Emperor On-tai (A.D. 125) a vase was cast on the Shiú-shat Mountain.

The inscription was "the vase for the reception of dew." The writing was in the lesser seal character. It had four legs.

In the sixth year of the reign called Wing-kin of the Emperor Shun-tai (A.D. 131) a vase was cast at the River I. It was called the "fish vase." It was 4 feet high and had three legs.

In the first year of the reign called Ká-p'ing of the Emperor Sing-tai (A.D. 172) a large vase was cast which was interred at the Hung-tu gate (?). The inscription was "the literary vase." The writing was in the ancient character. It had three legs.

The Hon-kún-i (an ancient book, author and date unknown) says, the Emperor spent a night in business in a room over the Hoi-yéung gate (of the capital) and therefore had a vase cast. The inscription on it was "pillar vase." It had only one foot which resembled a horsehoof.

The first sovereign of Shuk (Liu Pei, the founder of the Minor Han dynasty in Sz-chuen), had in the second year of his reign, called Chéung-mò (A.D. 222), a vase cast at the River Hon, and it was called "the vase of the conquest of Hon." It was interred in Ping-tit. The writing was in the style called pat-fan. It had three legs. Another vase was cast which was sunk in the river Wing-on. The wonderful reforms of the army were recorded on it. Another vase was buried on the Mò-tám mountain in Shing-tu. It was called "throne-resignation vase." Another vase was interred on the Kim-hau mountain. It was called "the Kim-shán vase." All these vases had inscriptions in the lesser seal character and show the hand of Mò-hau (Chü Ko-liang). Again, when at that time a dragon appeared for 9 days in the river Mò-yéung, a vase was accordingly cast, resembling a dragon in shape, and sunk in the river.

In the 3rd year of the reign called Chéung-mò of Chuk (A.D. 223, Minor Han dynasty), the first sovereign (Liu Pei) had 2 vases made, one of which he gave to the King of Lò. The inscription on it ran as

follows, "(your) wealth and honours are flourishing, it is but right (that your descendants should be) Marquises and Kings." Another vase he gave to the King of Léung. The inscription on it ran as follows, "(yours are) auguries of great luck, it is but right that (your descendants should be) Dukes and Kings." Both inscriptions were in the ancient seal character. They were 2 feet high.

(To be continued.)

ANNIVERSARY OF THE DOWNFALL OF THE YUEN.—There are some strange people to be found in the Fuh-kien province, not far from Foochow, locally known as *Sia-po* or "heterodox females." Most of them are to be found in the neighbourhood of 延平府. The males of this race do not seem to be distinguished from the ordinary Fuhkienese by any specific name; probably because, unlike the females, they have abandoned all peculiarity of attire. One explanation of the origin of these people is that they are the descendants of the ruling race of the Mongol dynasty of Yüan, A.D. 1280-1333. If there is any truth in this view of the case, it is still more likely that they are a mixed race, whose fathers were Mongol soldiers, and whose mothers were Chinese. The immediate reason of the collapse of the Mongol dynasty in at least seven provinces was, it is stated, the barbarous claim advanced by the males of the conquering race to pass the first night with every Chinese bride. It is said that the revolution took place on the 15th day of the intercalary eighth moon, simultaneously, in every town and village of these seven [which?] Provinces, when the unarmed populace slaughtered their oppressors with their naked hands, or with such wooden weapons as they could lay hold of. Previously to this, intense dissatisfaction had been created throughout the Empire by an order that iron utensils and implements of every description should be rigidly forbidden to any of the conquered race. The only exception was that a meat-

knife was allowed to each ten families, and this knife was in the charge of a Mongol soldier, one of whom [甲長] had charge of each 甲 of ten families. It was when these brutal soldiers began to advance their infamous claim to the first fruits of all marriages within their wards that the popular fury vented itself in revolution. It would be of interest to trace the origin of this division into 甲 with a view of ascertaining whether the syllable (*ka*, *kia*h,) is not a Mongol word. With regard to the above described barbarous custom, it may not be generally known that one of the feudal rights possessed by the ancient Scottish barons was the right of passing the first night with each newly-married bride amongst their villeins. It is alluded to in one of the Text Books upon English Common Law, which at this moment we are unable to specify. We distinctly recollect, however, that the right was known by a special name of its own. Since the overthrow of the *Yüan* dynasty the Imperial Astronomers are said to have carefully avoided placing the triennial intercalary month after the eighth month. For other reasons the first and twelfth moons are likewise absolved from intercalation. There have been two striking exceptions in recent times; one in the reign of the Emperor Hien Fung; the other in the reign of his late Majesty. When the Astronomers handed in their report to Hien Fung, and invited his Majesty to change the intercalary eighth moon in the coming year, (which under ordinary circumstances their calculation would have led them to declare the most suitable intercalary moon), because the 15th of that moon would be the anniversary of the fall of the *Yüan* dynasty, and augured ill for the fortunes of the present dynasty, his Majesty said: "My Mongol predecessors fell because their government was wicked, not because the 15th of the intercalary eighth moon was an inauspicious day. Let matters stand." On the second occasion, when the same representation was made to the Emperor Tung Chih, his Majesty said:

"What my father did, I am not afraid of doing. Let matters stand." It will be interesting to watch the conduct of his present Majesty, should the necessity for deciding this momentous question ever occur.

MA.

CROCODILES.—起蛟 "Raise the crocodile" means "deluges" or "disastrous floods." The question what the 蛟 really is has already been discussed of recent date both in this journal and elsewhere. The watery phenomena known as "crocodiles" are said to occur only in the interior Provinces, and to be especially frequent in Hu Nan. The "crocodile" takes several years to incubate, and during this period lies concealed deeply imbedded in a gently undulating mound, which is never covered with snow. If, therefore, it is observed that any given spot is not covered with snow when the rest of the ground is so covered, notice is taken of the fact, and persons are sent annually to make examination of the spot, and observe if the absence of snow is repeated. If the spot be uncovered during three successive years, the "crocodile" is unmistakably there, and must be dug out. At a great expenditure of time and labour this is accordingly done, and the animal (whose appearance as described answers to that of a small alligator), is carefully conveyed to the sea. If he is not dug out, when he himself comes forth and "rages," he speeds like a blight all over the land, cutting through every obstacle, and carrying behind him a huge "tidal wave." All this too in the interior!

A.

MOURNING ETIQUETTE.—From a recent Peking Gazette it appears that *Shao-hien*, the adopted son of a Tartar General who died childless some years ago, and until now holding the appointment of Provincial Treasurer in *An Hwei* Province, has been obliged to retire from office owing to the death of his grand-mother by adoption. This lady was the *own*-mother of

Shao-kien's adoptive father, and the concubine of the father of that adoptive father. Her technical relation to *Shao-kien* is that of 嗣庶祖母 or adoptive-concubine-grandmother. The Gazette quotes the law upon the subject, which is as follows: "If the concubine-wife of a man,—whose son by that wife shall have predeceased his mother, leaving a son or sons behind him,—shall die, such concubine-wife will be entitled to mourning ceremonies of the first class at the hands of her eldest grandson by such deceased son, always provided that such grandson has no uncle or uncles, senior or junior to his deceased father, who is or are still living, being sons of his concubine grandmother; and this whether his grandfather's wife-grandmother is or is not living."

The wife-grandmother would be entitled to first class ceremonies under similar circumstances, whether the representative grandson was the son of herself or of a concubine. Adoptive sons stand in the same position as natural sons.

BIDENA.

THE LAND TAX.—When waste shore lands [沙田] are reclaimed [築], the cultivator is usually allowed to reap the free benefit of his labour for five years before the land is made taxable [升科]. Arrears are seldom claimed for more than one year, as there are always witnesses ready to declare that the year of official discovery is only the fifth or sixth year. The highest land-tax is collected in Kiang-nan, where it runs as high as 3 mace 6 candareens the *mow*, or say ten shillings the acre. The lowest taxation seldom falls below 1 mace and a few candareens the *mow*. Lands are classed as of best, worst, and middling quality, and are taxed accordingly; but no alteration in the quality of the land affects the taxation, which, as we have pointed out elsewhere, has been immutable since the reign of K'ang Hi. When reclaimed land is made taxable, there is a lump sum charged for registration [註冊].

The proper and legal charge for land-transfers is three per cent., but six per cent. is usually charged. This three per cent. is due to the Provincial Treasurer, who issues slips [藩尾] to be attached to each newly-registered deed. The fixed official charge for these stamps is about 7 mace, but one dollar is the usual charge in Canton. As a rule no one registers a land transfer until the Magistrate is about to leave his post, when he reduces his fees to the lowest amount compatible with profit to himself.

OASIS.

SANSKRIT CHARACTERS.—Above the door of the 光孝寺 or "Sleeping Buddha Temple" at Canton are six Sanskrit characters carved in bold relief upon the wooden lintel. The sounds of these characters, which run from right to left, are given by the neighbours as Ngan-ma-mi Pak-mi-hung. We transcribed them on the spot, and shewed them to a learned friend who was kind enough to spell out their meaning from the Sanskrit books in his possession. The characters are according to his interpretation *Om ma ni pad me hum*, and mean Hail! Jewel in lotus! ah! This is the first time that we have ever seen Sanskrit characters conspicuously placed in a Chinese Temple.

𑖀𑖄𑖡𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔𑗕𑗖𑗗𑗘𑗙𑗚𑗛𑗜𑗝𑗞𑗟𑗠𑗡𑗢𑗣𑗤𑗥𑗦𑗧𑗨𑗩𑗪𑗫𑗬𑗭𑗮𑗯𑗰𑗱𑗲𑗳𑗴𑗵𑗶𑗷𑗸𑗹𑗺𑗻𑗼𑗽𑗾𑗿𑘀𑘁𑘂𑘃𑘄𑘅𑘆𑘇𑘈𑘉𑘊𑘋𑘌𑘍𑘎𑘏𑘐𑘑𑘒𑘓𑘔𑘕𑘖𑘗𑘘𑘙𑘚𑘛𑘜𑘝𑘞𑘟𑘠𑘡𑘢𑘣𑘤𑘥𑘦𑘧𑘨𑘩𑘪𑘫𑘬𑘭𑘮𑘯𑘰𑘱𑘲𑘳𑘴𑘵𑘶𑘷𑘸𑘹𑘺𑘻𑘼𑘽𑘾𑘿𑙀𑙁𑙂𑙃𑙄𑙅𑙆𑙇𑙈𑙉𑙊𑙋𑙌𑙍𑙎𑙏𑙐𑙑𑙒𑙓𑙔𑙕𑙖𑙗𑙘𑙙𑙚𑙛𑙜𑙝𑙞𑙟𑙠𑙡𑙢𑙣𑙤𑙥𑙦𑙧𑙨𑙩𑙪𑙫𑙬𑙭𑙮𑙯𑙰𑙱𑙲𑙳𑙴𑙵𑙶𑙷𑙸𑙹𑙺𑙻𑙼𑙽𑙾𑙿𑚀𑚁𑚂𑚃𑚄𑚅𑚆𑚇𑚈𑚉𑚊𑚋𑚌𑚍𑚎𑚏𑚐𑚑𑚒𑚓𑚔𑚕𑚖𑚗𑚘𑚙𑚚𑚛𑚜𑚝𑚞𑚟𑚠𑚡𑚢𑚣𑚤𑚥𑚦𑚧𑚨𑚩𑚪𑚫𑚬𑚭𑚮𑚯𑚰𑚱𑚲𑚳𑚴𑚵𑚷𑚶𑚸𑚹𑚺𑚻𑚼𑚽𑚾𑚿𑛀𑛁𑛂𑛃𑛄𑛅𑛆𑛇𑛈𑛉𑛊𑛋𑛌𑛍𑛎𑛏𑛐𑛑𑛒𑛓𑛔𑛕𑛖𑛗𑛘𑛙𑛚𑛛𑛜𑛝𑛞𑛟𑛠𑛡𑛢𑛣𑛤𑛥𑛦𑛧𑛨𑛩𑛪𑛫𑛬𑛭𑛮𑛯𑛰𑛱𑛲𑛳𑛴𑛵𑛶𑛷𑛸𑛹𑛺𑛻𑛼𑛽𑛾𑛿𑜀𑜁𑜂𑜃𑜄𑜅𑜆𑜇𑜈𑜉𑜊𑜋𑜌𑜍𑜎𑜏𑜐𑜑𑜒𑜓𑜔𑜕𑜖𑜗𑜘𑜙𑜚𑜛𑜜𑜝𑜞𑜟𑜠𑜡𑜢𑜣𑜤𑜥𑜦𑜧𑜨𑜩𑜪𑜫𑜬𑜭𑜮𑜯𑜰𑜱𑜲𑜳𑜴𑜵𑜶𑜷𑜸𑜹𑜺𑜻𑜼𑜽𑜾𑜿𑝀𑝁𑝂𑝃𑝄𑝅𑝆𑝇𑝈𑝉𑝊𑝋𑝌𑝍𑝎𑝏𑝐𑝑𑝒𑝓𑝔𑝕𑝖𑝗𑝘𑝙𑝚𑝛𑝜𑝝𑝞𑝟𑝠𑝡𑝢𑝣𑝤𑝥𑝦𑝧𑝨𑝩𑝪𑝫𑝬𑝭𑝮𑝯𑝰𑝱𑝲𑝳𑝴𑝵𑝶𑝷𑝸𑝹𑝺𑝻𑝼𑝽𑝾𑝿𑞀𑞁𑞂𑞃𑞄𑞅𑞆𑞇𑞈𑞉𑞊𑞋𑞌𑞍𑞎𑞏𑞐𑞑𑞒𑞓𑞔𑞕𑞖𑞗𑞘𑞙𑞚𑞛𑞜𑞝𑞞𑞟𑞠𑞡𑞢𑞣𑞤𑞥𑞦𑞧𑞨𑞩𑞪𑞫𑞬𑞭𑞮𑞯𑞰𑞱𑞲𑞳𑞴𑞵𑞶𑞷𑞸𑞹𑞺𑞻𑞼𑞽𑞾𑞿𑟀𑟁𑟂𑟃𑟄𑟅𑟆𑟇𑟈𑟉𑟊𑟋𑟌𑟍𑟎𑟏𑟐𑟑𑟒𑟓𑟔𑟕𑟖𑟗𑟘𑟙𑟚𑟛𑟜𑟝𑟞𑟟𑟠𑟡𑟢𑟣𑟤𑟥𑟦𑟧𑟨𑟩𑟪𑟫𑟬𑟭𑟮𑟯𑟰𑟱𑟲𑟳𑟴𑟵𑟶𑟷𑟸𑟹𑟺𑟻𑟼𑟽𑟾𑟿𑠀𑠁𑠂𑠃𑠄𑠅𑠆𑠇𑠈𑠉𑠊𑠋𑠌𑠍𑠎𑠏𑠐𑠑𑠒𑠓𑠔𑠕𑠖𑠗𑠘𑠙𑠚𑠛𑠜𑠝𑠞𑠟𑠠𑠡𑠢𑠣𑠤𑠥𑠦𑠧𑠨𑠩𑠪𑠫𑠬𑠭𑠮𑠯𑠰𑠱𑠲𑠳𑠴𑠵𑠶𑠷𑠸𑠺𑠹𑠻𑠼𑠽𑠾𑠿𑡀𑡁𑡂𑡃𑡄𑡅𑡆𑡇𑡈𑡉𑡊𑡋𑡌𑡍𑡎𑡏𑡐𑡑𑡒𑡓𑡔𑡕𑡖𑡗𑡘𑡙𑡚𑡛𑡜𑡝𑡞𑡟𑡠𑡡𑡢𑡣𑡤𑡥𑡦𑡧𑡨𑡩𑡪𑡫𑡬𑡭𑡮𑡯𑡰𑡱𑡲𑡳𑡴𑡵𑡶𑡷𑡸𑡹𑡺𑡻𑡼𑡽𑡾𑡿𑢀𑢁𑢂𑢃𑢄𑢅𑢆𑢇𑢈𑢉𑢊𑢋𑢌𑢍𑢎𑢏𑢐𑢑𑢒𑢓𑢔𑢕𑢖𑢗𑢘𑢙𑢚𑢛𑢜𑢝𑢞𑢟𑢠𑢡𑢢𑢣𑢤𑢥𑢦𑢧𑢨𑢩𑢪𑢫𑢬𑢭𑢮𑢯𑢰𑢱𑢲𑢳𑢴𑢵𑢶𑢷𑢸𑢹𑢺𑢻𑢼𑢽𑢾𑢿𑣀𑣁𑣂𑣃𑣄𑣅𑣆𑣇𑣈𑣉𑣊𑣋𑣌𑣍𑣎𑣏𑣐𑣑𑣒𑣓𑣔𑣕𑣖𑣗𑣘𑣙𑣚𑣛𑣜𑣝𑣞𑣟𑣠𑣡𑣢𑣣𑣤𑣥𑣦𑣧𑣨𑣩𑣪𑣫𑣬𑣭𑣮𑣯𑣰𑣱𑣲𑣳𑣴𑣵𑣶𑣷𑣸𑣹𑣺𑣻𑣼𑣽𑣾𑣿𑤀𑤁𑤂𑤃𑤄𑤅𑤆𑤇𑤈𑤉𑤊𑤋𑤌𑤍𑤎𑤏𑤐𑤑𑤒𑤓𑤔𑤕𑤖𑤗𑤘𑤙𑤚𑤛𑤜𑤝𑤞𑤟𑤠𑤡𑤢𑤣𑤤𑤥𑤦𑤧𑤨𑤩𑤪𑤫𑤬𑤭𑤮𑤯𑤰𑤱𑤲𑤳𑤴𑤵𑤶𑤷𑤸𑤹𑤺𑤻𑤼𑤽𑤾𑤿𑥀𑥁𑥂𑥃𑥄𑥅𑥆𑥇𑥈𑥉𑥊𑥋𑥌𑥍𑥎𑥏𑥐𑥑𑥒𑥓𑥔𑥕𑥖𑥗𑥘𑥙𑥚𑥛𑥜𑥝𑥞𑥟𑥠𑥡𑥢𑥣𑥤𑥥𑥦𑥧𑥨𑥩𑥪𑥫𑥬𑥭𑥮𑥯𑥰𑥱𑥲𑥳𑥴𑥵𑥶𑥷𑥸𑥹𑥺𑥻𑥼𑥽𑥾𑥿𑦀𑦁𑦂𑦃𑦄𑦅𑦆𑦇𑦈𑦉𑦊𑦋𑦌𑦍𑦎𑦏𑦐𑦑𑦒𑦓𑦔𑦕𑦖𑦗𑦘𑦙𑦚𑦛𑦜𑦝𑦞𑦟𑦠𑦡𑦢𑦣𑦤𑦥𑦦𑦧𑦨𑦩𑦪𑦫𑦬𑦭𑦮𑦯𑦰𑦱𑦲𑦳𑦴𑦵𑦶𑦷𑦸𑦹𑦺𑦻𑦼𑦽𑦾𑦿𑧀𑧁𑧂𑧃𑧄𑧅𑧆𑧇𑧈𑧉𑧊𑧋𑧌𑧍𑧎𑧏𑧐𑧑𑧒𑧓𑧔𑧕𑧖𑧗𑧘𑧙𑧚𑧛𑧜𑧝𑧞𑧟𑧠𑧡𑧢𑧣𑧤𑧥𑧦𑧧𑧨𑧩𑧪𑧫𑧬𑧭𑧮𑧯𑧰𑧱𑧲𑧳𑧴𑧵𑧶𑧷𑧸𑧹𑧺𑧻𑧼𑧽𑧾𑧿𑨀𑨁𑨂𑨃𑨄𑨅𑨆𑨇𑨈𑨉𑨊𑨋𑨌𑨍𑨎𑨏𑨐𑨑𑨒𑨓𑨔𑨕𑨖𑨗𑨘𑨙𑨚𑨛𑨜𑨝𑨞𑨟𑨠𑨡𑨢𑨣𑨤𑨥𑨦𑨧𑨨𑨩𑨪𑨫𑨬𑨭𑨮𑨯𑨰𑨱𑨲𑨳𑨴𑨵𑨶𑨷𑨸𑨹𑨺𑨻𑨼𑨽𑨾𑨿𑩀𑩁𑩂𑩃𑩄𑩅𑩆𑩇𑩈𑩉𑩊𑩋𑩌𑩍𑩎𑩏𑩐𑩑𑩒𑩓𑩔𑩕𑩖𑩗𑩘𑩙𑩚𑩛𑩜𑩝𑩞𑩟𑩠𑩡𑩢𑩣𑩤𑩥𑩦𑩧𑩨𑩩𑩪𑩫𑩬𑩭𑩮𑩯𑩰𑩱𑩲𑩳𑩴𑩵𑩶𑩷𑩸𑩹𑩺𑩻𑩼𑩽𑩾𑩿𑪀𑪁𑪂𑪃𑪄𑪅𑪆𑪇𑪈𑪉𑪊𑪋𑪌𑪍𑪎𑪏𑪐𑪑𑪒𑪓𑪔𑪕𑪖𑪗𑪘𑪙𑪚𑪛𑪜𑪝𑪞𑪟𑪠𑪡𑪢𑪣𑪤𑪥𑪦𑪧𑪨𑪩𑪪𑪫𑪬𑪭𑪮𑪯𑪰𑪱𑪲𑪳𑪴𑪵𑪶𑪷𑪸𑪹𑪺𑪻𑪼𑪽𑪾𑪿𑫀𑫁𑫂𑫃𑫄𑫅𑫆𑫇𑫈𑫉𑫊𑫋𑫌𑫍𑫎𑫏𑫐𑫑𑫒𑫓𑫔𑫕𑫖𑫗𑫘𑫙𑫚𑫛𑫜𑫝𑫞𑫟𑫠𑫡𑫢𑫣𑫤𑫥𑫦𑫧𑫨𑫩𑫪𑫫𑫬𑫭𑫮𑫯𑫰𑫱𑫲𑫳𑫴𑫵𑫶𑫷𑫸𑫹𑫺𑫻𑫼𑫽𑫾𑫿𑬀𑬁𑬂𑬃𑬄𑬅𑬆𑬇𑬈𑬉𑬊𑬋𑬌𑬍𑬎𑬏𑬐𑬑𑬒𑬓𑬔𑬕𑬖𑬗𑬘𑬙𑬚𑬛𑬜𑬝𑬞𑬟𑬠𑬡𑬢𑬣𑬤𑬥𑬦𑬧𑬨𑬩𑬪𑬫𑬬𑬭𑬮𑬯𑬰𑬱𑬲𑬳𑬴𑬵𑬶𑬷𑬸𑬹𑬺𑬻𑬼𑬽𑬾𑬿𑭀𑭁𑭂𑭃𑭄𑭅𑭆𑭇𑭈𑭉𑭊𑭋𑭌𑭍𑭎𑭏𑭐𑭑𑭒𑭓𑭔𑭕𑭖𑭗𑭘𑭙𑭚𑭛𑭜𑭝𑭞𑭟𑭠𑭡𑭢𑭣𑭤𑭥𑭦𑭧𑭨𑭩𑭪𑭫𑭬𑭭𑭮𑭯𑭰𑭱𑭲𑭳𑭴𑭵𑭶𑭷𑭸𑭹𑭺𑭻𑭼𑭽𑭾𑭿𑮀𑮁𑮂𑮃𑮄𑮅𑮆𑮇𑮈𑮉𑮊𑮋𑮌𑮍𑮎𑮏𑮐𑮑𑮒𑮓𑮔𑮕𑮖𑮗𑮘𑮙𑮚𑮛𑮜𑮝𑮞𑮟𑮠𑮡𑮢𑮣𑮤𑮥𑮦𑮧𑮨𑮩𑮪𑮫𑮬𑮭𑮮𑮯𑮰𑮱𑮲𑮳𑮴𑮵𑮶𑮷𑮸𑮹𑮺𑮻𑮼𑮽𑮾𑮿𑯀𑯁𑯂𑯃𑯄𑯅𑯆𑯇𑯈𑯉𑯊𑯋𑯌𑯍𑯎𑯏𑯐𑯑𑯒𑯓𑯔𑯕𑯖𑯗𑯘𑯙𑯚𑯛𑯜𑯝𑯞𑯟𑯠𑯡𑯢𑯣𑯤𑯥𑯦𑯧𑯨𑯩𑯪𑯫𑯬𑯭𑯮𑯯𑯰𑯱𑯲𑯳𑯴𑯵𑯶𑯷𑯸𑯹𑯺𑯻𑯼𑯽𑯾𑯿𑰀𑰁𑰂𑰃𑰄𑰅𑰆𑰇𑰈𑰉𑰊𑰋𑰌𑰍𑰎𑰏𑰐𑰑𑰒𑰓𑰔𑰕𑰖𑰗𑰘𑰙𑰚𑰛𑰜𑰝𑰞𑰟𑰠𑰡𑰢𑰣𑰤𑰥𑰦𑰧𑰨𑰩𑰪𑰫𑰬𑰭𑰮𑰯𑰰𑰱𑰲𑰳𑰴𑰵𑰶𑰷𑰸𑰹𑰺𑰻𑰼𑰽𑰾𑰿𑱀𑱁𑱂𑱃𑱄𑱅𑱆𑱇𑱈𑱉𑱊𑱋𑱌𑱍𑱎𑱏𑱐𑱑𑱒𑱓𑱔𑱕𑱖𑱗𑱘𑱙𑱚𑱛𑱜𑱝𑱞𑱟𑱠𑱡𑱢𑱣𑱤𑱥𑱦𑱧𑱨𑱩𑱪𑱫𑱬𑱭𑱮𑱯𑱰𑱱𑱲𑱳𑱴𑱵𑱶𑱷𑱸𑱹𑱺𑱻𑱼𑱽𑱾𑱿𑲀𑲁𑲂𑲃𑲄𑲅𑲆𑲇𑲈𑲉𑲊𑲋𑲌𑲍𑲎𑲏𑲐𑲑𑲒𑲓𑲔𑲕𑲖𑲗𑲘𑲙𑲚𑲛𑲜𑲝𑲞𑲟𑲠𑲡𑲢𑲣𑲤𑲥𑲦𑲧𑲨𑲩𑲪𑲫𑲬𑲭𑲮𑲯𑲰𑲱𑲲𑲳𑲴𑲵𑲶𑲷𑲸𑲹𑲺𑲻𑲼𑲽𑲾𑲿𑳀𑳁𑳂𑳃𑳄𑳅𑳆𑳇𑳈𑳉𑳊𑳋𑳌𑳍𑳎𑳏𑳐𑳑𑳒𑳓𑳔𑳕𑳖𑳗𑳘𑳙𑳚𑳛𑳜𑳝𑳞𑳟𑳠𑳡𑳢𑳣𑳤𑳥𑳦𑳧𑳨𑳩𑳪𑳫𑳬𑳭𑳮𑳯𑳰𑳱𑳲𑳳𑳴𑳵𑳶𑳷𑳸𑳹𑳺𑳻𑳼𑳽𑳾𑳿𑴀𑴁𑴂𑴃𑴄𑴅𑴆𑴇𑴈𑴉𑴊𑴋𑴌𑴍𑴎𑴏𑴐𑴑𑴒𑴓𑴔𑴕𑴖𑴗𑴘𑴙𑴚𑴛𑴜𑴝𑴞𑴟𑴠𑴡𑴢𑴣𑴤𑴥𑴦𑴧𑴨𑴩𑴪𑴫𑴬𑴭𑴮𑴯𑴰𑴱𑴲𑴳𑴴𑴵𑴶𑴷𑴸𑴹𑴺𑴻𑴼𑴽𑴾𑴿𑵀𑵁𑵂𑵃𑵄𑵅𑵆𑵇𑵈𑵉𑵊𑵋𑵌𑵍𑵎𑵏𑵐𑵑𑵒𑵓𑵔𑵕𑵖𑵗𑵘𑵙𑵚𑵛𑵜𑵝𑵞𑵟𑵠𑵡𑵢𑵣𑵤𑵥𑵦𑵧𑵨𑵩𑵪𑵫𑵬𑵭𑵮𑵯𑵰𑵱𑵲𑵳𑵴𑵵𑵶𑵷𑵸𑵹𑵺𑵻𑵼𑵽𑵾𑵿𑶀𑶁𑶂𑶃𑶄𑶅𑶆𑶇𑶈𑶉𑶊𑶋𑶌𑶍𑶎𑶏𑶐𑶑𑶒𑶓𑶔𑶕𑶖𑶗𑶘𑶙𑶚𑶛𑶜𑶝𑶞𑶟𑶠𑶡𑶢𑶣𑶤𑶥𑶦𑶧𑶨𑶩𑶪𑶫𑶬𑶭𑶮𑶯𑶰𑶱𑶲𑶳𑶴𑶵𑶶𑶷𑶸𑶹𑶺𑶻𑶼𑶽𑶾𑶿𑷀𑷁𑷂𑷃𑷄𑷅𑷆𑷇𑷈𑷉𑷊𑷋𑷌𑷍𑷎𑷏𑷐𑷑𑷒𑷓𑷔𑷕𑷖𑷗𑷘𑷙𑷚𑷛𑷜𑷝𑷞𑷟𑷠𑷡𑷢𑷣𑷤𑷥𑷦𑷧𑷨𑷩𑷪𑷫𑷬𑷭𑷮𑷯𑷰𑷱𑷲𑷳𑷴𑷵𑷶𑷷𑷸𑷹𑷺𑷻𑷼𑷽𑷾𑷿𑸀𑸁𑸂𑸃𑸄𑸅𑸆𑸇𑸈𑸉𑸊𑸋𑸌𑸍𑸎𑸏𑸐𑸑𑸒𑸓𑸔𑸕𑸖𑸗𑸘𑸙𑸚𑸛𑸜𑸝𑸞𑸟𑸠𑸡𑸢𑸣𑸤𑸥𑸦𑸧𑸨𑸩𑸪𑸫𑸬𑸭𑸮𑸯𑸰𑸱𑸲𑸳𑸴𑸵𑸶𑸷𑸸𑸹𑸺𑸻𑸼𑸽𑸾𑸿𑹀𑹁𑹂𑹃𑹄𑹅𑹆𑹇𑹈𑹉𑹊𑹋𑹌𑹍𑹎𑹏𑹐𑹑𑹒𑹓𑹔𑹕𑹖𑹗𑹘𑹙𑹚𑹛𑹜𑹝𑹞𑹟𑹠𑹡𑹢𑹣𑹤𑹥𑹦𑹧𑹨𑹩𑹪𑹫𑹬𑹭𑹮𑹯𑹰𑹱𑹲𑹳𑹴𑹵𑹶𑹷𑹸𑹹𑹺𑹻𑹼𑹽𑹾𑹿𑺀𑺁𑺂𑺃𑺄𑺅𑺆𑺇𑺈𑺉𑺊𑺋𑺌𑺍𑺎𑺏𑺐𑺑𑺒𑺓𑺔𑺕𑺖𑺗𑺘𑺙𑺚𑺛𑺜𑺝𑺞𑺟𑺠𑺡𑺢𑺣𑺤𑺥𑺦𑺧𑺨𑺩𑺪𑺫𑺬𑺭𑺮𑺯𑺰𑺱𑺲𑺳𑺴𑺵𑺶𑺷𑺸𑺹𑺺𑺻𑺼𑺽𑺾𑺿𑻀𑻁𑻂𑻃𑻄𑻅𑻆𑻇𑻈𑻉𑻊𑻋𑻌𑻍𑻎𑻏𑻐𑻑𑻒𑻓𑻔𑻕𑻖𑻗𑻘𑻙𑻚𑻛𑻜𑻝𑻞𑻟𑻠𑻡𑻢𑻣𑻤𑻥𑻦𑻧𑻨𑻩𑻪𑻫𑻬𑻭𑻮𑻯𑻰𑻱𑻲𑻳𑻴𑻵𑻶𑻷𑻸𑻹𑻺𑻻𑻼𑻽𑻾𑻿𑼀𑼁𑼂𑼃𑼄𑼅𑼆𑼇𑼈𑼉𑼊𑼋𑼌𑼍𑼎𑼏𑼐𑼑𑼒𑼓𑼔𑼕𑼖𑼗𑼘𑼙𑼚𑼛𑼜𑼝𑼞𑼟𑼠𑼡𑼢𑼣𑼤𑼥𑼦𑼧𑼨𑼩𑼪𑼫𑼬𑼭𑼮𑼯𑼰𑼱𑼲𑼳𑼴𑼵𑼶𑼷𑼸𑼹𑼺𑼻𑼼𑼽𑼾𑼿𑽀𑽁𑽂𑽃𑽄𑽅𑽆𑽇𑽈𑽉𑽊𑽋𑽌𑽍𑽎𑽏𑽐𑽑𑽒𑽓𑽔𑽕𑽖𑽗𑽘𑽙𑽚𑽛𑽜𑽝𑽞𑽟𑽠𑽡𑽢𑽣𑽤𑽥𑽦𑽧𑽨𑽩𑽪𑽫𑽬𑽭𑽮𑽯𑽰𑽱𑽲𑽳𑽴𑽵𑽶𑽷𑽸𑽹𑽺𑽻𑽼𑽽𑽾𑽿𑾀𑾁𑾂𑾃𑾄𑾅𑾆𑾇𑾈𑾉𑾊𑾋𑾌𑾍𑾎𑾏𑾐𑾑𑾒𑾓𑾔𑾕𑾖𑾗𑾘𑾙𑾚𑾛𑾜𑾝𑾞𑾟𑾠𑾡𑾢𑾣𑾤𑾥𑾦𑾧𑾨𑾩𑾪𑾫𑾬𑾭𑾮𑾯𑾰𑾱𑾲𑾳𑾴𑾵𑾶𑾷𑾸𑾹𑾺𑾻𑾼𑾽𑾾𑾿𑿀𑿁𑿂𑿃𑿄𑿅𑿆𑿇𑿈𑿉𑿊𑿋𑿌𑿍𑿎𑿏𑿐𑿑𑿒𑿓𑿔𑿕𑿖𑿗𑿘𑿙𑿚𑿛𑿜𑿝𑿞𑿟𑿠𑿡𑿢𑿣𑿤𑿥𑿦𑿧𑿨𑿩𑿪𑿫𑿬𑿭𑿮𑿯𑿰𑿱𑿲𑿳𑿴𑿵𑿶𑿷𑿸𑿹𑿺𑿻𑿼𑿽𑿾𑿿𑀀𑀁𑀂𑀃𑀄𑀅𑀆𑀇𑀈𑀉𑀊𑀋𑀌𑀍𑀎𑀏𑀐𑀑𑀒𑀓𑀔𑀕𑀖𑀗𑀘𑀙𑀚𑀛𑀜𑀝𑀞𑀟𑀠𑀡𑀢𑀣𑀤𑀥𑀦𑀧𑀨𑀩𑀪𑀫𑀬𑀭𑀮𑀯𑀰𑀱𑀲𑀳𑀴𑀵𑀶𑀷𑀸𑀹𑀺𑀻𑀼𑀽𑀾𑀿𑁀𑁁𑁂𑁃𑁄𑁅𑁆𑁇𑁈𑁉𑁊𑁋𑁌𑁍𑁎𑁏𑁐𑁑𑁒𑁓𑁔𑁕𑁖𑁗𑁘𑁙𑁚𑁛𑁜𑁝𑁞𑁟𑁠𑁡𑁢𑁣𑁤𑁥𑁦𑁧𑁨𑁩𑁪𑁫𑁬𑁭𑁮𑁯𑁰𑁱𑁲𑁳𑁴𑁵𑁶𑁷𑁸𑁹𑁺𑁻𑁼𑁽𑁾𑁿𑂀𑂁𑂂𑂃𑂄𑂅𑂆𑂇𑂈𑂉𑂊𑂋𑂌𑂍𑂎𑂏𑂐𑂑𑂒𑂓𑂔𑂕𑂖𑂗𑂘𑂙𑂚𑂛𑂜𑂝𑂞𑂟𑂠𑂡𑂢𑂣𑂤𑂥𑂦𑂧𑂨𑂩𑂪𑂫𑂬𑂭𑂮

Pên-ts'an-kang-mu mentions the bustard under the name of 鵠 *paw*.

3. *Siphneus pelurus* (Milne Edwards) is called *Asia-lau-rh* in the Peking mountains and in Shanai. Whether the species of the Huang-ho is the same or perhaps a new one, has to be examined, but it may safely be assumed that the male rat called *Asia-lau-rh* there is a species of *Siphneus*.

O. F. v. M.

MONGOL ALPHABETS.—In what CHINESE work is it spoken of *Shakya Pandita* AND of the system of writing that he tried to compose with the help of Ouïgour letters during the reign of Kublai?

In what Chinese work is it spoken of Tordji Osr and of the improvements he brought to the Mongol's writing during the reign of Yon-tsang (1308-1311)?

It is stated in *Sü wen hien tong kao* (Kio. 55 fol. 11, Kio. 1841-132) that, in 1289, I-feth-alai-uddin (益福的哈魯丁) taught the *I-sse-tih-fei* writing (亦思替非文字) and that it was the starting point of the Hosi-hoei school, 回回國子監.

The *Fuen-sho-iei-pien* (Kio. 6, fol. 14) on the same subject remarks that these letters are particularly proper for seals and arithmetical operations.

Rémusat quotes the same passage in his "*Recherches sur les langues tartares*," but has not been able to state precisely what is meant by *I-sse-tih-fei* characters.

From M. de Sacy consulted by Rémusat *I-sse-tih-fei* could be a derivation from *Isti-fil* which in Arabic signifies: "*Tirer au sort—prendre des augures en cherchant au hasard un mot dans l'Alcoran ou les poésies d'Hafsa*." From this and from the name of the teacher *I-feth alai uddin* it could be concluded that it is spoken of a kind of Arabic writing. Could some one be good enough to point out more precisely what is meant by *I-sse-tih-fei-wen-tse*?

G. D.

THE GOD OF THE HEARTH.—Is there anybody who can tell something about the origin of the famous Kitchen-God 灶君公; 司命灶君 and so on? Where did he originate from, and what is the reason of his investiture as God of the Hearth and divine family-spy? I have not been able to find anything concerning him in Chinese books; Doolittle, in his *Social Life of the Chinese*, is silent about his origin, and I could till now not yet succeed in meeting with a Chinaman, able to tell more than nothing about His Godship. All that I have been able to find out is, that he carries the surname 張, the ancestral name 單, and the title 孚郭 or 子郭, and that something concerning him is to be found in the 酉陽雜俎, a work, unfortunately not in my possession. Can somebody enlighten and kindly oblige

IDOLATER?

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review*.)

BOOKS WANTED.

The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China*.

Review would assist him in procuring these works. W. P. G.

Li-ki or Mémorial des Eites, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

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THE CHINA REVIEW.

JOTTINGS FROM THE BOOK OF RITES 禮記.

(Continued from page 301.)

ANCESTRAL WORSHIP—PART II.

The stated sacrifices in the imperial temple were six in number, viz.: one to mark each of the four seasons, a triennial and a quinquennial sacrifice. Of the four seasonal sacrifices, the spring and summer 杓 and 禘 were under the Yang 陽 influence, while the autumn and winter 嘗 and 烝 were under the Yin 陰. Of these again the most important were the summer and autumn sacrifices, spoken of respectively as the fulness 盛 of the Yang and of the Yin; the one as the acme of summer abundance, the other as the turning point of life where all things tend to decay and death. In the spring and summer, therefore, they were supposed to welcome the arrival of the Spirits 迎神 which were borne back to their old haunts with the flux of universal life; while in the autumn and winter they were supposed to escort the departure of the Spirits 送神 as they retreated with the reflux of life into the original depths of the Yin and the Yang. The triennial sacrifice was called 祫 or 大祫 from 合 to assemble; and was a feast to the entire ancestry, in which the tablets 毀廟 which had been in due course removed from the temple of the great ancestor were again assembled there to be conjointly feasted 合食. This would happen first at the 禘

sacrifice on the conclusion of the period of mourning, when the collective tablets were thus assembled to welcome the new arrival. The above sacrifices were common to the nobility; but the quinquennial one, the 禘, was strictly imperial, 不王不禘. The object was to honour the root of the ancestor selected as the 始祖 (王者禘其祖之所自出), and the 始祖 was made to act as assessor (以其祖配之). The distinctive feature in the 大禘 was the honouring of the root; while in the 大祫 it was the honouring of the branches. The three dynasties observed the custom of fixing upon four ancestors whose relationship to the ruling prince and to the sacrifices offered was represented by the four words 禘郊祖宗. To take the Chou dynasty for example: they fixed upon 后稷 as the great ancestor 始祖 whose root again was in 帝嚳, while 文王 was 祖 and 武王 was 宗. The immediate founders of the dynasty 文 and 武 were thus permanently enshrined in the side temples known as the two 祧, 后稷 being chief in the ancestral temple and in the 郊 sacrifice acting as assessor to Heaven; while once in five years even this latter took a subordinate place, 后稷 becoming himself assessor to 帝嚳 the imperial root of

all. On such occasions the tablet or 尸 of 帝 嚳 was in the central position, and that of 后稷 to the left or west and a little to the south, the position of a high official supporting his sovereign. This ascending series was carried a step higher in the Chou dynasty by a service in the 明堂 to 上帝, in which Heaven, worshipped in the 郊 sacrifice as the original causative power, was here worshipped as the *Supreme Ruler or King of kings*, the root of 帝 嚳 and all the royal race of China. In this sacrifice, held at the beginning of autumn, 文王 and not 后稷 was 配 assessor, the double object being to body forth the fental ideas of the Chou dynasty, with which this hall was especially associated, and to honour 文王 by giving him an assessorship to Heaven which could only be held in the 郊 sacrifice by the 始祖.

Besides these there were occasional sacrifices, as on the anniversary of a death, the inauguration of the intercalary moon, a great hunt, as also on every occasion which constituted an event in the family or in the State, as a marriage, a journey, an embassy, a treaty of peace or a declaration of war.

The greater occasions were dignified with the term 祭 or sacrifice, while the term 薦 was proper to minor occasions and to bloodless offerings. The slaying of a victim, and the presentation of its blood, vital organs, together with the flesh, in an uncooked and cooked state, constituted the 祭. The proper animals for this were the ox, the sheep, and the pig; all three constituting a 犬牢 the use of which was limited to the higher orders, while the sheep and the pig were spoken of as the 少牢 or inferior sacrifice. Besides these, reckoning with the cooked offerings, fish and game were essential requisites, venison being prescribed in the case of the 士 or scholar. The heifer was the victim *par excellence*, and was to be selected three months before the day of sacrifice, to be carefully reared under the eye of the filial son in the family park. The victims for use in the worship

of Heaven and of Ancestors were chosen at the same time and reared together; but if the victim intended for the 郊 sacrifice died, it was to be replaced by that originally chosen for use in the Ancestral temple, as Heaven could only thus be worshipped by a victim which had undergone the full probation, whereas in the case of Ancestors it was less material. The testing points were certain prescribed peculiarities of horn and colour, together with perfect health and form. On the fête day the victim was solemnly led to the temple gate, where it was met by the chief worshipper, who with his own hand led it by the halter to the stone pillar 闕碑 in the centre of the temple court where the rope was made fast. The filial son himself slays the victim. He uses a knife which has little bells or jingles fitted upon the haft and on the curve above the point of the blade. The knife 鐏刀 is to be shaken while it is being brandished in the act of inflicting the wound, as the sound of the bells is an intimation to the Yang principle of the sacrifice about to be offered. His first act is to cut out some hair from the right ear of the victim to show that the animal is of the required colour; which done, the death wound is inflicted. The blood and the hair thus cut out of the ear are the first to be offered. The blood is the life, the first principle, the 氣. It is carried into the 室 as indicative of the 幽 or mysterious abode of the spirits; while the hair of the ear is presented outside as indicative of perfection, a perfect offering, or otherwise as a symbol of their desire that the spirits may hear their prayers. The liver, lungs, and heart are the 氣主 and come next in importance. The filial son tastes the liver as he guts it out of the victim, and makes a certain cross cut upon the lungs. The fat of the entrails is then roasted and presented with the liver in the 室, whither the head is also carried. When the victim is cut up, the right side is reserved for one use and the left for another; the left being

immediately used for the cooked offerings, and the right being presented as raw flesh to be used afterwards in feasting the 尸 or personator on the day following the sacrifice. *The object in these acts is not in any sense propitiation or atonement.* The root idea is still that of a feast, and the sacrifice never leaves the region of common everyday etiquette, the pervading spirit being the same as in the presence of the living, namely, a loving respect. Nor are such offerings presented as having any natural affinity with the 神 in their present state.

Three explanations are given in different parts of the book. The first explains everything by a fundamental axiom that in etiquette nearness indicates familiarity, while distance indicates respect. The further removed therefore the offering is from the natural taste of man in food, the greater is the respect indicated. Hence the offerings are fourfold and in the following order 血腥爛 and 熟 or blood, uncooked flesh, pieces of uncooked flesh dropped into prepared soup, and cooked flesh; there being an intended transition from that which is repugnant to the natural taste to well-cooked and properly-seasoned dishes. Thus worship by blood only would be a mark of higher respect than a service in which blood is closely conjoined with uncooked flesh offerings, and is the dividing line between the worship rendered to Heaven and that rendered to ancestors; while the absence of blood and raw flesh marks one lower type of sacrifice, consisting of cooked meats and the fruits of the earth, to which the lower officials were limited.

Another explanation, already alluded to, was the desire to symbolize through sacrifice the condition, tastes and habits of primeval man. Time was when man lived a mere animal life in caves of the earth, and when he drank raw blood, and ate raw flesh. The sacrifice, therefore, recorded this, as also the gradual transition to a state of civilisation, as signified by the uncooked

flesh in the soup and the properly-cooked flesh in the concluding dishes.

Perhaps the different explanations are best reduced to that one which explains the nature of sacrifice by a desire to revert to first principles. As the axiom of sacrifice is 萬物本乎天人本乎祖 so everything pertaining to sacrifice is to be honoured in its root, original essence or substance. This is the favourite theory and is variously worded according to circumstances as 貴其質反其始貴其本皆從其朔. This rule moreover applies to every feature of sacrifice and is applicable alike in the case of Ancestors and Heaven. Thus blood and raw flesh had the precedence of cooked and seasoned viands; water as the original substance of wine was placed in the innermost shrine, the place of honour; uncooked millet was the form used in acts of sacrifice; the utensils used were to be without colour and ornament; the wine vessels and other dishes, where a covering was required for the dust, were to be covered with common coarse cloth; the mats used for seats were to be of the coarsest texture; in a word, honour was to be shown by an avoidance of what was artificial and a scrupulous adherence to the natural.

The element next in importance to the victim was the wine. Though the name wine be used, the article designated was a malt liquor manufactured from various varieties of millet 黍, and there seems no evidence that any distilled spirit such as that now manufactured from the Sorghum was then in use. Five wines are spoken of, water being reckoned in the number. First of course was the 明水 or pure water, which was termed 玄酒 and was placed in the 室 close upon the north wall. Upon this followed the 醴酒 or new wine 酒之一宿者 which was placed to the south of the preceding just inside the door of the 室. Also inside the 室 and vis-à-vis with this latter was the 醕酒 a clarified liquor, another step therefore

removed from the original 質. Next in order was the 萊醢 a more perfect malt-ing of a bright red colour, and therefore, as more of a manufacture, placed further out from the inner shrine, namely, on the 堂 or outer platform. And last came the 澄酒 a highly clarified liquor spiced with aromatic herbs, which as most removed from the original water was placed furthest from the holy shrine, and therefore in the space below the platform 堂下. This arrangement is also spoken of as a lesson on temperance, the more highly manufactured wines being supposed to be the more intoxicating, and therefore placed at a greater distance from the 室 where most wine was used. The use of the wine was for libations and for pledging. The most important act in its use was the libation of aromatic wine with which in a manner the ceremony opened. This was poured by the 祝 in the 室 and was the formal summons to the yin element of the deceased, as the roasted fat above mentioned was to the yang element, to arrive and favour the filial offspring with their mysterious presence. Another important libation was that by the 尸 or personator as he assumed his station and was first offered wine, he pouring it out as it were in honour of the 神 whose 象 he for the time became. Otherwise the wine was for the 尸 or personator as a part of the feast, or for the purposes of pledging in which it played perhaps not the least important rôle on great fête days. In its reference to the yin and yang principle the wine was for the 魂 or 陽氣 as the meats were for the 魄.

Next in importance after the wine was the millet, which was always present in two varieties 黍稷. This naturally in North China was the symbol of the precious grains. As the staple of food and as the material from which all sacrificial wine was made, it became incumbent on the filial son to see personally to its cultivation, and for this reason the Emperor himself must annually open the spring operations by ploughing a

furrow in the imperial domain. The use of the millet was various. It was burned with the fat of the victim, together with aromatic herbs, in the incense carried into the 室. When the lungs were served up to the 尸, the millet was a necessary concomitant. When the 尸 arrived, it was among his first acts to sprinkle some of it upon the floor in front of him; and indeed for the same reason, as an offering to the 神, the 祝 had already sprinkled some of it in front of the mat to be occupied by the personator. But its most sacred use was when the personator gave the order to the 祝 to bless the filial offspring, on which occasion the 祝 must first make an offering of millet before executing the command. Along with the millet are also mentioned 稻粱 the four grains 黍稷稻粱 being each placed in a basket 籩 in the front centre of the space occupied by the offerings.

The 菹醢 and 醢醢, also mentioned by various other names, were intimately associated with the millet, and the vessels which respectively contain them 籩豆 are always mentioned together. They are symbolically spoken of as the 水陸之產, and their use on a fête day was to join the products of land and water and to harmonise their flavours. These pickles are always present in pairs as a yin and a yang, a pickle of vegetables and another of flesh; and the worshipper in partaking must take out a portion from the one and dip it in the other.

The rule for offerings was a wide one 凡天之所生,地之所長,苟可薦者,莫不咸在示盡物也. It was incumbent on the offerer 外則盡物,內則盡志. There was nothing common therefore or unclean, the two unclean animals of the last, the hog and the dog, having an honourable place in the sacrificial list. Each object was presented under its sacrificial name, which was generally a descriptive epithet, as 牛曰一元大武,豕曰剛鬣,豚曰膳肥.

羊曰柔毛,犬曰羹獻,兔曰明視,彘曰商祭,鮮魚曰醢,水曰清滌,酒曰清酌,黍曰薺合,粱曰薺其,稷曰明粢,稻曰嘉蔬,韭曰豐本,幣曰量幣。

The services connected with a fête day arrange themselves into six distinct parts. (1) The 索祭 was held at dawn on the day of sacrifice, either inside the temple gate or at a point just inside the 庫門; this gate is the second of the five which lead up to the imperial dwelling, the temple gate opening out of the court between it and the third or 雉門; the object of the sacrifice at this point therefore is to invite the presence of the Spirits who are thus supposed to arrive as guests. The service consisted of a libation of wine and the invocation made at the various points of sacrifice beseeching the Spirit's presence. (2) The 朝踐 was the service which occupied the period before the arrival of the personator. Its first act was 灌鬯, or the libation of rich aromatic wine. This, performed by the 祝, is, as the name indicates, the first or early entrance into the 室, that is into the place where the Spirits are to arrive and possess the person of the 尸, and like the preceding was an intimation to the Spirits that their presence was desired. The Yin dynasty, we are told, first addressed the Yang principle and used music as the means. The music heralded the arrival of the victim, and after three acts the chief worshipper met the victim and escorted it to the sacrificial pillar. Along with this music there was also shouting to the Spirits. The Chou dynasty, on the other hand, first addressed themselves to the Yin principle, and hence the pouring of the aromatic wine which went down into hades, the 淵泉. This was the signal for the leading in and slaughter of the victim. The next step was to make formal intimation to the Yang principle by carrying into the 室 the burning fat of the victim, mixed with millet and fra-

grant herbs (artemisia 蕭); this is spoken of as 燔燎羶薺, the two last words denoting the pungency of the fragrance. The worship at this stage is limited to "intimation." Thus the animal is slain in the middle of the temple court, and the act is first intimated by an offering of silk 詔於庭. The presentation of the blood and of the hair of the ear which follows this act is spoken of as 詔於室. And after a pause during which the cooked offerings are being prepared, when the personator arrives and is about to be led in to the 室, they first announce the event by an offering of soup and cooked meat 羹定 which is the 詔於堂: these are spoken of as the 三詔 or three intimations; and it is distinctly understood that as yet the 神 or august ancestors have not put in an appearance. (3) With the arrival of the 尸 or personator begins the 饋食 or 正祭. The personator once seated in the 室 in the place prepared for him and which is now crowded with offerings, the spirits are supposed to arrive and take possession of him, so that he is the 神象, and all worship therefore is now addressed to him. The number of the personators will depend upon the nature of the sacrifice, in all 祫 sacrifices there being one 尸 for each ancestor of the 始祖 or 太祖, none being allowed for the tablets which have once passed out of the temple proper and which were ever after known as the 毀廟. The personator is seated in 奧 or south-west corner of the 室 facing south. The persons in the room with him during this part of the ceremony are the 祝 or priest whose station is in the centre of the room 室中, where when not officiating he stands facing south; the chief worshippers, that is the husband and wife, the station of the latter being on the east side; the assistants 佐食 being the senior relatives of the above, to whom the dishes and viands for use in the 室 are passed through the door by other assistants outside, their station being the centre of the room a little to the west of the door where they stand facing north.

The personator is first served with wine which he pours as a libation, and then with the parts of the victim &c. in their order as if the ancestors in his person were being feasted by the filial offspring. This as the name indicates is the period of cooked offerings and is of the formal nature of a feast. Yet at the outset the personator must show his deference to the 神 whom he represents by formally offering in sacrifice, as it were, the food which previous to their arrival was spread in their presence. This act is called the 饗祭 and is performed with three elements, the pickles, the millet, and the lungs. The personator for the same reason must pour a libation before tasting of the wine offered him. Thereafter the ordinary rules of etiquette are followed, and the number of courses as well as the nature of the offerings depend upon the rank of the ancestor worshipped. These in the case of the higher nobility are spoken of as the 三飯九獻, the three relays of food and nine presentations of wine; the food being served in three relays, each consisting of three courses or varieties, and wine being presented between the relays. Importance attaches to the manner of preparing the dishes, whether by boiling, broiling, frying, or roasting, each article having its own prescribed style of cooking. There is a certain order also in which the dishes must be carried in, and as this service is the privilege of near relations and high officials, privilege and rank are naturally marked by the particular dishes entrusted to each. The left side, we have seen, was used for the cooked offerings. The shoulder was the *pièce de résistance*, and was reserved for the last course after the vital organs, the spine, the ribs, and in fact each symbolic part of the animal, had been duly presented in turn, together with the fish and the game. The feast after all is a matter of symbolism, which symbolising and not the feeding of the 神 is clearly the primary object in the feast. During this feast, when the personator had been served with the cooked offer-

ings, the ladies of the family were wont to hold a service in the 輿 of the dwelling house to the Fire-god. This was held in front of the two great cooking pots, the 鑪 and the 俎 the offerings being millet and wine. The reason assigned is the same as in the case of the hearse-horses, the being helpful to the filial son in his desire thus to fulfil all duty. (4). When the prescribed number of courses have been served the personator intimates his satisfaction 告飽 and the pledging ceremony begins. In the complete ceremony, as in royal and ducal families, the personator by the close of the meal 三飯 has already been four times served with wine, partly given by the 祝 for purposes of libation and partly by the 主人 as a natural accompaniment of food. But from this moment begin the really important acts of the 九獻 which is a double series of pledging, during which the 主人 is to do honour to the distinguished officials, while the members of the family have now their opportunity of presenting wine to the personator. The 主人 makes the first move by once more presenting wine to the personator, which act is spoken of as 尸飲五. He then takes a cup known as the 玉爵, rinses it in the laver near by and offers wine to the 卿 or highest official. This done the 主婦 or lady of the house pledges the personator. To illustrate the virtue of chastity a peculiar cup is used in her case, which has three prong-like feet and a handle like a bird's tail. She must hold it by the tail-like appendage and the personator must receive it by the feet, as their hands may not meet nor yet touch the cup at the same place. After the lady of the house it is the turn of the 佐食 the senior relatives and guests to pledge the personator, which act is spoken of as 尸飲七. With this the 主人 takes up a cup of inferior value called the 瑤爵 and with it pledges, that is gives wine to, an official of inferior rank, the 大夫. The personator is then twice pledged in the name

of the seniors of the relatives and guests, which is 尸飲九. When thus for the last time the personator has been pledged by the chief worshippers, husband and wife, and by the privileged relatives, the 主人 rinses out a still inferior cup the 散爵 and with it offers wine to the lowest official the 士 and to the inferior assistants 有司 with which act the pledging ceremony is supposed to close.

What is alleged to be the complete account of these pledging ceremonies in the 儀禮 is much more intricate, though perhaps after all not much overdrawn. There can be no question from the classics, reckoned authentic, that this was the line of things in ancient China, the groove in which worship ran. By omitting some of this ceremonial they distinguished rank, as in the 七獻 of the 侯伯, the second and third orders of nobility, and the 五獻 of the 子男 the inferior ranks. It was by a shortening of the ceremonial also that they signified the grades of mourning, the ceremonies being most curtailed when mourning was deepest.

The account in the 儀禮 is in harmony with the above and only differs in the minuteness of its details. There is a supplementary pledging between husband and wife which is very formal and which is supposed to symbolise the relationship and duties of the married state. Each of the above acts also is manifold. Thus where the 主人 a husband pledges the personator, the latter must in turn pledge the 主人, the cup wherewith he does so being put into his hands by the 祝. The 主人 then in like manner pledges the 祝 and the 佐食. The part played by the 主婦 is the same as that of her husband; she pledges the personator, is in turn pledged by him, and then pledges the 祝 and 佐食. The same series being repeated once more by the 賓 the ceremony is over, and the personator rises to go. This may be taken as a fair specimen of the feast where it is only a family gathering

and not as above a grand State ceremony. Where State rewards were to be conferred it was generally done just after the ruler had pledged the officer; the worthy being thus honoured as it were in presence of the ancestors, the guardians of the State. In this ceremony the Ruler descended to the foot of the eastern steps, and stood facing the south. The court historian 史 accompanied him bearing the tablets of honourable mention, and stood on his right. Those to be honoured advanced to the foot of the western steps and stood in reverential attitude facing north. The tablets having been presented, the recipients made the usual prostrations 再拜稽首, and retired, their first duty on their return home being to bear their newly-acquired honours with suitable offerings into their family temple.

At the close of the pledging ceremony the personator prepared to take his departure 饗. This was the crowning act of the day, as he must first thank the filial offspring for their devotion and leave with them the blessing of the august ancestors. The blessing, as we have seen, was to be pronounced by the 祝 at the instigation or command of the personator and to follow the 儀禮 was to be done in this wise. The 祝 must roll a little millet 黍 into a ball 搏黍 and give it to the 主人 who hands it to the personator in a 菹豆 or vessel containing pickled vegetables. The personator must hold the millet ball in his hands as he pronounces the blessing 嘏 which is as follows:—承致多福, 無疆于爾孝孫, 來女孝孫, 使女受祿于天, 宜稼于田, 眉壽萬年, 勿替引之. To herald the departure of the personator, who now took his leave, the musicians ascend the platform and perform the ode appropriate to the family or the dynasty 清歌. This was perhaps the strictest point of etiquette in the ancestral service, and it was the *se plus ultra* therefore

of usurpation for subjects to use the royal Ode to Chow.

The ode was also the climax of the musical part of the performance. The 八佾 or eight rows of pantomimes who were now arranged in the inner court, accompanied the musicians by dancing and gesturing, and amid these enthusiastic demonstrations the personator took his leave.

(5) With the departure of the personator begins a new feature in the fête. This is called the 餼, the last act of the sacrifice, in which as its name indicates each feasted upon the leavings of his superiors the gradation begins with this personator who has a portion of the meat set aside for his own use,—to form part of the feast which we know from other sources was given to the personators on the day following the festival. So soon as the personator retired, the mat occupied by him was removed from its place in the south-west corner of the 室 to a point in the north-west corner 'in the light of the door,' and another mat was set over-against it. Various courses of food were then served and a series of feastings took place in the following order. First the Ruler and three 卿 feasted on the leavings of the personator, these gave place to six 大夫 representing officials eating the leavings of the Ruler, who again were followed by eight 士 showing the same between the lower and higher ranks of officials. At this stage the things were cleared away and taken to the 堂下 or space below the platform, where the 百官 had their share, in which the inferiors thus feasted on the leavings of the superiors. The two things aimed at were to distinguish rank and to symbolise the bounty of the ruler or the virtue of benevolence. For this latter reason the number ascends in increasing ratio as the rank descends, until by a supplementary service on the morrow it was made to embrace all who were in any way connected with the day's proceedings, as the soldiers or guards, the cooks, servants, door-keepers, musicians and pantomimes. In

this connection also gifts of sacrificial flesh, which were frequently sent great distances, formed the most honourable present between equals, as they were a most distinguished privilege when received by the subject from the sovereign. These feastings can be traced in the Odes, and with them the day closes. The various ceremonies we are told were with difficulty compressed within the space between dawn and sunset; and credit is given to 曾子 while 宰 in the state of 魯 for correcting serious abuses by which the services had been protracted into the darkness to the destruction of all decorum. The changing of the mat from the south-west to the north-west corner of the 室 marks another important distinction known as the 陰厭 and the 陽厭 named from the position whether as in the shade of the 奧 or as in the "light of the door."

The services due to the 神 did (6) not terminate with the fête. As they had been met with a service of welcome on the morning of the feast, so on the morrow it was necessary to do honour to them on their departure. This was done in the ceremony called 餼, a simple act of libation held just outside the temple gate, and with which the sacrificial part of the programme closes. There remains only the feast to the personators, to judge from the Odes, an essential feature of all State occasions. These were now feasted on the leavings of the 神 as above in the 餼 ceremony, and the object was to show them the necessary honour for the important part they had played in the proceedings of the previous day.

As to the worship rendered on such occasions, it claims to be civil rather than religious. In the abstract it is regarded as a pleasant illusion, and the success of it is clearly made to depend on their power of imagination. The first step is a fast of ten days, in which the personator, the 主人 and 主婦 must retire into absolute seclusion. During the first three days the fast is of a milder form 散齋, but during the remaining seven it is of the strictest both as regards food and mental discipline 致齋.

The object of the fast on the part of the chief worshippers, husband and wife, is to enable them to call up the image of their parents. They are to think of the parents' dwelling, of their pleasant words, of their commands, of what pleased them, of their favourite dishes. During these ten days the parents are to have undivided hold of their thoughts and as thus "possessed" the filial offspring enter upon the services. On the day of sacrifice when they enter the 室 in the services above described they are to feel and act as if verily seeing the 神 or august ancestors; on retiring, during the several acts of the ceremony, to be as if hearing their august voice; while outside the door they are to feel as if they heard the parents' sighs. The immediate actors in the ceremony are divided into three groups,—those whose station is in the 室, those whose station is on the 堂, and those whose station is in the space immediately under the platform 堂下. These groups are occupied about the same thing, the presentation of the various dishes, which are passed from the group below to the group above and from them to the group whose station or 位 is in the inner shrine. The different groups are regulated by the same etiquette of worship, the lower following the etiquette of the higher, and in nothing is there a departure from the etiquette of Court and family life. Five acts are enumerated each with its prescribed demeanour: 立 standing waiting their parts, the eyes to look down; 進 entering to fulfil a part, to have joyful countenance; 薦 entering with offerings, to have a look of expectation as if expecting the spirits to come and partake; 退立 going back to the assigned station or 位 to await fresh services, to be as if about to receive commands; 徹而退 retiring on the final removal of the offerings, to have a continuous look of reverence.

This is their worship, to behave at this feast to their dead as if the departed ones were indeed with them, beholding and made

happy by the affection of their filial offspring. Nor is there wanting a certain affectionate desire to be thus near the dead. And if only by an illusion to hold converse with them, as in the three rules bearing on the day of sacrifice; in all movements to be deeply reverential as if afraid to come short of the demands of love; in libations to wear a placid look with the body reverentially bent forward as if about to converse with the parents; after the sacrifice a complaisant look as if desirous to enter once more and enjoy further converse with the dead.

Such is the ancestral worship of the Book of Rites. One feels there are two currents of thought in the book, one more pronouncedly superstitious, and one which shows a revolt from the superstition which penned such a statement as the section 禮運 in the Book of History. Perhaps it is not too much to say that everywhere there is traceable the revolution wrought by the personal influence of Confucius. He was a sceptic who deemed it his duty to conceal his scepticism out of deference to the ancient sages and to traditional opinion. Himself the product of a scepticism easily traceable in the 左傳, he was made everywhere conscious of the working of this heaven. Hence the expression 敬鬼神而遠之. He thus sought to discourage a scepticism which must have revolutionised the whole structure of Chinese Society by damping inquiry, in fact by snuffing at philosophy, and by a pragmatic, statesmanlike effort to make out of this worship of the dead a powerful engine for the government of the living. We know how he succeeded. It is to him indisputably that ancestral worship owes its present powerful hold over the Chinese mind. To be sure it has not survived in its entirety as he would have had it handed down to posterity. Its most peculiar, and not least offensive feature, the use of a 尸 or personator of the dead, perished with the Chow dynasty which gave it birth. Its Ritual moreover was so inwoven with the institu-

tions of a feudal age, that since the extinction of feudalism with the Chow dynasty it has existed only in books as a veriest fossil. But the use of it which Confucius contemplated has ever since maintained its hold on the national mind. The thing is separated from superstition, is not a matter of superstition but of filial piety, an innocent means to a holy end. And this tendency which is so manifest in the Book of Rites is perhaps more than ever the belief of modern China. When the institution is to perish, and how

it is to be attacked, are not within the scope of this essay. But perhaps it is not out of place to venture the opinion that if the Emperor K'ang-hsi had been judiciously dealt with, the day might have been ere this in China when the offerings of meats, save for an offensive association of ideas, would have been much the same symbol as the flower wreath in Western cemeteries.

JOHN MACINTYRE.

Newchwang, 14th Feb., 1879.

TRANSLATIONS OF CHINESE SCHOOL-BOOKS.

I. CHILDREN'S PRIMER.

(Continued from page 237.)

NO. 8.—BROTHERS.

There is nothing in the world wrong which is done by father and mother: but what is difficult to obtain on earth are brothers; they should bequeath the glory of their combined efforts, and must not injure the symmetry of hands and feet. Jewelled resemblances, golden friends, are both terms expressive of admiration for two brothers of worth.*—Wang Ts'üan in the Sung dynasty, whose other name was Kung Hêng, was a native of Lang-ya,† and a man of very beautiful feature; he, and his younger brother Sîh, whose other name was Kung-ku, both practised filial piety in unison. People said: Ts'üan and Sîh are jewelled resemblances, and golden friends. The commentary says the resemblance means the elder and the friend the younger brother, meaning that the two brothers were as valuable as gold and jewels.

The senior conch and the junior flute means harmony of temper.—The senior and junior mean the elder and younger brothers. The

earthen [instruments] were called conchs: they were as large as a goose, and were levelled off at the apex: the bottom was like a scale-weight, and had six holes in it. The bamboo [instrument] was called the pipe; it was fourteen inches long and three inches in circumference, and had seven holes, with one hole above, about a third of an inch outside the row of the others,—eight holes in all. Both were musical instruments. The Poetry Classic has it: The seniors play on the conch, the juniors play on the flute; meaning that their hearts are affectionately disposed one towards the other, and their voices are in harmony one with the other.

When brothers agree, we say the flower calyces are each bright.—The Sombre Monarch* of the T'ang dynasty was on very affectionate terms with his younger brother; he built a special apartment where he frequently feasted and amused himself with his brother. The apartment was in consequence given the name of "the house where the calyces gleam together," the idea being bor-

* A metaphor for "brethren."

† Islands between Borneo and Sumatra.

* Dynastic title of K'ai-yüan, A.D. 715-756; see further on.

rowed from the flowers of the sorbus and the crab trees.

The emulative excellence of brothers is called the sorbus and the crab trees striving for beauty.—The fruit of the sorbus as that of the crab resembles that of the cherry, and is edible. This is what the Poetry Classic speaks of in its joyous refrain about brothers, when it says: The flowers of the sorbus and crab, how wonderful they are! Their outward appearance, is it not indeed glorious?

Assisting each other in trouble, like the wagtail on the ridge; the loss of hand or foot, like clipping the wings of a flying goose.*—The wagtail is a water-bird, which sings as it flies, and waddles as it walks,—a simile of pressing trouble. Thus Mao's ode, speaking of its rising up, says: The wagtail on the ridge; brothers' urgent trouble. High ground is called a ridge. The Record of Rites says: Brothers' teeth; geese's flight; meaning: like the order of flying geese. Teeth here means years, [or age].

Yüan Fung and Ki Fung were both rich in virtue; their grandfather T'ai K'iu called them the difficult elder and difficult younger brethren. Sung Kiao and Sung K'i both obtained the senior wrangler-ship, and their contemporaries nicknamed them the great and the lesser Suags.—Ch'ên Yüan-fang's son, Ch'ang-wên, and Ch'ên Ki-fang's son, Hiao-sien, in the Han dynasty, were wrangling over the respective virtues and services [of their fathers], and addressed their grandfather T'ai K'iu on the subject. T'ai K'iu said: Yüan-fang is a difficult sort of elder, and Ki-fang is a difficult sort of younger brother; meaning that the worth of either of the two brothers was very rare. T'ai K'iu was none other than Ch'ên Shih: he had been Magistrate of T'ai K'iu, and had a high reputation as a Magistrate, hence people called him Ch'ên T'ai-k'iu. The History Book says: Sung K'i went up for examination with his elder brother. The Board of

Ceremonies, in reporting the name of the [first candidate] to the Emperor, wished to give the highest place to K'i, putting Kiao next. The Empress observed: Can the younger be placed before the elder brother? So they were both made senior wranglers. The prophets said that the secret act of piety towards the ants* performed by Kiao was the cause of this.

The brothers of the Sun family obtained the complimentary appellation of the eight dragons. The elder and younger brothers from Ho-tung had the elegant name of the three phoenixes.—Sun Shu, in the after Han dynasty, had eight sons, all of equal merit and reputation, who were called the eight dragons. There was Sun Kien, otherwise Peh-ts'z; K'un, or Chung-ts'z; Ch'ing, or Shu-ts'z; Shou, or K'wang-ts'z; Wang, or Mêng-ts'z; Shwang, or Ming-ts'z; Suh, or King-ts'z; and Chuan, or Yu-ts'z. The men of Ying Ch'uan† said: The Sun family has eight dragons, whose kindness and brightness is peerless. Siah Shou, otherwise Peh-pao, in the T'ang dynasty, was the son of Tao-hêng (who had occupied a high post under the Sui dynasty), and a Ho-tung man. He, with his cousin Yüan-king, and his relative in the same collateral degree, Teh-yin, were called by their Ho-tung contemporaries by the common name of the three phoenixes.

Advancing east they broke† their bows: thus the duke Chou, by a great act of justice, exterminated his relatives.—When the Military King of the Chou‡ dynasty had de-throned the Shang dynasty he sent his younger brothers Kwan Shuh-sien,§ and Ts'ai Shuh-tu to act as residents at the Court of Wu-k'ang, his son at Chou,¶ to whom he granted a royal fief. The duke

* He placed a stick near their nest to serve as a bridge that they might escape the flood.

† The modern Ying-shou-fu in Ho-nan.

‡ In order to render retreat impossible.

§ Wu-wang, founder of the Chou dynasty, B.C. 1231-1135.

¶ Sien and Ts'ai were the names of the Fiefs granted to them.

¶ A principality.

* *Motacilla lunzonianais.*

of Cheu* was premier there. Wu Kéng conspired with his two uncles to rebel, and furthermore spread a report in order to damage the duke, saying: Duke Cheu is about to injure the boy, for he wishes to shake the royal dynasty. Thereupon Duke Cheu entered upon his three years' campaign in the east; took Kwan Shuh and Wu Kéng, and killed them; hence the Poem says: He marched east and broke the rice bowls of his troops.

Meeting robbers and struggling for their lives, Chao Hiao offered himself instead of his younger brother.—Chao Li encountered robbers who wished to kill and eat him: his elder brother Hiao said: Li is lean, and not so good as I, Hiao, who am fat. The robbers, affected, let both go.

Boiling the beans and burning the bean-stalk, a metaphor for his doing injury: a measure of millet and an ell of cloth, an ironical expression alluding to his want of forgiveness.—Tradition says that Prince Liu of Ch'én, i.e. Ts'ao Chih, younger brother of Ts'ao Pí,† the civil monarch of the Wei Dynasty, was ordered by his brother, who wished to kill him, to compose an ode while taking seven paces, under penalty, in case of failure, of execution. Chih at once hummed out "Boiling beans with the stalks for a fire, the beans in the pot did weep, a common root us all did rear, why burn us in a heap?" The Emperor was moved and set him free. Prince Li of Hwai Nan, younger brother of the Civil Emperor‡ of the Han Dynasty, was always in revolt; he was disgraced and sent to the Territory of Shuh, where he starved himself to death. The people sang: An ell of cloth can always be stitched, a measure of grain can yet be pounded, but two brothers will not tolerate each other.

Brethren fighting in the walls;—that is, brethren striving fiercely.—Fighting means striving fiercely. Wall means interior.

* Also brother of the Military king.

† A.D. 220-227, founder of the Dynasty.

‡ B.C. 179-156.

The passage in the Book of Odes means that, though brothers may fight at home, yet whenever any insult comes from abroad they should join heartily to resist it.

Heaven-born Wings;—meaning the affection felt for each other by brothers.—The Sombre* Ancestor presented the five Princes with some books and added: "The Civil Emperor of the Wei Dynasty composed a poem running: 'How high indeed is the Western Hill! High, high, without a top! Up there live two fairy boys, who neither eat nor drink; They gave to me a drug, a pill; Bright, light, five-coloured too; If I ate five days or so, on my body would grow wings? I think there are no wings like the natural ones given us by Heaven, that is our brothers.'"

The Kiang family had one large quilt for all to sleep under. Sung Chün burned himself with Artemisia in order to share the pain.—Kiang Kwéng, in the after Han Dynasty, together with his younger brothers Chung Hai and Ki Kiang, each married a wife. The brothers loved each other so affectionately that they could not bear to sleep apart. They therefore made a huge quilt to sleep under together. Such was their fraternal piety. The Founder of the Sung Dynasty† was very fond of his brother K'wang-l. When the latter was ill and had burnt moxa obtained from the Artemisia, the Emperor burnt himself too to share the pain.

The T'ien Family divided the property, and were suddenly struck with sorrow for the bush in the Court-yard.—The brothers T'ien Chén, T'ien Ch'ing, and T'ien Kwang were King Chao‡ men, and great sticklers for what was right. In the court-yard there was a very flourishing and blooming judas-tree: wishing to share this property, they all at once severed it into three parts, upon which it began to droop in a single

* Of the T'ien Dynasty; K'ai Yüan A.D. 718-756, see ante.

† Kien Lung, A.D. 960-976.

‡ The modern Si-ngan Fa in Shen Si.

night. The brothers were affected at this, and reunited the judas-tree, which then bloomed once more.

I and Ts'i each abdicated, and both gathered the [Pteris esculenta and Nephrodium esculentum] Wild Ferns of Shou Yang.—Peh-I and Shuh Ts'i were two sons of the Prince of Ku Chuh.* Their father on his death-bed named Shuh Ts'i his successor, but on the father's death, Shuh Ts'i gave way to Peh-I. Peh-I, declaring that their father's commands must be obeyed, fled from the state: Shuh Ts'i, placing great weight on natural claims, also fled, and

declined to reign. The people of the country set up another brother, between the two in age, who afterwards as the Military Prince* wrested the empire from the Shang Dynasty. I and Ts'i, disdaining [to transfer their allegiance by] eating the grain of Chen, retired into the recesses of mount Shou Yang,† where they gathered wild ferns and pot-herbs for food, but afterwards died of hunger.

Though we may say that there is nothing like a friend in prosperous times, the real fact is that there is no one living to compare with a brother.

* Part of modern Chih Li.

* Founder of the Chen Dynasty, (see back);

† In Shen Si.

THE BALLADS OF THE SHI-KING.

(Continued from page 332.)

Ode 26.*

Oh! Sun and Moon!
Changing night and day,
This sorrowed heart
Sees no cheering ray!
I brood in quiet;
Could I fly away!

Ode 32.†

As the soft south wind
Bathes the sapling there,
And the sapling grows,
So a mother's care!
Though the soft south wind
Warms the meanest tree,
Of a mother's love
We unworthy be!

* Fifth verse, omitted inadvertently from page 116.

† The self-reproach of "seven tall sons" whose mother, dissatisfied with widowhood, threatens to marry again.

The stream refreshes
The banks above her,
But we mother's sons
Have failed to love her!

Even the birdling's song
Can a charm impart,
But we mother's sons
Cannot soothe her heart!

Ode 33.*

The game-cock's flight
Is free and steady;
My goodman's path
Is rough and ready.

The game-cock flies,
And chirps at whim,
My goodman, alas!
I grieve for him.

* The lament of a grass-widow.

Oh ! sun and moon !
I watch you, dumb !
So far away !
When will he come ?

Ye good men all,
Walk by Virtue's light !
Be but fair and honest,
All will be right !

Ode 34.*

The gourds are not grown hard,
To make air-belts for the ford ;
We must or swim,
Or wade the stream.

When the water swells the ford,
When the hen-bird calls her lord,
The carriage wheels do not keep dry,
No tom-cat greets the hen-bird's cry.

The wild geese cackle
At early daw',
And man goes a-wooing
When the ice does thaw.

Come, cross the ferry !
Come you or no ?
Come you or no ?

Not I ! I wait my laman's wherry.

Ode 38.†

Now with easy grace
I conduct the band,
At the hour of noon
Here I take my stand.

A brawny hero,
To lead a band !
A tiger's strength
To take reins in hand !

In my left a flute,
In my right a staff,
I, with ruddy face,
The king's goblet quaff.

* Love and marriage should not be promiscuous and disorderly, but should be conducted with decorum.

† The satirical observations of a man of parts who finds himself relegated to the obscure post of a dancing and music master.

Hills bear thorns, and fens grow
fungus,
Which is the field for me ?
With the Western Prince !
He was a Prince !
He was the man for me !

Ode 39.*

The bubbling rill
Hastes to the river,
I yearn for home
But reach it never ;
Come, handmaids, let us
Make the endeavour !

Finding meat and lodging
Where we've a mind :
When a maiden weds,
She deserts her kind !
Yet, aunts and uncles
I still can find !

Finding meat and lodging
As we go on,
With well-oiled wheels,
Speed our car along !
Straight bound for home,
Where is the wrong ?

The land of my childhood
I sigh to see,
Those scenes familiar :
Ah ! woe is me !
Might I once behold them
I could happy be !

Ode 40.†

I leave the city
Bursting with grief,
Alas ! I am wretched
Beyond belief :
Be it so !
As Heaven denies it,
Whence seek relief ?

* The lament of a bride who finds conjugal bliss a poor exchange for the freedom of girlhood.

† The lament of a virtuous statesman whose efforts are met with ingratitude at home and abroad.

The King's own duties
The cares of the State are mine,
When trudging homeward,
No welcome, of love no sign!
Be it so!
As Heaven wills it,
Then why repine?

The Prince's labours
The work of the State I bear,
When I visit home,
No love, no kindness there!
Be it so!
As Heaven wills it,
I must forbear!

Ode 44.*

In their barks two lads
Went sailing away,
Ah! we think of those lads
With grief to-day.

In their barks two lads
Far away did sail,
We think of those faces,
Their fate bewail!

Ode 45.†

Like a lonely bark
In the stream I be,
My curly-haired lad
Was the mate for me!
To the death I will widowed be!
Oh! gentle mother!
Why urge another?

Like a drifting bark,
I helpless move,

* One of the sons of the wife who is the subject of Odes 44 and 46 spoke unkindly to his royal father of his elder step-brother. The father, jealous of his elder son, for whom the father's wife was originally destined, engages two murderers to waylay him. Another son of the said wife generously personates his step-brother and is killed. The step-brother, arriving later, is killed also. The populace bewail their fate.

† A young widow remonstrates with her mother for urging a second marriage.

My curly-haired lad
Was my only love!
To the death I will faithful prove!
Oh! nature's mother!
Why urge another?

Ode 46.*

Off the wall those prickles
Can ill be swept,
So the harem secrets
Were better kept.
To tell the same,
Would bring but shame.

Off the wall those prickles
Can ill be brushed,
So the harem secrets
Were better hushed.
To tell the tale,
All words would fail.

Off the wall those prickles
Were ill abated,
So the harem secrets
Were best not prated.
Such things to tell,
Would not look well.

Ode 47.†

A faithful widow,
Whilst her dress she heeds,
Should be calm and happy,
In virtuous deeds,
And widows' weeds.
Oh! silly queen!
What does this mean?

How bright the graces
Her robes impart!
With raven tresses,
Disdaining art!

* A caustic allusion to the disgraceful doings of a royal Duke, who was rumoured to have committed incest with his step-mother. See Odes Nos. 44 and 49.

† Satire upon a wife who wishes to marry again. (This obscure ode is very freely translated.)

With jewelled pendants,
And head-dress neat,
On face so sweet!
A heaven-sent thing!
A pretty king!

Bright and cheery,
The dress she wears;
With the outer robe,
And that belt of hers!
What perfect grace,
In that noble face!
Those garments hide
A country's pride.

Ode 48.*

Hunting the dodder,
Through the lanes I pass,
But my thoughts are hunting
Yon pretty lass!
In this thicket she should be,
About this rustic spot, said she,
And promised to go back with me.

Gleaning the wheat-ears,
I pass the street,
But my thoughts are gleaning
Yon pretty sweet!
In this thicket she should be,
About this rustic spot, said she,
And promised to go back with me.

Hunting the shallots,
I pass the moat,
But my thoughts are hunting
A petticoat!
In this thicket she should be,
About this rustic spot, said she,
And promised to go back with me.

* Love song.

Ode 49.*

The quails are faithful,
The jays are true,
Man alone is wanton,
My brother too!

The jays are faithful,
The quails are true,
Man alone is wanton,
My mother too!

Ode 50.†

When the stars are lucky,
We built his seat,
With the dial we measure,
The Duke's retreat.
With forest neat,
Of timber meet
For musicians' feat.

We mount the hillocks
Which do command
Our happy home,
Our fatherland.
On the plain we stand,
Fate our demand
Meets with answers bland.

When the rain has fallen
He calls his steeds,
And at early day-break
Away he speeds.
This man, of needs,
Learns doughty deeds,
To the beasts he leads.

* A young man reproaches his mother and brother for their incestuous intercourse.

† The men of Ch'u cheerfully rebuild the city destroyed by the Tartar hordes.

FLOODS IN CHINA.

A.D., 630-1630.

The following Table of Floods in China embraces a period which commences with the T'ang and ends with the downfall of the Ming dynasty. It is abridged from a long list of nearly four hundred instances of heavy Rains and Floods recorded in the *T'u Shu Ts'ih Ch'eng* [圖書集成], a large Encyclopædia of Literature compiled during the reign of the Emperor K'ang Hi, a copy of which was purchased in Peking in November, 1877, on behalf of the British Museum. [A full description of this work, by the late Mr. Mayers, will be found at pp. 218-223 of Vol. VI. of the *China Review*].

The construction of the Table requires little explanation.

The compiler has been careful to insert only those instances in which the expression for *Floods* is employed in the original; so that heavy and protracted rains, destructive though they have not unfrequently proved, are not included in the present list.

In assigning dates the chronology adopted by Mr. Mayers has been followed in every case.*

It should be borne in mind that the mention of a province implies, not necessarily that the whole of the province has been visited by floods, but that certain portions of it have suffered to a greater or less extent.

Remarks are sometimes made as to the severity of the floods, and the destruction and loss of life which they have caused.

Of the provinces that have of late years

been afflicted by drought and famine, Honan has been visited thirteen times by floods within the period of 1,000 years, and Shansi only twice. Chihli has suffered seventeen and Shantung nine times within the same period. But they have by no means escaped heavy and protracted rains. Honan heads the list with a total of sixty-two instances; Chihli comes next with exactly the half of that number; and Shansi and Shantung are each represented by twenty-five. If to these be added the occasions on which they have been visited by floods, we get the following numbers: Honan 75; Chihli 48; Shantung 34; and Shansi 27; and for the four provinces an aggregate total of 184, or an average of 46 for each province. That is to say, within the period of 1000 years these northern provinces have, on an average, been visited by heavy rains and floods every 21.7 years.

Year.	Month.	Provinces.	Remarks.
630	Spring	Honan	Great Floods. Great Floods: hundreds of people drowned. Very severe: more than 5000 houses submerged. Hurricanes and Floods: nearly 10,000 people drowned. Severe: many drowned.
637	Autumn	Honan	
660	6	Shensi	
654	5-6	Chihli	
669	6	{ Ch'ehkiang Chihli	
670	5	..	

* *Chinese Reader's Manual*. Part III.

Year.	Moon.	Province.	Remarks.	Year.	Moon.	Province.	Remarks.
681	..	Chihli	Severe.	1292	..	Shantung	....
699	7	Shensi	Do.	1301	..	..	....
703	6	Kansuh	Do.	1303	6	Shingking	....
705	4	Shensi	Do.	1306	3	{ Chihli Hunan Kiangsi	Do.
706	..	Chihli	Do.	1308	7	{ Honan Shantung	Do.
763	9	Shensi	Do.	1810	6	See-ch'wan	{ Severe: about 10,000 people drowned.
780	..	Chihli	Do.	1311	Summer	..	....
792	Autumn	{ Chihli Honan Kiangsu	{ Very severe: more than 20,000 people drowned: water more than 20 feet deep in Chihli.	1313	6	Chihli	....
817	6	Shensi	Severe.	1314	6	Hunan	....
823	7	Fukien	Do.	1316	..	Anhui	....
824	Summer	{ Hupeh Kiangsu	Do.	1317	4	Chihli	....
839	Autumn	{ Chihli Shantung	Do.	1318	4	Anhui	Severe.
938	Do.	..	Do.	1319	6	{ Chihli Honan Shantung	Do.
965	7	Hupeh	Do.	1320	5	Shantung	Do.: Floods at Moukden.
966	8	Hunan	Do.	1324	5-7	{ Chihli Kiangsi	....
968	6	..	Do.	1325	1, 6, 10	{ Honan Kansuh Chihli	....
976	5-6	{ Honan Shantung	Do.	1327	6, 12	{ Chihli Honan	....
978	3	{ Honan Shantung	Do.	1330	2, 6	Chihli	....
979	3	Kiangsu	Do.	1332	6	{ Hupeh Kiangsu Shantung	{ Severe in Hupeh and Kiangsu
996	7	Yunnan	Do.	1333	6	Shensi	....
1020	7	Honan	Do.	1336	6	Chihli	Severe.
1030	5	..	Do.	1351	..	Anhui	Do.
1056	4, 6	Do.	Do.	1352	6	..	....
1064	8	Do.	Do.	1473	6	{ Chihli Honan	Do.
1162	4	Kiangsu	....	1480	6	Yunnan	{ Great Thunder- storms.
1164	6	{ Chihli Kiangsu	{ Severe in Kiangsu.	1526	1-4	Fukien	Severe.
1165	..	..	....	1564	5	Do.	Do.
1172	4	See-ch'wan	Severe.	1588	..	Shansi	Do.
1177	9	{ Chihli Fukien	{ Disastrous Hurricanes in Chihli.	1601	7, 11	{ Fukien See-ch'wan	{ Severe in Fukien.
1181	..	..	....	1630	7	Yunnan	Severe.
1188	5	Kiangsu	Severe.				
1189	6	Do.	Do.				
1276	..	{ Chihli Honan Shensi	....			
1277	6	Shantung	....			

ALEX. HOSTE.

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from page 308.)

Book xxx Section 85.—His Autobiography.

CHAPTER I.

Wang Ch'ung was a man of the 上虞 city, in 會稽 district. His marriage name was 仲任. His ancestors originally were natives of Wei 魏 (now comprised in Shan-si) of the city 元. Their family name was then Sun 孫. For some generations they held military commands. On account of meritorious services they were appointed to a subordinate office in Hwui-k'i.

One year suddenly there was a change of dynasty; they continued to reside there, as farmers and silk growers.

His great-grand-father was a man of strength, high spirited, caring nothing for other men's opinions. In a time of scarcity he would stand in the road and molest or slay men; he was hated and reviled by many. It happened at one time that there was much confusion and disturbance; he feared that those who hated him and were his enemies would seize him. Wang's grand-father, called Sun, assembled the family and carrying off their effects they sought a peaceful dwelling in Hwui-k'i and came to Tsin Tong 鎭 (鎭唐縣) and adopted the business of general traders. Sun had two sons, the elder was named Mung, the younger Tsung; this younger was Wang's father. The preceding generations were high spirited (care for naught), but Mung and Tsung were yet more so, so it came to

pass that the brothers living in Tsin Tong by their personal strength and prowess intimidated all around. At last moreover enmity sprang up between them and Teng Pih 丁伯 a powerful family, and Wang's family all removed to Sheung-ü.

In the 3rd year 建武 (Emperor Kwang Wu Ti) Ch'ung was born (A.D. 28); when he was a child he played about with others, he had no liking for contemptuous familiarity. His companions loved to catch birds and cicadas and to play with money a number together; Ch'ung alone did not care for these things, his father Tsung wondered at him. When he was six years old he taught him to read; he was grave, attentive, kind-hearted, and dutiful, always observant of propriety and reverence. Dignified and correct, quiet and lonely, he had the way of a great man; his father never beat him, his mother never censured him, the neighbours never scolded him. At eight years of age he went to a school, where there more than a hundred boys. These all had faults and were punished, and if their writing was bad they were beaten. Chung's writing was always good and he was without faults. His writing being so good, his teacher gave him the Lun Yu (Analects) and Sheung Shoo (Shoo King), of which he daily read a thousand characters. Understanding the classics and his virtue being completed, he thanked his teacher and studied by himself. Every one

wondered at his compositions. He daily increased, by reading, his knowledge of literature and the classics. He wished to be distinguished for great talents; despising mediocrity, he wrote out discussions, but disliked small talk. He would keep silence in the company of men of a different turn of mind. His way of talking was at first quite strange to men generally, but hearing him out to the end, people allowed him to be right. It was just the same with his writing. His principles of action when serving his superiors were marked by the same peculiarity. In the department he held the office of Chief of the Board of Works. In the Tu Yu office of the *Fu* he also held the same position. Under the Prefect he held a literary office in the Board of Works of the committee of the Heads of the five Offices. He also entered on the office of district Magistrate. He did not affect to seek fame in his day; his coming and going were not determined by advantage or injury. He was accustomed to speak of a man's good qualities, and to touch lightly his failings. He diligently recommended those out of office, and excused the faults and irregularities of those in office, yet never flattered them. If he were guilty of a fault he did not excuse himself and never repeated it. He could pardon the great transgressions of men and be merciful to their little mistakes.

He loved to keep himself retired, avoiding all self-display. He constrained himself to make high principles the basis of all his actions, and scorned to use his talents merely for fame; when sitting in general meetings, unless he was addressed, he kept silent. When receiving or paying official visits he did not reply unless specially spoken to. In home life he loved to preserve the moderation of **Kew Pih Yuh*; at court he endeavoured to follow the historiographer †*Tsai Yu*. If he met with insult and

injury, he was unwilling to clear himself from imputations; if not duly promoted, he bore no hatred in his heart.

So poor that he had not a *mow* of ground to lodge in, his mind was easier than duke or King; so humble that his salary was worth neither *peck nor barrel, he was as contented as if enjoying an allowance of †10,000 *Chang*. If he took office he did not get excited, if he lost his place he bore no malice. When dwelling at ease amidst plenty he did not give way to his passions; when in poverty and trouble his mind was ever active. A greedy devourer of ancient literature, and delighted to hear marvellous accounts, he disliked much of the light literature and talk of his day. He lived alone in deep retirement, examining and discussing the true and false.

CHAPTER II.

Ch'ung was a man of pure and grave conversation; in his friendships he was select, not making friends indiscriminately. Although his friend might be of humble position and young in years, yet if his conduct were different to that of the world, he would hold him his friend. He loved young men of eminence as friends, but would not be intimate with more clever men of the world. These latter because he had some slight faults spread about reports to injure him, yet he took no pains to clear himself, and neither censured nor hated these men. Some say that he had talents of a high order, and a superior style; faultless he experienced injury, why did he not vindicate himself? Yang Shing suffered banishment because he closed his mouth and held his tongue. ‡*Tsow Yang* did clear himself, and although he was put in prison he got out. If one's conduct is irreproachable, it is not

* The measures here are the 畝 *Man* or 1/2 acre, the 斗 *Tau* or peck and 石 or 100 catties.

† Equal to about 2500 tons annually. *Ch. Cl.*, Vol. II., p. 102.

‡ See the 成語考; 天文

* See *Ch. Cl.*, Vol. I., pp. 149 & 160.
† *Ch. Cl.*, p. 160. A model of straightforwardness.

right to let men blame it, although patient and self-restrained one is upright, it is not right to let men pervert one's character. He answered saying "The impure do not perceive dirt; the low are in no danger of a fall; those who have little fear not the being despoiled; those who are not full do not get diminished. *Scholars have to suffer from the mouths of the many, moreover it is their lot to endure whatever injuries men do to them. He who desires promotion is careful to clear himself, he who dreads dismissal vindicates himself. I neither desire one nor dread the other, therefore I am silent saying nothing. Yang Shing was slandered and suffered, perhaps it was given him; † Tsow Yang escaped, possibly he was promoted (by decree). Confucius said it was 'decreed,' Mencius said it is of 'Heaven.' Advantage and injury, safety and danger are not in man's power. Of old when men experienced these, they ascribed them to fate, and put them down to the time having come. The magnanimous, peaceful, and patient neither murmur nor grumble; if prosperity comes they do not claim to have procured it; if misfortune, they do not say that they caused it. When they obtain promotion they do not get puffed up, when they lose their position they do not lessen their principles." He was not one of those who dislike deficiency and so grasp everything, who avoid danger by taking the easy path. He did not barter wisdom for official emolument, nor decline rank so as to fish for fame. He coveted not promotion in order to establish a reputation and disliked not loss of office so as to hate men. An easy position or post of danger were the same to him, life or death were all one. Lucky or unlucky, desperate or promising were alike to him. In this he was just like *Yang Shing*, saying these things are of no importance. He always ascribed things to Heaven, therefore he was not careful to vindicate himself.

* Ch. Cl., Vol. II., p. 362.

† By the appointment of Heaven.

CHAPTER III.

Ch'ung was of a tranquil, unselfish disposition, neither greedy of wealth nor honour. When recognised by his superiors and officially promoted over the heads of others, he did not covet high office; when overlooked by those above him, and deprived of his dignities, being wronged and oppressed, he was not ashamed of an inferior position. When acting as an official attendant he never chose or rejected duties. Some said that he was a man hard to move as to principles but easy to work; he loved for friends those like minded, in taking office he made no preference, his principles were impure and injurious to conduct, how could men generally imitate them? He replied saying, Of those good to be imitated there is none surpassing Confucius. When he took office he did not make any selection.* As keeper of the public fields or controller of stores he indulged no grief in his heart [at the insignificance of the office]; when made Superintendent of Works and Minister of Crime, he exhibited no delight in his countenance. When Shun (lived as a farmer) ploughing by the Leih mountain,† he was as if he would never change, and again when Yao transferred the throne to him, he accepted it quite as a matter of course. A cause for sorrow is one's virtue being deficient, there should be no grief at one's rank not being exalted, one's name not being unsullied is a cause of shame, there is nothing to dislike in not being promoted like the *Chuy Kei*‡ (gem) put with broken tiles in a cupboard, or the clear moon put with broken pebbles into a sack. If you have these two precious substances, there is no harm in your being mixed up with men of the world. Men are able to discern your righteousness; although you hold no office, it is the same as being famous. If you are not clearly different from and superior to

* See Ch. Cl., vol. II. p. 259 and Notes.

† Ch. Cl. vol. III. pt. I. p. 66 (A mount in Shansi).

‡ Ch. Cl., vol. II., p. 248.

the run of men, although you may be honoured, it is the same as being without position. Whether in a humble position or of exalted rank one ought to hold consistently to his principles, the same virtue should mark both the lowly and lofty, this is right.

CHAPTER IV.

The worldly mind loves office and despises those who hold none, gladly receives those on the gaining and rejects those on the losing side; when Ch'ung was promoted to office, all swarmed round him like ants, when he was dismissed to obscure life, his old subordinates turned against him. He reflected upon the rarity of noble feelings amongst men generally, so being at leisure he wrote twelve chapters of sarcasm against the principles held by the worldly. He wished that such men seeing his book should arouse themselves to a sense of their condition, therefore in order to be clear and emphatic he used some mixture of the vernacular in his style. There were some who said, censuring him, that his style was too low; he replied saying If we use in explaining the writings of the sages the style of the "Minor odes of the Kingdom"* and employ classic expressions in speaking of everyday things, we shall not be understood, and every one will resent it. Therefore Su Ts'in† used a subtle style in pleading with the ruler of Chao,‡ Li Tui declined to accede to his plan. Shang Yang§ used the Imperial examples to persuade the ruler of Ts'in, Duke Han|| at first did not follow his counsel. Now if any one cannot obtain that which is the wish of his heart although using altogether the language of Yaou and Shun, it is as if one gave an ox wine to drink, or fed a horse on potted

meat! New profound and elegant, deep and refined language is suitable to great occasions, but is out of place in everyday matters. If forced to hear it as a matter of necessity very little of it finds reception.

Confucius lost a horse in the desert, the people there caught it and would not return it; Tse-kung used a beautiful style of respectful address and excited their anger, the groom used vulgar banter and put them in good temper. The people understand plain language, if you compel them to listen to a profound and obscure style, it is as if you mix up genii medicine and give it to cure a troublesome cold, or putting on the fur of the sable or fox when about to cut firewood or vegetables; there is that which propriety does not require, and that which matters generally do not need. In deciding sentences and settling a man's guilt you do not require a Kaou Yaou* to prepare marshmallows for food, a Ti Ya† is not indispensable. One does not use for music in a village street the Shaou Woo.‡ If you want to offer sacrifice to the tutelary§ goddess you need not use an ox. Thus there are things not needed and not proper. To use a butcher's knife to kill a fowl, or a halberd to cut mallows, or a hatchet or an axe to make chopsticks, or a pithor or basin for a wine-cup, is to lose the idea of the relation between great and small, and is what few will commend. What then will you use to support your view? To use the simple to illustrate the profound is the wisdom of the excellent and distinguished amongst scholars. To employ the easy to explain the difficult is the proper way in which the worthy and the sages estimated talent. Therefore one's style may be uneven according as it is profound or simple.

* See *Ch. Cl.* vol. IV., p. 245 Note.

† *Mayers' Manual*, p. 191, No. 626.

‡ One of the Six States, B.C. 338.

§ *Mayers' Manual*, p. 252, No. 845.

易知鑑; 周顯王八年, circa B.C. 360.

* *Ch. Cl.* vol. III, page, 68.

† 牙 see *Ch. Cl.* vol. II, p. 281 and Note.

A Chinese Boyer, B.C. 650.

‡ The Music of Shun and of King Woo. Perfect Music, *Ch. Cl.* Vol. I. p. 28

§ 里母 a very insignificant deity.

CHAPTER V.

Ch'ung hated a worldly disposition, and composed a satire on manners. He also felt grieved at the edicts of the ruler, who just wished to govern men, but did not know how rightly to do so, and did not understand how to set about it. He worried about it with anxious care without perceiving how to accomplish it. Therefore Ch'ung composed the Guide to Government (政務). He also grieved at the erroneous books of the writers of the day, much that they contained being unfounded and insincere. Therefore he wrote the work called "Critical Disquisitions" (Lun Hang.) When the sages and worthies were dead their great principles became corrupted, and gradually in course of time there was a departure from the old paths. Each one sets up his own view, and thoroughgoing students diligently examining cannot be sure of selecting the right meaning. Traditional sayings are handed on either written down or orally

communicated, during more than a hundred years previously, or during a yet longer period, and are taken to be very ancient matters. What they said is thought to be about right, and is thoroughly believed, yet students cannot themselves explain it. Therefore he composed treatises on the truth of these things, its style being exuberant, its discussions polemical. There is nothing of specious adornment or fictitious vanity which he did not make clear. He did away with all that was specious and fictitious in literature. He defended the full importance of the real and sincere. He scattered those customs which were destructive in their tendency, and restored those of Fuh Hi.*

A. B. HUTCHINSON.

(To be continued.)

* The legendary founder of Chinese polity. See Mayers' Manual, p. 44, No. 148. Wong writes the name thus 必藏 a rare form.

BRIEF SKETCHES FROM THE LIFE OF K'UNG-MING.

(Continued from page 328.)

THIRD CAPTURE OF MENG 'HU.

The moment Mêng 'Hu arrived in his own camp, he concealed some executioners in his tent, and despatched trusty messengers to the camps of Tung Ch'a-na, and A-'hui-nan, to inform them that K'ung-ming desired their presence. The two arrived in haste and were immediately beheaded, their bodies being thrown over a precipice.

Mêng 'Hu now put trustworthy persons in command of the passes, while he led a body of troops to Chia-shan-yü, hoping to come to an engagement with Ma Tai, but found that he had gone with his force back to K'ung-ming's camp.

Mêng 'Hu returned to camp and in concert with his brother arranged a scheme by means of which he hoped to rid himself of K'ung-ming. Mêng Yü, following out his instructions, took a hundred men, and loading a vessel with gold, precious stones, ivory, rhinoceros' horns, &c., crossed the river, and went towards K'ung-ming's camp. Ma Tai met the party on the road and at once made K'ung-ming aware of Mêng Yü's arrival, and K'ung-ming, lest any treachery should be intended, made every preparation. Mêng Yü at length arrived with the presents, which he informed K'ung-ming were sent by his brother for the troops, and that

he would shortly send tribute for the Emperor.

K'ung-ming asked Mêng Yü where his brother was now, and was told that he had gone to Yin-kêng-shan 銀坑山 to procure valuables, but that he would soon return. Having made a few other enquiries, K'ung-ming supplied the party with refreshments.

In the meantime Mêng 'Hu was anxiously waiting for tidings from his brother; a messenger at length arrived and informed him that K'ung-ming had received the presents, and that if he, Mêng 'Hu, conducted a party to the camp that night, he would be able—with the assistance of those already there—to succeed in his great enterprise.

Mêng 'Hu immediately selected 30,000 men; these he divided into three forces and placed under three chiefs, and after giving full directions, the whole crossed the river in the dusk of the evening. Mêng 'Hu with a party made direct for K'ung-ming's camp, not meeting a soul on the way to obstruct them. On reaching the gate of the stockade the party rushed in, but no one was visible—the camp seemed empty, except in K'ung-ming's tent, where they found Mêng Yü and the whole of his followers on the ground, drunk. Mêng Yü and his party had been liberally plied with drink which had been hocussed, the whole being by this means rendered senseless and helpless.

In this strait, fearing a trap, Mêng 'Hu hastily placed his brother on a horse and was retreating, when he was attacked from all directions and with difficulty effected his escape from the camp. He fled towards the river, where he saw several vessels with his men on board. He ordered one of the vessels to be brought to the bank in which he had scarcely embarked when he was seized and bound. The men he had mistaken for his own were those of Ma Tai disguised—Ma Tai having previously been instructed by K'ung-ming as to the mode of capturing Mêng 'Hu.

Ma Tai conducted Mêng 'Hu to K'ung-

ming's presence, who enquired whether he would now submit. Mêng 'Hu replied that he was captured—not through any deficiency of ability on his own part, but through the failing of his brother, who had been hocussed, and that he would not submit.

K'ung-ming remarked that this was the third time he had been captured, and yet he would not submit. He would now let him off again, on which Mêng 'Hu observed that if K'ung-ming released him and his brother, he would assemble his best men and fight him again, and if K'ung-ming then captured him he would submit without reservation. K'ung-ming bade Mêng 'Hu take care, for he would not let him off so lightly next time; to read up his military books, mind his tactics, and select good men. He then ordered Mêng 'Hu and his partisans to be released, and they departed to their camp.

FOURTH CAPTURE OF MENG 'HU.

On reaching Yin-kêng-tung, Mêng 'Hu at once despatched messengers to the chiefs of the neighbouring districts, with presents, entreating assistance, and soon succeeded in borrowing 10,000 stout troops.

K'ung-ming's scouts speedily made him acquainted with this, and he went out to see the nature of the country his operations would have to be conducted in. In front was a river named Hai-êrh-'ho, 西洱河. He at once ordered wood to be cut down to form rafts to cross it, but when these were made and placed in the water, they sunk immediately. Finding this would not answer K'ung-ming despatched 30,000 men to the hills to cut down an enormous number of bamboos; these were thrown into the water—which was not very deep—till the river was sufficiently narrowed by these means, when draw-bridges were thrown across the remainder of the river, connecting the sunken bamboos with the shore and forming entrances to his stockades.

Mêng 'Hu soon after led an immense army towards Hai-êrh-'ho; as he drew near he

threw out a large force to draw on an engagement. When K'ung-ming saw this force advancing he ordered his own men to retire into the stockades. The enemy went up to the very gates of the stockades and taunted K'ung-ming's men so much that they entreated to be allowed to go out and fight them, but K'ung-ming made them wait till continued delay had somewhat cooled the courage of the enemy.

After a few days he gave orders to his various generals, who departed to see them fulfilled; he now informed Ma Tai that he was going to abandon the three camps, and bade him when he had crossed the river remove the bridges farther down the stream, so that the other generals would be enabled to cross. Ma Tai also departed on his mission.

K'ung-ming retreated, and Mêng 'Hu imagining he was going homeward, immediately followed in pursuit; but in the meantime the generals despatched by K'ung-ming had got in Mêng 'Hu's rear, attacked him and completely routed him, so that he was fain to fly. On his way he met K'ung-ming, who laughingly told him he had been waiting a long time for him; Mêng 'Hu bent on having satisfaction charged K'ung-ming impetuously, but was stopped in mid-career, he and his men falling into trenches which had been previously prepared.

Wei Yen now appeared with his troops, and Mêng 'Hu and his followers were seized, bound, and brought before K'ung-ming, who released the men, as also Mêng Yu, who had been brought in by Chang Yi. Then turning to Mêng 'Hu, K'ung-ming angrily demanded what he had to say now. Mêng 'Hu remarked that he must have been stupid to have fallen into such a trap. K'ung-ming ordered him to be beheaded, but Mêng 'Hu, not in the least daunted, declared if K'ung-ming dared again release him he would have revenge, upon which, K'ung-ming laughed and directed him to be unbound, and again released him, whereupon Mêng 'Hu went off towards his own country.

FIFTH CAPTURE OF Mêng 'HU.

On his homeward route Mêng 'Hu met his brother; the two consulted together, and came to the conclusion that during the intensely hot weather they would retire to Tu-lung-tung, 秃龍洞, the place of a friendly chief, named To Ssü, 朶思.

Accordingly the two brothers proceeded thither with their followers, and were kindly received by the chief, who told Mêng 'Hu to rest easy, for if K'ung-ming attempted to bring his army there, not a man would ever return; and in answer to Mêng 'Hu's enquiry To Ssü informed him that two roads, only, led to this place; the north-east one, by which he Mêng 'Hu, had arrived, which was smooth, but which could be utterly closed if the pass leading to it were blocked up. On the north-west was the other road, which was very narrow, hilly, and dangerous; this was swarming with snakes and all sorts of reptiles; in the evening too a miasma arises and does not disperse till noon, consequently it is not safe to travel except for a few hours after that time. In addition to this, the water is not drinkable; that there are four poisonous springs on the road, one is named the "Dumb Water Spring," 啞水泉; the water of this spring is very sweet, and whoever drinks it becomes dumb and dies within ten days. The next is called the "Destroying Spring," 滅泉; the water of which is like soup; if any one bathes in or washes himself with this water his flesh becomes rotten, and when the bone is reached the sufferer dies. The third is called "The Black Spring," 黑泉; this water is clearer than the last; but if this is sprinkled on any part of the body, the feet and hands become black and death ensues. The fourth is called "The Weak Spring," 柔泉, the water of this spring is cold as ice; the breath of whoever drinks it becomes cold also as it passes through the throat; the body becomes weak and death ensues. In this place also there are neither birds nor insects. General Fu Po, 伏波, of the

former Han dynasty, came hither once, but since that time no one has ever been here.

By stopping the north-eastern road Mêng 'Hu might remain with To Sèi in perfect security, while the enemy seeing the road blocked up, must perforce go by the western one, where the four springs were; and there being no other water to be obtained they must drink it, when, if they numbered millions, not a soldier would return.

This information gratified Mêng 'Hu exceedingly, and, confident that K'ung-ming would never be able to reach him, made himself very comfortable in feasting and revelry.

Meanwhile K'ung-ming, seeing that Mêng 'Hu did not attack him, made a movement southward of Hsi-êrh-'ho. This was in the sixth month and the weather was intensely hot. On the road a scout informed K'ung-ming that Mêng 'Hu had gone to Tung-lung-k'ou, but he could get no full account of the dangers of the road thither, and was strongly advised by his counsellors to return, but K'ung-ming persisted in pressing on.

He accordingly despatched Wang Ping with a small mounted force to scour the country. The guides led the force by the north-west road, and soon came to the first spring, where the soldiers refreshed themselves with drinking its pleasant water. Wang Ping and his party now returned to K'ung-ming with the news that the road to Tung-lung-k'ou had been found. On reaching the camp, however, some of the soldiers were unable to speak, pointing to their mouths to shew their inability to do so. K'ung-ming was alarmed at this and knew that they had been poisoned.

K'ung-ming at once mounted his chariot, and taking a few men with him, went in the same direction Wang Ping had taken. On his arriving in the neighbourhood of the spring, he ascended a hill and looked in all directions—a profound silence reigned; he heard not a note of a bird or the chirp of an insect, which he thought very strange. In the distance he saw an old temple, and on

going thither, he found it to have been built in honour of Fu Po who subjugated the country.

Here K'ung-ming prayed, entreating assistance in overcoming his enemies; he was going out of the temple when he met an old man, and enquired of him if he could tell him the reason of his men being dumb. The old man told K'ung-ming of the poisonous nature of the water of the spring out of which his men must have drank, but said that he could point out a way of obtaining a remedy. He then told him of a hermit named Wan An, 萬安, who lived on a neighbouring hill. On this hill was a spring, the water of which was an antidote to poison. There was also a herb which grew there, the leaves of which, if chewed, were a sure safeguard against infection or malaria. K'ung-ming thanked the old man for his information and returned to camp.

The next day K'ung-ming, taking with him Wang Ping and the dumb soldiers, went to the hermit's hut, and on knocking at the door an old man appeared, who enquired if he was not the 'Han statesman, inviting him at the same time to enter and sit down. K'ung-ming at once told the hermit his motive in visiting him; that his men had drank the poisonous water of a spring and had lost the use of their speech, but that he had heard the hermit had water which would cure them. The old man told him he had, and bade a lad conduct the soldiers to a spring at the back of the temple. The soldiers went and drank some of the water, which caused them to spit up some black phlegm, after which the men recovered the use of their speech.

The hermit now informed K'ung-ming of the poisonous snakes and other reptiles with which the country abounded; also of the willow blossoms causing the water to be poisonous, and advised him to dig holes for drinking water. He moreover supplied K'ung-ming with a large quantity of the herbs. K'ung-ming enquired the old man's

name, and was told it was Mêng Chieh, 孟 捷; that he was the elder brother of Mêng 'Hu, but that his brothers being dangerous men he had retired hither. Mêng Chieh would receive neither rank or reward from K'ung-ming, who, thanking him heartily for his kindness, returned to his camp, which he afterwards shifted to Tu-lung-tung.

Mêng 'Hu's scouts speedily informed him of the near approach of K'ung-ming, and that his troops had escaped all the dangers he had fondly believed they would have fallen into. To Sui would not credit the news, and went at once with Mêng 'Hu to the top of a high hill, from which they saw K'ung-ming's camp.

Mêng 'Hu exclaimed that he would again fight K'ung-ming, and To Sui promised to assist him to the best of his power. Accordingly they prepared their troops, when suddenly news was brought that Yang Fêng, 楊 鋒, a neighbouring chief, had arrived with a large reinforcement. Mêng 'Hu was delighted, and declared that he was now sure of victory, aided as he would be by his neighbour's troops.

Yang Fêng informed Mêng 'Hu that he had 30,000 mailed troops, who would face anything; he had also five sons who were skilled in arms and were anxious to assist him. The sons were brought in and presented to Mêng 'Hu, who bade them be seated, when the whole partook of wine. While drinking, Yang Fêng remarked that there was not much amusement going on, but that he had some maidens following his force who were excellent at sword-play, and who would serve to amuse. Mêng 'Hu being agreeable, several girls instantly

bounded in—these were greeted with acclamation.

Yang Fêng ordered two of his sons to wait on Mêng 'Hu and Mêng Yü. The latter were about to drink from the cups offered them, when they were seized by two of the sons. To Sui tried to escape, but was seized by Yang Fêng; the amazons keeping at the door of the tent and preventing assistance. On Mêng 'Hu enquiring the reason of his seizure Yang Fêng replied that it was done by him out of gratitude to K'ung-ming; that as he had rebelled he used this method of expiating his offence.

The soldiers of Mêng 'Hu fled, and Yang Fêng escorted Mêng 'Hu, his brother and To Sui to K'ung-ming's camp. K'ung-ming liberally rewarded Yang Fêng and ordered Mêng 'Hu to be brought before him, and asked him if he would now submit. Mêng 'Hu replied that his capture was not due to K'ung-ming's ability, but to the treachery of his own people, and that he would not submit. If K'ung-ming wished for his life he could take it; but that if he really entered his country and captured him, he and his posterity would submit.

K'ung-ming told Mêng 'Hu he would again release him, to enable him to collect another army, and he could again try his strength with him, when if he again captured him and he refused to submit, he would exterminate his race. Saying this he ordered Mêng 'Hu to be released, and, together with Mêng 'Hu and To Sui, allowed to depart to his own country. He also liberally rewarded Yang Fêng and his sons, and gave largess to their men, after which they retired to their own country.

G. C. S.

ETHNOLOGICAL SKETCHES FROM THE DAWN OF HISTORY.

(Continued from No. 3, page 161.)

In 646 B.C. the States, in consequence of the threatening aspect of the Jung towards the King, determined to garrison the capital; and in 637 the State of Dsin settled the Jung of Lôk-hwan 陸渾 in I-chuen, near the present Honan-foo. This tribe had previously inhabited the west of Kansuh, where they were attacked and almost cut to pieces by Tsing. The remnants flying into Dsin, that State afforded them shelter and gave them the wild country near the Ho. The reason for settling them at I-chuen was doubtless to act as a sort of advanced guard against the encroachments of T'ao, now becoming formidable on the southern frontier. It seems possible that in this tribe we have some lingering remains of the Hwan-djuk of the Shi-ki spoken of above.

To this period belongs the romantic story of Chung-urh afterwards Wan duke of Dsin. Domestic intrigues in his father's harem forced upon him the necessity of rebellion or flight. He adopted the latter, and took up his residence amongst the Dika, where he remained twelve years, and marrying a native princess had by her two sons. After nineteen years he was restored to the government of Dsin, when he distinguished himself for justice and ability. From this time forward Dsin and the Jung will be found to have acted more or less in concord.

In 626 B.C. Dsin, already becoming ap-

prehensive of the pretensions of Tsin, called on the Kiang Jung, whom in the previous century we have seen as the predominant tribe, to aid in an attack on that powerful State. The result was the utter defeat of the army of Tsin in the passes of the Hiaou-shan. Three years afterwards the conditions of the case were reversed by a decisive victory of Tsin, and the friendly relation existing between Dsin and the northern tribes was for a time jeopardised.

If however the Jung were not always to be trusted to keep inviolate their engagements, the Djows on their part did not set a good example. In 589 B.C. by the intervention of Dsin a peace was concluded between the King and the Jung tribes, but no sooner had the affair been settled than acting on the advice of the duke of Liu the King determined by an act of shameless treachery to attack the Jung. Although warned against the probable consequence of his ill faith he attacked the Maou 茅, and received a well-deserved defeat at the hands of the Su Wü 徐吾 tribe. A somewhat similar suggestion of Dsin, in alliance with the Jung tribes about the I and the Lok, the Lôk-hwan and the Maous, to attack Wei unawares, was only frustrated by an appeal to the selfishness of Dsin, that if it so shamelessly violated its engagements it would not expect to gain the leadership of the States.

In 567 B.C. we find Dsin, influenced by

equally selfish motives, entering into an alliance with the Diks along its northern frontiers. Amongst the reasons given for this apparently unnatural compact was the ease with which in such a case the territory of Dsin could be extended at the expense of its new allies. "The Jung Diks are continually changing their quarters, and are fond of exchanging land for goods, while the prospect of their alliance will tend to overcome the neighbouring States."

In 558 the Kiang Jung successfully claimed their right to take part in the deliberation of the States. Forced from their former seats by the arms of Tsin, they were received by Dsin as descendants of the Ssyok of Shun's time, and were allotted lands on its southern frontier.* This country they had found a howling wilderness, but they had cleared and converted it into a comparatively settled State. In consideration of the kindness displayed towards them by Dsin, they had ever considered themselves the subjects of that State, and had maintained their allegiance even in the time of Dsin's distress. The aid afforded in the battle with Tsin at Hiaou-shan was quoted as an instance in point, where but for their assistance Dsin must have been worsted. Dsin had lately by its grasping conduct lowered itself in the estimation of the States, and now sought to throw the blame on them. "Our drink," added their chief, "our food, our clothes are all different from those of Hwa; we do not interchange presents of silk stuffs, the difference in our languages stands in the way of intercourse. What evil have we done that we should not take part in the discussion?" The appeal was successful, and their representative was permitted to take part in the conference.

Under the leadership of Dsin the tribes of

* This narrative seems to throw light on the settlement of the Luk-hwan by Dsin in I-chuen. The Luk-hwan were said to have been called Yin 黑, i.e. "Black" Jung, which we shall see below was identical with the title of the western Jung, Giang, Kinen or Rlung.

the Jung settled within the frontiers were rapidly becoming of importance in the State; and (531 B.C.) we find the King, now reduced to a dependent of Dsin, remonstrating with his powerful vassal.

A quarrel had arisen between two officers of the respective States concerning the possession of some lands, in consequence of which the Yam (Dark) Jung had proceeded to attack the small State of Ying. Thereupon the King Ging 景 memorialised Dsin. He set forth the extent of the royal domain under the legendary sovereigns of the line, when no narrow limits could be assigned to its territories. "When Wan, Wü, Cheng and Kang granted fiefs to their own brothers, it was as a precaution against weakness and losses in the future. Was it that they should be like the first cap for the hair, which is subsequently thrown away? The former Kings located Taou-wut on the frontier to keep off evil spirits and other bad things. Hence it is that the villains of the Wan 允 surname (i.e. the Him-wans) were located in Gwa-chow 瓜州. When duke Hwei returned from Tsin he induced them to come in this direction, and they have since pressed upon our Gi States, and entered our pasture lands and domains, which the Jung have taken to themselves.* Whose is the fault that the Jung now possess the Middle Kingdom? Howdai laid out the land and sowed grain in the Tien-hia; at present the Jung regulate affairs and no one dare to interfere with them."†

Though Dsin did not much care for the humiliation of its nominal sovereign at the hands of the Jung, it became a different matter when the latter showed signs of disaffection towards itself; and accordingly, nine years later, thinking that the Lukhwan Jung, settled by itself as a fence against the encroachments of Tsin, were becoming too friendly with that power, it determined

* The allusion is to the settlement of the Jung of Luk-hwan in I-chuen, 687 B.C., referred to above. The Jung seem to have taken to agriculture in their new abodes.

† Tao Chuen, X. ix.

to attack them. A pretence was made of sacrificing victims to the spirit of the Lök river, and under cover of this the Yellow river was crossed. The Jung knew nothing of the intentions of the forces of Dain till an attack on themselves was actually commenced. Taken unawares they were able to offer no effectual resistance, and were cut to pieces. Their ruler fled to Tsü, and such of the people as escaped made their way to Kamlük, where, however, they were captured by the royal troops.

On the death of king Ging 景 five years later (618 B.C.) dissensions broke out in the royal house, and for the third time within two hundred years the sovereign became a wanderer. An alliance was formed with the Jung to restore him; but the troops were defeated, and it was not for four years that his successor, also king Ging 敬, was restored to the capital.

Their residence in China proved as fatal to the Kiang Jung, known also, as we have seen, as the Kien (Dog) or Yam (Dark) Jung, as it was to their eastern compatriots the Dik (or Feathered) Jung. The settled life they had taken to leading proved too much for them, and, like nomades in all ages, they melted away, or became absorbed, under the influence of a civilisation they could not understand. While, however, the branch of the tribe settled on the Hwang-ho became thus gradually absorbed in the composite body which a few centuries later was to form the consolidated empire of China, it was otherwise with their compatriots beyond the border who had not come under the disintegrating influence of Chinese civilisation.

As however we shall presently meet with them under another garb we shall for the present defer further discussion as to the Kiang Jung, and meanwhile glance at the external position of the Jung tribes in the seventh century B.C. I have before (History of the Tsin) described the relations of duke Mük of Tsin with the Jung tribes, and the result of his communications with Dji-yü 由余, leading to the decisive defeat of the Turks,

(632 B.C.) and the establishment of a sort of military supremacy. It was probably under these circumstances that the flight of the branch of the Kiang Jung known as the Lökwan tribe took place into Dain, which we have seen above remitted in their settlement to the south of the Yellow river. The Shi-ki (chap. 110) describes their position along the northern frontier as extending from Mienchow on the head waters of the Tien-shui in the present province of Kansuh to the neighbourhood of Peking. Taken in order from west to east the following tribes are enumerated:—

On the extreme west were the Hwan and the Dikhwan Jung (緄戎 and翟隸之戎). North of the Ging and Tsiak rivers, apparently in the present country of the Ordous, were the I-kiu 義渠, Da-lai 大荔, Wa-she 烏氏 and Kū-yen 胸衍 Jung. To the north of Shansi were the Lum-hu 林胡 and Low-fan 樓煩 Jung; and in Chihli the Dung-hu 東胡 or Mountain Jung. The latter, though here called by the generic name of Jung, do not appear to have been of Turkish race, and they afterwards appear as their competitors for empire in the 3rd century B.C.

Immediately to the west lay the Yush-ti or Viddhals (Ἐπιδάριες of the Greeks), who seem to have been gradually rising in importance, as in the time of Tsin Shi-hwang-ti they are described as being in a flourishing condition.

The growth of Tsin naturally placed that State in antagonism towards its marauding northern neighbours, between whom and the old States of Djow it became a formidable barrier. It is related that, so early as 716 B.C., Duke Ning inflicted a defeat upon the western Jung, while his successor Wü attacked the Pang-hi (Varga?) tribe, and chased them as far as the foot of the Hwa-shan.

It was, however, during the time of duke Mük that the first real impression seems to have been made by Tsin on the Jung tribes.

Their king, according to the story, had sent **Dji-yü** 由余, a renegade of **Dsin**, to enter into a compact. **Mâk** informed of the voluptuous character of the king, confined his minister, but sent two women of pleasure to the **Turks** as a present to the king. The king receiving the ladies and apparently indifferent about his minister, **Mâk** ordered the latter to return, but **Dji-yü**, fearing the result, begged the duke to permit him to remain. He gave **Mâk** information as to the force and disposition of the **Turkish** hordes; and acting on his advice the duke attacked their king, 622 B.C. He was successful, occupied twelve of their districts, opened up their country for a thousand **li**, and established a suzerainty over the western **Jung**. As a result the tribes were for many years kept separate under their various chiefs, and did not unite under a single leader, so as to become formidable.

In 460 B.C. for a time the **Turkish** tribes raised their heads, and **Tsin** under the duke **Li Gung** determined to attack them before they became too powerful. He despoiled the banks of the **Ho**, and led twenty thousand troops against the **Da-lai** tribe, whom he defeated and captured their royal city. Seventy years subsequently he attacked the **I-kiu** tribe, whom he likewise defeated, and took their king prisoner.

For many years it had been the policy of **Dsin** to coquette with the **Turkish** tribes which lay in close contact with its northern frontier, in the hope that with their aid it might eventually succeed in conquering the other States and gaining the empire, which since the decadence of **Djou** had become an object of ambition to the more powerful of the subject States. These aspirations of **Dsin** did not however prevent its own disruption about 452 B.C., when it split up into three marquisates of **Djao**, **Hân** and **Wei**, of which the last lay contemporaneous with the **Turkish** tribes. In the year 423 B.C. **Wei** assumed the title of **Wang**, hitherto jealously confined to the sovereign of **Djou** as head of the confederation. This

usurpation was followed by a similar act on the part of **Hân**, and in the subsequent year by **Tsin**. The last trace of allegiance to the elder house had now departed, and an open contest was carried on for the mastery of the States. The **Ikiu** tribe felt its position precarious, and about 420 B.C. set about building cities for self-defence. At about the same time **Wei** had transferred to **Tsin** fifteen cities in **Shangdu**, and all its territory west of the **Ho**. A few years later, however, thoroughly alarmed at the constant progress of **Tsin**, it joined with **Hân**, **Djao**, **Yen** and **Tai**, and formed a league with the **Turkish** tribes, now for the first time designated as **HIUNG-NÜ**, to attack **Tsin**. **Tsin** hastily collected an army, and utterly defeated the allies at a place called **Siaou Yü** 修魚; killing the son of the King of **Djao** and the heir apparent of **Hân**, and cutting off eighty-two thousand heads. This victory was followed by the capture of twenty-five of the **Turkish** cities, or rather entrenched camps.

For about a century little is said of the movements of the **Jung**; the **Ikiu** tribe seem gradually to have become of more importance than their fellows, and in the reign of **Chaou Siang**, King of **Tsin**, 305-249 B.C., we find a curious story told of *medalliance* between the Queen Dowager **Sinen** 宣, **Chaou Siang**'s mother, and the King of the **Ikiu**. The Dowager subsequently betrayed and killed her paramour at **Gan-tsiuen** 甘泉, whereupon **Tsin** led an army against the tribe and inflicted severe losses. At this time so constant were the encroachments of the **Hiung-nü** that **Tsin** and **Wei** commenced the building of the Great Wall to prevent their depredations. The States were now engaged in the internecine contest for mastery which marked the close of the **Djou** monarchy, and for a time the affairs of the hordes seem to have been left to take care themselves.

The period was marked by an important change amongst the **Turkish** hordes themselves. We are not informed of the cir-

circumstances which led to it; but when next the curtain of history rises on the relations between China and her northern frontagers, we find the forces of Tsin Shih-wang-ti opposed, not to scattered tribes, but to the organised kingdom of the Hiung-nü under the rule of the Shen-yü Towman. Formerly, as we have seen, it was the settled policy of the Chinese rulers to break up all such combinations, and Tsin was more especially jealous on this point. The establishment of the Empire of China was an object worthy of the ambition of the able sovereigns who for many generations bore sway in Tsin, and towards the attainment of this end every nerve was strained. Neither side in the contest had leisure to think of their northern neighbours, and the divided tribes seem to have been permitted to coalesce without let or hindrance. The result was the formation of a powerful people, which in the second century before Christ threatened the existence of the Empire of the Hans, and for a period of nearly two hundred years maintained an equal contest with the imperial troops aided by all the resources of China. My present object is not however to write the subsequent history of the Turks, for which many European authorities of greater or less trustworthy nature was available. I shall therefore in a few words review the position of the northern frontagers of China at the time of the Tsin dynasty.

At this time three separate and autonomous nations were adjacent to China from west to east. First, in the extreme west of what is now Kansuh, were Yueh-ti, the Ephthalita of the Greek writers. Stretching from this point east to the north of Chihli were the Hiung-nü or Turks; and on the extreme east reaching to the Gulf of Pechihli were the Dung-hü 東胡. These three States, although all more or less hostile to the more civilised empire of China, were continually engaged in struggles amongst themselves. Except their inferior civilisation, they had no other bond of union, being all sprung

from different stocks. Both Tung-hu and Yueh-ti were in fact bitterly hostile to their Turkish neighbours, whose continual encroachments constantly menaced their existence. Against both their neighbours the Hiung-nü were successful. The Dung-hü thought they saw their way clear to attack the Hiung-nü, who were momentarily disorganised owing to a quarrel between the Shen-yü Towman and his son Maoudun. The latter having procured his father's death, set himself up as Shen-yü 209 B.C., whereupon the Dung-hü made one demand after another. Their terms at first being agreed to, they demanded a strip of neutral territory lying between the two nations. Maoudun enraged at this demand attacked the Dung-hü and utterly routed them, killing their king, capturing the people and carrying off the cattle. After this defeat the Dung-hü disappeared for a time from history as a separate people.

Maoudun likewise attacked the Yuehti and inflicted on them a defeat. His son Ki-yuk, however, was still more successful. His chief general having been defeated by the Chinese forces about the year 177 B.C. found himself driven westward into the territory of the Yuehti (Viddhals); there he attacked and utterly routed, and forced them to undertake the remarkable journey which eventuated in the formation of the Ephthalite Kingdom in Bactria.

As we have seen above, a change took place in the designation by which the Turkish tribes were known to the Chinese. We have noticed them first under the generic name of Diks, subsequently exchanged for the more definite designation of Junga. We have noticed tribes called, in accordance with a custom surviving to the present day, Red and White Diks; we have also met with Junga qualified as Giang, as Kuien and as Yam, or Dark Junga. The latter seems to afford a clue to the subsequent name of the nation.

The change of name is in fact apparent rather than real. *J* and *n* are to the present

day interchangeable in many Chinese dialects; an initial originally *n* becoming *j*; e.g. *nava*, *koma*, becomes *jan*; *naj*, *pudere*, *yûk* or *juh*; *fiag*, *periri* *yeuk* or *jeh*. So *Jung* and *Nû* both probably stood for *Nûr*, with which we may compare Turkish *Nlou strength*; while *Giang* corrupted into *Kuien*, *dog*, was simply the nearest sound in old Chinese to *Kara*, *black*, of which the alternative name *Yam*, or *dark*, *Jung* was merely a translation. The old language of China was rapidly undergoing a change at the time of the destruction of the Djow sovereignty, and the original word *Jung* 戎 at one time pronounced sufficiently close to *Nûr*, had now changed its initial and final, and in its place 奴 *Nû*, which besides accorded with the Chinese habit of applying opprobrious names to strangers or enemies, came into use. For a like reason 𢆶 *Hiung*, "wrangling" was made use of instead of the older *Giang* or *Gang* to express the appellation *Kara*.

In the Chinese appellation then of the *Giang Jung* or *Hiung Nû* we are to recognise the Turkish *Kara Nûr* or *Black Nûr*, as we find to the present day *Kara Kalpaks* &c.; and we are justified in applying the term *Kara* not to any peculiarity of complexion, but to some distinguishing mark such as designates down to the present day the nomadic tribes of Central Asia.

The ruler of the *Hiung Nû* was called the *Shen Yu*, the phonetic value of the first syllable of which was *Tan* (單 *Tan* or *Shen Single, alone*; Greek *en'yapan*, *en'is*; Lat. *tenuis* &c.) *Shen Yu* the T'ien Han Shu tells us meant *Majestic Grandeur*, with which we may apparently compare the Turkish *Tenvir*, *luminous, bright; to make bright*. This prince we are further told on the same authority adopted the style *Changli Kwatoo*, which it states was the translation of the Chinese *Tiendse* i.e. *Son of Heaven*, and which Mr Wylie identifies* with the *Wigour Tängie Uchal*.

The troublous times succeeding the death

* Journal of Anthropological Institute of Great Britain and Ireland, vol. II. pt. III.

of the great founder of the *Tsin* dynasty 209 B.C. marked the most powerful period of the *Hiung Nû* Kingdom under *Maoudun* and his immediate successors. *Szema Taien* in the *Shi Ki* gives an account of the internal administration of the State, which somewhat elaborated in detail reappeared in the *T'ien Han Shu* and has been translated by Mr Wylie (l.c.)

In 209 B.C. *Maoudun* ascended the throne, the story of his succession through the murder of his father reminding us of many episodes in Turkish history of more recent date. Under him the *Hiung Nû* dominion culminated. The authority quoted gives the following account of the position of affairs "From their first ancestor down to the time of *Towman*, for upwards of a thousand years the tribes had suffered the vicissitudes and alternations incident to dispersion and long separation; and there is no detailed account of the secular changes amongst them. Under *Maoudun*, however, the *Hiung Nû* attained their greatest power. They had brought into subjection all the wild tribes on the north, while on the south they had China alone for a rival." The State was ruled by a hereditary oligarchy presided over by the *Shen Yu*. Next to him came the left and right *Sage Wangs*; then the left and right *Lukli*, or *Kukli*, the left and right generals, the left and right *Tûwai*, the left and right great *T'anghû*, and the left and right *Kuktâ* marquises. *Tûki* in their language meant sage, and the heir to the throne was always designated the left *Tûk'i Wang*. Altogether there were twenty-four of these chiefs; the great ministers holding hereditary rank belonging to the *Yen* 衍 *Lam* 蘭, and subsequently the *Sû Pak*, 須卜 families.

The capital 庭 *Ting*, i.e. *dâr* in Turkish, a house, a town, was at *Yün-djung* 雲中 in *Tai*, north of the present *Ta-tung-foo* in *Shansi*, and probably not far from *Kalgan*. Each of the chiefs had his own territories, while the people roamed about from place to place in search of water

and pasturage. The affairs of the State were regulated in councils of the chiefs; two regular convocations assembling each year. They worshipped the powers of nature, principally the sun and the moon. The practice of immolating human victims at the burial of the chief prevailed.

So powerful had the nation become under Maoudun by conquest or the natural gravitation of a nomadic race towards an energetic chief that in 201 B.C. they were able to raise a force, calculated by the Chinese

historians at 300,000 men, to attack Tai-yuen, the capital of Shansi. The Emperor Kaou-ti attacking them under the walls of the city, they feigned defeat and drew the Chinese army to the neighbourhood of Tai-tung in the north of the province, where it narrowly escaped entire destruction by bribing the Shen-yu's consort.

Having now brought the tale of the Turks up to the time of authentic history I shall leave the reader to seek out his own authorities for their subsequent movements.

W. T. KINGSMILL.

CHINESE PHILOSOPHY BEFORE CONFUCIUS.

1.—THE VALUE OF CHINESE PHILOSOPHY.

It is a singular fact, that most educated people in Europe suppose that all that is worth studying of the universal history of philosophy is comprised within the narrow circle of philosophical systems beginning with Thales and ending with Herbert Spencer or M. von Hartmann, as if the *græco-roman* was no larger now than it was supposed to be two thousand years ago, or as if the human intellect was in the exclusive keeping of the Indo-Germanic nations. Many even of those who have taken the trouble to search through the numerous translations of Chinese classical writers, published since the end of last century, have not been able to bring themselves into sympathy with the spirit or reconcile themselves with the method of Chinese thought, and have accordingly turned away, in disappointment, from a philosophy which appeared to them mere jargon where it indulged in metaphysics, or prosy pedantry, where it developed its numerical categories of ethics or politics. The notion has thus gone abroad that what is commonly called Chinese philosophy is in reality nothing worthy of the name.

There is some show of reason for this distrust in the philosophic capabilities of the Chinese. The lines of thought followed by Chinese philosophers, their modes of arguing, their ways of expressing themselves are very different indeed from what a European student of philosophy is accustomed to. A religion without either mythology or theology, a science proceeding by intuition rather than by induction, a philosophy which never developed an ontology or logic, form too great a contrast to the very definitions of religion, science and philosophy of the West. It seems unaccountable to most people that the Chinese mind should never have come to define matter and spirit as separate entities, that Chinese philosophers should consider it irrational to think of dissociating matter and form. The intuitiveness, constructiveness and concreteness of thought which characterize the Chinese mind place it entirely out of tune, so to say, with the mind of European students of philosophy tutored in the logic of Aristotle.

It is indeed remarkable, that the most recent discoveries of Western philosophy, the latest outcome of the whole history of European thought, should have been the

very postulates and axioms of Chinese philosophy thousands of years ago. For it is undeniable that evolution, the indestructibility of matter and spirit, the identity of cause and effect, the polarity of the forces of nature, are the very starting points of the most prominent systems of Chinese philosophy, and have never been called into question by any Chinese thinker. But for this very reason the history of Chinese philosophy, instead of being neglected, should be deemed worthy of the best attention of scholars.

2.—THE ORIGIN OF CHINESE PHILOSOPHY.

The history of European philosophy is, to use the words of George Henry Lewis, "the narrative of the emancipation of philosophy from theology." In China the case is entirely different. Religion never developed, in China, any system of theology at all, leaving philosophy entirely untrammelled and in the full enjoyment of absolute liberty. And philosophy, in return, never put itself into antagonism with the religious instincts or creeds of the people.

If we search into the first origin of Chinese philosophy, we find the roots of both religion and philosophy closely intertwined. Nor have the two been ever separated in the whole history of Chinese philosophy. At the present day the State-religion of China, as exemplified by the official ceremonies of worship performed by the Emperor or by the Princes, or high officers, deputed by him, consists in a periodical perfunctory accordance now with Confucianism, now with Taoism, now with Buddhism. And these three systems themselves, Confucianism with its systematized worship of Heaven and Earth by the Emperor and of ancestral spirits by the common people, Taoism and Buddhism with their idolatrous rites and ecclesiastical organisations, are as much distinct systems of philosophy as distinct religions. The Bible of the Confucianist consists of the ethico-political writings of sceptic philosophers like Confucius and

Mencius. The Bible of the Taoist is that ancient codebook of metaphysic mysticism, the *Tao Têh King* of Lao-tse, whilst the Bible of the Buddhists is made up of the philosophical writings of the Mahâyana school. It is evident that, under these circumstances, the history of Chinese philosophy would not only be incomplete but positively unintelligible without constant reference to the religions of China.

Very little, however, is definitely known or ascertainable now as to that pristine fountain source of Chinese philosophy, the primitive religion of China. From numerous indications scattered broad-cast throughout the Chinese Classics, it would seem that the religious traditions of the earliest Chinese settlers in the regions near the Hoang-ho consisted of a system of Theism intermingled with a sort of Shamanism and nature worship generally. But when we come to distinguish critically those portions of the Chinese Classics which are clearly of very ancient origin and those which show symptoms of later date, we find that in the undoubtedly ancient portions we have a pure Theism, not mixed with any Shamanistic ideas. I am not prepared to say that it follows from this that Theism is more ancient in China than Shamanism, but as far as our positive and critical knowledge goes the fact seems to me undoubtedly established that historically speaking we learn of an existing pure Theism before we read of Theism intermixed with Shamanism.

The ancestors of the Chinese appear to have early come under the influence of a weird feeling of veiled powers in nature and to have expressed their sense of the Infinite, which dimly dawned upon their intellect, by offering sacrifices to the visible powers of nature, and especially to the sun and moon, but worshipping likewise the spirits of winds, mountains, forests, rivers, valleys, and the dragon spirits of the ground, as also the spirits of their ancestors, vainly hoping to influence and aid them by invocations and incantations, by music and dances. There

appear to have been at the earliest times professional diviners, augurs, exorcists and spirit mediums. Most of those forms of worship are still practised, at the present day, by the common people, especially in South China, among whom are still found the most distinct traces of the primitive worship of serpents, trees and conically shaped stones. There is enough here to connect this ancient form of the Chinese religion with the Shamanism of the Turanic races of Central and Northern Asia.

But contemporaneous with this system of Shamanism we find the relics of a previous system of Theism indicating clearly a relation to or connection with Aryan races. This system of Theism is exhibited in the most ancient volumes of the Chinese Classics, the undoubtedly ancient portions of the *Shoo King* and *Shi King*. We find here throughout a uniform predisposition to look upon "Heaven" (天) as the personal embodiment of a persistent order and pre-established harmony in nature. In the "Great Plan" (洪範), which I consider the most ancient and authentic portion of the *Shoo King*, a relic no doubt of the traditions of the Ha dynasty (2306-1818 B.C.), we read of God (帝) being roused to anger by disorderly conduct of men, whilst perfection of righteousness and unselfish impartiality is traced to "the lesson of God" (帝). But the term "Heaven" (天) is at the same time used to designate the source whence mankind received their moral constitution, and the Emperor is spoken of as the representative and "son of Heaven" (天子). In the *Shi-king* we constantly find the Most High God (上帝) referred to as a personal Being, the Supreme Ruler of the universe (*Shi-king* III, I, VII), the parent of all men (*Shi-king* II, V, IV). In the *Shoo-king* the same God is freely referred to as a God who rewards the good and punishes the wicked (*Shoo-king* IV, IV, I), and who is endowed with compassion (*Shoo-king* V, I).

The fact that in the language of the most

ancient portions of the Classics of China the term "Heaven" or "Azure Heaven" is interchangeably used in two different senses, designating now *Shang Ti* as the personal embodiment of the unity of nature, and then again the visible material heaven, as the antithesis to the material earth, as one of the dual powers of nature, might seem to indicate a primitive conflict between the Theistic intuition of the unity of nature and the Shamanistic recognition of a plurality of powers in nature.

There are however no traces of such a conflict to be found in the earliest portions of the Classics, nor is there any need for such an inference, as that double use of the term "heaven" or "Heaven" is the common heirloom of all Aryan nations to the present day. Chinese thought, in all the different phases which it passed through in the course of centuries, has always adhered to one leading idea, viz. that nature, though appearing in the form of a duality of Heaven and Earth, is an organic whole of immutable laws and fixed methods, indissolubly interwoven with each other and with the life of man, who is practically viewed as the centre of the universe. The simplicity and universality of the Law of Nature as the pattern and norm for all human relations, the intimate connection of the physical and moral worlds, the micro-cosmic character of human nature, have been the constant theme of all successive philosophers and pervaded their metaphysics, their physics, psychology, ethics and politics.

As long as that ancient Theism, preserved in the most ancient portions of the Chinese Classics, exercised any power over the minds of the people, the phenomena of nature were viewed as indicative of the "decrees of *Shang Ti*." But this *Shang Ti* was never represented as a Creator. The very idea of creation out of nothing has ever remained entirely foreign to the Chinese mind, so much so that there is at the present day no word in the language to express the idea of creation *ex nihilo*. The most modern

foreign conception of evolution is the most ancient native conception of Chinese primitive philosophy. Even subsequent philosophical systems, the asceticism of Confucius, averse to deal with the supra-sensible, the mysticism of the disciples of Lao-tse, oblivious of empirical realities, the ascetic pessimism of Taoist and Buddhist ecclesiastics anxious to reach fairyland or Nirvana, all these three systems persistently adhered to the postulate of nature's spontaneous self-development in accordance with a common plan which is discernible now in all the phenomena of nature and not only is applicable to all the various conditions and events of individual or national life, but actually centres in man.

3.—THREE SYSTEMS OF CHINESE PHILOSOPHY ANTERIOR TO CONFUCIUS.

It is evident from the above, that in the ancient religion of China two forces were at work, Turanic Shamanism and Aryan Theism. It will further be seen from what I shall lay before my readers presently, that when the Chinese mind first began to philosophise, it evolved a twofold system of philosophy, viz. metaphysics, or rather a metaphysical attempt to exhibit by means of a set of "diagrams," derived from a superstitious system of divination, the harmony amid the changes of nature, and secondly an ethico-political philosophy, representing the world as governed by one God and forming as such "the Great Plan," i.e. the type and norm for all ethical and political relations. In other words, the first beginnings of Chinese philosophy have their deepest roots in the ancient religion of China consisting of a system of Theism tinged with Shamanism. From the Shamanic elements of that religion arose the first attempts the Chinese mind made in the direction of metaphysics, whilst from the theistic elements of that religion are derived the first Chinese speculations in the sphere of ethics and politics.

This two-fold current of philosophic thought produced a two-fold literature. The metaphysics of the earliest Chinese philosophers, first embodied in the famous "eight trigrams" and developed into 64 hexagrams by Wen-wang, produced the *Yih-king* literature, with its numberless commentaries on and fanciful expositions and practical applications of the diagrams. The ethico-political speculations of China's earliest Sages, first typically set forth in the "Great Plan" of the viscount of Ke, evolved in rapid succession that bulky and prosy literature which Confucius analysed, condensed and edited, and which formed ever after the norm and test of Chinese orthodox thought.

Shortly before the time of Confucius however, a new system of philosophy arose, the characteristics of which consist in an ingenious synthesis of both the metaphysical and the ethico-political speculations of earlier philosophers. This system, which refers all things to "Tao" as the ultimate ideal unity of the universe, we find condensed in the loosely strung aphorisms of the *Tao-têh-king* by that erratic genius called Lao Tse; and profusely and fantastically expanded by that host of Taoistic philosophers among whom Chwang Tse and Lieh Tse are the most prominent.

The history of Chinese philosophy before Confucius has therefore, in my opinion, the following three systems to deal with, the trigrams and hexagrams first developed and systematised by Wen-wang (B.C. 1146), the "Great Plan" of the Ha dynasty first promulgated through the viscount of Ke (B.C. 1122), and the *Tao-têh-king* of Lao Tse (circa 600 B.C.). But before entering upon a detailed account of these three philosophical systems, it is necessary to clear the way by a critical examination into the merits of the claim which a popularly famous and to a certain extent very ancient legend has of indicating the fountain source from which both the mystic *Yih-king* speculations with their diagrams and the ethico-

political dogmatism of the Great Plan were derived. I mean the curious legend of the Ho-t'u (河圖) and Lo-shu (洛書) and the popular but, as we shall see, unfounded belief that from the former are derived the

eight trigrams of the fabulous Fu-hi and from the latter the numerical divisions of the Great Plan.

E. J. EITEL.

(To be continued.)

A CHIP FROM CHINESE HISTORY, OR THE LAST TWO EMPERORS OF THE GREAT SUNG DYNASTY, 1101-1126.

Hui Tsung 宋徽宗 was the 11th son of Chen Tsung and known as the Tuan Wang 端王. The Emperor Chieh Tsung 宋哲宗 who preceded him was his elder brother, but as he had no son the succession to the Imperial Throne devolved by law on a brother. An elder brother of the Tuan Wang was the next heir, but having weak eyes was put aside, and the Tuan Wang, supported by the Ministers Tseng Pu 曾布 (and Ts'ai Pien 蔡卞, was selected by the Empress Dowager. The Prince begged his step-mother to assist him in the work of government; she at first refused as he was of mature age, but on his renewing his request with tears she consented. Han Chung-yen 韓忠彥 was then made Vice-President beneath the gate (門下侍郎). He exhorted the Emperor to be gracious and benevolent, to be open to remonstrance, to dispel suspicions and to beware of war. In three months the ex-prefect of Shan-chow 鄆州 in modern Kansu was banished to Canton and there killed himself. During his term of office he had driven the T'u-fan 吐蕃 into rebellion by his exactions. The rebels were beaten and a mountain of heads taken. Another chief rising the Prefect led out his troops, but the Hsia 西夏 joining the rebels he had to retire. The Court then decided that the cities of Shan and Huang

should be governed by a chief of the T'u-fan and his brother; the Imperial surname of Chao was also granted them. The Prefect was banished, as these chows belonged originally to the T'u-fan. Hui Tsung did well to signalize his accession by this act of clemency and justice and produced a favorable impression on the neighboring barbarians, all of whom were anxiously watching for signs of the disposition of the new Emperor. An eclipse now occurred, and the Emperor issued orders for advice. A small official stated that Sou-ma Kuang had been called an intriguer by Ministers, but a loyal honest man by the people; the present Prime Minister was called loyal by Ministers but depraved by the people; that plundering the rich, pandering to the faintest suspicions of an Imperial desire, forcible concealment and repression of advice, encouragement of a taste for *articles de luxe* and curiosities, and beautiful women, monopoly of rewards and punishments for private gratification, injuries to upright men, and accusations against reprovers if annoying the Emperor and so sealing the voice of the Empire overwhelming it with ruin,—all such things were notoriously being carried on by Chang Tun 章惇, boded ruin to the state and usurpation by the Minister. Prior to 1094 expressions of opinion had been invited, but since that year advice had been repressed.

When superiors do not request advice, inferiors will not report, and the mouth of the Empire being in manacles the Empire is filled with evil. In asking for advice Hui Tsung acted well, but the scanty reward of an educational office he granted to the censor showed the smallness of his appreciation.

We now arrive at a series of good measures carried out by Hui Tsung, by which he shows that at the beginning of his reign he had no dislike or grudge against virtuous men, and had he continued so to the end revolution and disgrace would not have overtaken him. Hui Tsung recalls to Court a censor who had remonstrated in the last reign against the degradation to the rank of concubine of the then Empress Meng. Some advised the Emperor not to take this step, fearing the disclosures the censor might make, but the Emperor said, "he had the courage to speak out the truth when no Cabinet Minister dared open his mouth, now I will reward him." Several officials of high repute, who were in disgrace and died in prison, are allowed to be buried in their family cemeteries. Han Chung-yen is now made Cabinet Minister, and he obtains the recall of Fan Chuen-jen (范純仁) a former Prime Minister, and of Soo Chih 蘇轍 a younger brother of Soo Tung-po, the poet. Fan was ill, and the Emperor desiring to show his appreciation of his worth sent him medicines and showered officials honor on him, but Fan declined to come even to the Court on the score of health. Soo died soon after his recall; he had great powers of versification for comic, sarcastic, light or invective poetry: he was a bold outspoken man who said what he thought and held firmly to his opinions; the mean men at Court therefore hated him and placed obstacles in the way of his residence. The Empress Meng is reinstated in her former rank as Empress of the Yuan Yu period; this is followed by the posthumous rehabilitation of Su-ma Kwang and thirty-three other great officers degraded during the last reign by the party

of the great Chinese radical Wang An-shih. Ts'ai Pien (蔡卞) a Cabinet Minister is dispensed with. He, together with Chang Tun of the party of Wang An-shih, wrought innumerable evils for the State, and by secret memorials they injured the reputation of good men. Ts'ai worked in the dark, was sparing of speech, and egged on Chang Tun, who was a bold reckless evil-doer, to his wicked deeds. By their united influence many high ministers esteemed by the people had been suddenly banished to Hai-nan, Canton, and similar barbarous unhealthy places; none dared remonstrate as resist the immense power of Chang and Ts'ai, who could throw them into dungeons to rot or send them to Tartary to starve. Thus hatred accumulated, and when the men of virtue obtained power Ts'ai, as the real instigator, is selected for punishment. But he is only banished to Nanking and then made a small official in Honan. In the 7th moon the Empress Dowager ceases to attend to affairs of government. In 9th moon Chang Tun does wrong and is dispensed with; the punishment is quite out of proportion to the extent of his crimes against individuals and the State; death was too good for him. In the 11th moon Cheng I (程頤), the philosopher, is for the second time appointed to the college of the Western Capital, but declined at first on grounds of health; afterwards he accepted. His disciples were surprised and enquired his reason; he said, "I am the first to receive this gracious favor, how can I decline! but I shall only hold office for a month." In less than a month he resigned. In times of confusion and moral darkness sages and men of worth cannot remain at Court. Being upright and clear minded, just and fair, they refuse to flatter the Emperor or deceive the age, but speak out the truth and reprimand the Prince when he does wrong, and obtain the dismissal of mean men. Cheng I, hated by a mob of vile intriguers, could not remain at Court, but Hui Tsung acted well in wishing to employ him. Chang Tun

is now banished to Hunan with rank of Viceroy (節度使). In 1094 to 1098, he had established the bureau for reporting on the complaints of men of the Yuan Yu period. All who did not follow its decrees might have their feet nailed through, be flogged, be beheaded, or have their tongues cut out, and similar frightful proceedings. An Tun (安惇) and another former member of that bureau, who had incurred public hatred by their despicable and cruel conduct, lose their titles. Ts'ai Ching is dismissed from Court. He was accused by a censor of being a fellow in wickedness with Ts'ai Pien. He was ambitious and loved glory, and daily kept up friendly relations with the eunuchs and members of the Royal family in hopes of making a future use of them in his designs for sharing the Government of the State. He had ruined more than one good man by malicious false accusations; meeting one of his victims in Court who had been recalled, he said, "H. I. M. has recalled you to administer the law; he has somewhat to discuss; he shall go in person and then know." He then informed the Emperor of Ts'ai Ching's crimes, but the Emperor would not listen; another censor vainly remonstrated, and at last both told the Emperor they could not honorably remain in the same Court with Ts'ai Ching; after an energetic discussion the Emperor degraded Ts'ai Ching to the prefecture of Hang-chow. Hui Tsung by gradually dismissing bad men and employing good acted well, and credit must be given him for his good intentions; unfortunately, as the sequel shows, they did not last. Han Chung-yen and Tseng Pu are made attendant archers of right and left. 左右僕射 (Prime Ministers) and Vice-Presidents, the first of beneath the gate 門下侍郎 (Cabinet), the other of Privy Council (中書). Pu had been a hanger-on of Chang Tun, but wishing to upset Tun resisted the efforts he made to defame the memory of the Yuan Yu party and accused him to Emperor Cheh Tsung of grasping political power, so that the people feared not

the Emperor but the Minister. Soon after the Emperor died his successor, wishing to advance loyal men and knowing Pu had done his best to drive away the Shao Sheng party men, allowed Pu to kiss hands as Prime Minister. Pu's brother of the Han Lin begged him to employ men of virtue and to keep to the right ways; and he should be careful Pien and Tun did not return even now, as upright scholars were already leaving the Court and their successors belonged to Tun's party. Above all he should be careful Ts'ai-ching was kept away, as he was more formidable than all the rest put together. In the 11th moon the title of the reign is changed. Hui Tsung desired the utmost degree of justice and the largest possible diminution of cabals: he therefore named the reign "The established mean for pacifying the nation," 建中靖國. With the idea of reconciling the hostile parties he had before appointed Han and Pu Prime Ministers; Pu however soon memorialized secretly in favor of his (the new) party. The Emperor unable to decide enquired of a censor. The censor said, "You wish to retain two methods, but in affairs of State there can only be what can be and what cannot, and for officials there are honest men and sycophants; you cannot retain both, but must decide on one side or the other." Hui Tsung decided nothing and brought confusion on the Empire. Mean men and superior men cannot co-exist at the same Court. The latter, indifferent to the emoluments of office and eager only to advance good government and general prosperity, relinquishes office with alacrity when he finds his name is to be used to promote measures injurious to the welfare of the State; but the mean man, intent only on selfish objects, lends himself to carry out Imperial whims, and by flattery and sycophancy deceives the Emperor and remains master of the field. The history of Hui Tsung is with a few exceptions the history of the triumphs of such men. In the first moon (1101 A.D.) a band of red mist stretched athwart the sky from north-east to south-west. The Empress

Dowager died. Hui Tsung conferred the title of Empress on his mother, a concubine of first rank of his father. The King of the Liao, Yeh Li Hung-ehi, 遼主耶律洪基, dies on the Hun Tung river, 混同江, at the age of seventy, and is succeeded by his grandson Yeh Li Yen-hsi, 遼主耶律延禧, styled Ch'een Tung. In 2nd moon, Chang Tun is banished to Lei-chow in Kuang-tung; this punishment is considered to be wholly incommensurate with the extent of his offences. On arriving at his place of exile he could find no house to live in. When Soo Shih had been banished there Chang Tun had punished all the natives who gave him a home, and now they feared to incur a similar punishment. Chang is afterwards removed to Hui-chow in modern Cheh-kiang and dies there. Chang Tun at the accession of Hui Tsung had striven to obtain the accession of a prince friendly to himself; so notorious were his crimes that even the King of the Liao knew of them and commented in public on the blindness of the Sung for employing such a man. Chang's dismissal was finally due to the bold censor Jen Po-yu, 任伯雨 but he had to present eight memorials before he was attended to, and even then only when backed up by other Ministers. Fan was of placable disposition and forgiving temper, liberal in ideas, prompt in action.

Fan Chung-jen, late Prime Minister, dies; he left testamentary advice to the Emperor exhorting him to restrain his passions, to benefit the people, to reward men according to their merits, and not according to the partizan statements of their friends, to beware of raising frontier questions, and to give free access to censors and critics. In 3rd moon, Jen Po-yu is dismissed from his office of secretary (給事中) for persistent hardihood in presenting memorials to the Throne on public affairs; he was offered office if he would be silent as the ministry feared the revelations he might make. Tseng Pu was trying to reconcile the hostile parties of Sou Ma-huang and Wang An-shih,

but Jen knew this to be futile, for is it not impossible for the mean man and superior man to live together, he therefore is punished for his impracticability. In 4th moon occurs an eclipse of the sun. Fan Chun-li 范純禮 son of the late Prime Minister, is dismissed. Fan Chung-yen is nominally Prime Minister but the real power is held by Tseng Pu, who is trying to revive the revolutionary ideas of Wang An-shih and vilify the memory of the Yuan You period men. Fan told the Emperor Wang's methods though well meaning brought ruin to the people when put into practice owing to the bad agents employed, and choice now must be made as ministers are again discussing the rival merits of the new two systems and the Emperor must be careful. Tseng Pu on hearing this became alarmed and accused Fan to a Prince of obstructing his appointment to office. The Prince was enraged and an envoy of the Liao being entertained by Fan accused him of mentioning the Emperor's name. Fan is then dismissed. In 6th and 7th moons further degradations occur, chiefly at the instigation of Tseng Pu, till in the 11th moon Lu Teen 陸佃 and Wen-I 溫益 are made Ministers of State. The climax is then reached in the recall of Tsai-ching and his appointment to be a member of the Han Lin. Tsai was prefect of Soo and Hong chow, and the eunuch Tung Kuom 童貫, a great favorite of the Emperor from his skill and quickness in anticipating the wishes of his master, was out there to collect rare, curious, and beautiful works of art. Ts'ai Ching exerted himself to his utmost in providing him with fans, paintings, calligraphic models, &c., and induced Tung-kuan to obtain his recall. From this dates the commencement of pride in the Emperor and the employment of bad selfish men, bringing ruin and destruction on the author; for a monster of wickedness like Ts'ai Ching to be appointed to the Academy reserved for men of learning excites the deepest wrath of the historian, and the ruin of the Sung commences from this time.

This and other bad appointments show the unfitness of Hui Tsung for his post. The style of the year is now changed at the suggestion of Tseng Pu to Tsung Ning 崇寧 (exalted peace) in honor of the triumph of his party, and Ts'ai Pien and several hangers-on and friends of Ts'ai Ching are recalled and reinstated. 1102 A.D. In the first month occurs an earthquake in Ho-tung 河東 (modern Shansi) lasting ten days and destroying eleven foci and numbers of people. This shows the predominance of the female principle, and is taken as a proof of the anger of Heaven at the Emperor's acts and at the predominance of mean men—moved by female principle—in the councils of the State. In 2nd moon the mother of the late Emperor dies, and is canonized and granted the title of Empress. In the 3rd moon the eunuch Tung-kuan is appointed Master of the Imperial factories at Soochow and Hangchow. He resided at these places and having considerable skill and taste in art gathered together a great variety of *objets de luxe*. Some thousands of skilled workmen were employed by the State, but the people had to provide the raw material, such as ivory, horn, jade, gold, silver, wicker work, wood for carving, silk and paper for painting, at their own expense; great distress is caused by this. The commentators complain bitterly of this appointment. Hui Tsung was fond of art and extravagance, and weak, and to appoint to such a post a timeserving flatterer who knew how to pander to the tastes of his Imperial Master is most scandalous. In opposition to the teachings of the classics the beginnings of evil are not crushed but nurtured; not only were the necessities of the Court more than provided for, but extravagance was encouraged by the very skill and taste of Tung-kuan. Art always fares badly at the hands of the pedagogue Ministers of China. In the 5th moon Hou Chung-yen is dismissed to the prefecture of Ta-ming Fu. Hou, one of the Prime Ministers, belonged to the orthodox party in

the State, and had been instrumental in procuring the removal of the stigma which had been placed on Seu-ma Kuang and his friends; he had also employed numerous bold reprovers and critics as censors. A censor belonging to the party of Tseng Pu accused Hou of treating with injustice the men of the party of Wang An-shih and of changing the methods of Government established by the Emperor Shen Tsung, the great patron of Wang. Hou's dismissal is followed by the posthumous degradation of Seu-ma Kuang and party and four others. Learning and talents abounded in the times of the Sung dynasty but virtue was rare. Promotion ought to depend mainly on length of service. But it was not so, influence was everything. The names of fifty persons belonging to the Yuan Yu and Yuan Fu periods are recorded and forbidden to hold office in the capital, and the same prohibition is extended to the descendants of the illustrious Seu-ma Kwang and forty others. Su Teen, desiring to mitigate the severity of this sentence, addressed himself to Tseng Pu. The Emperor, however, refused to listen and gave orders that no memorials befriending the Yuan Yu cabals should be handed in. Lu is then accused of having formerly been himself a member of the Yuan Yu party and of having acted selfishly; he is banished to Poohow in Anhui and dies there. Cabals, the ruin of the Sung dynasty, reached their height in the reign of Hui Tsung. In the Han dynasty scholars had by such been excluded from office, and in the T'ang dynasty superior men had been hidden away, and in both times the result was evil to the State. Emperor Jen Tsung of the Sung had forbidden officials to cabal, but hardly had Hui Tsung reigned two years when at the instigation of a cabal he denounced the men of Yuan Yu as intriguers; that is, bad men denounced the good. Ts'ai Ching and Chao Ting-shih (趙挺之) are made right and left Presidents (尚書). A friend had said of Ts'ai Ching that he was a man of great ability, capable for the highest

officer of State, but destitute of virtue. He advised Ts'ai Ching to exhort the Emperor to economy, not to open his mouth about using troops, and to administer the State "super antiquas vias," but Ts'ai Ching only listened and made no reply. Chao had been called by the post Soo Tung-po, a mean man of no worth; Chao entertained therefore a bitter hatred against the Yuan Yu men and attached himself to the Ts'ai Ching and the radical party. In the 6th moon, Tseng Pu is dispensed with. His fall was due to a dispute he had with Ts'ai Ching: Tseng wished to promote his father-in-law to a post, and Ts'ai accused him of nepotism and of belonging to the Yuan Yu party, in presence of the Emperor; a fierce dispute began between the two, when Tseng behaved in a very unseemly manner, and the Emperor, displeased at his rudeness, dismissed him to Junshow (modern Changchow in Keangsoo), at Tseng's request. In the 7th moon, Ts'ai Ching is made Prime Minister; at the audience the Emperor informed him he desired to enforce the new methods introduced by his father Shen Tsung, twice had the Yuan Yu party upset them, but he intended definitely to introduce them. Ts'ai Ching ho-towed and expressed his intention to obey to the death. Ts'ai's knowledge was not equal to his schemes, nor his force of character and virtue to his office, he was as unsteady as a two-legged tripod. A Prime Minister should know the Yu and Yang to keep material things in due order, should maintain friendly relations with barbarians and tributary States, and be able to assist the Emperor with his counsels in prosperity as adversity; but Ts'ai had little virtue but high office, small experience but vast schemes, slight force but great responsibilities; he added pride to the Emperor, but brought disorder and confusion to the Empire. The Yuan Yu laws are forbidden. Ts'ai Ching pursued this party with inveterate hatred, and he now establishes a species of Consultative Committee 講讀司 in the capital, desiring to revive a some-

what similar institution of the reign of Shen Tsung; three officers were placed at head of each department and there were bureaux for the household, retirement of officials, proceeds of taxation and revenue, mercantile affairs, salt business, land tax, magistracies. At the head of the whole was Ts'ai Ching, so that little could occur in the Empire without his knowledge. The idea might have been good originally, but in the hands of Ts'ai Ching it became an engine of torture and maladministration. The ruin of the Sung commenced with Wang An-shih and culminated with Ts'ai Ching. The scholars devoted exclusively to the spring and autumn classic are dismissed. In 8th moon, Ts'ai Ching ordered the revival of learning and of a tribute of scholars to the Emperor; he then establishes an Imperial College, 辟雍, outside the south of the capital. This college contained 1,872 rooms and was designed for the residence of successful scholars. Those who succeeded in the Magistracy examinations were sent up to the Chow cities, each Chih-chow presented about one out of three of the successful candidates, and those successful in this were the "tribute scholars" (貢士) sent up to the capital. These were again tried; the first were styled Shang-shé 上舍, the next Shang-shé-hsia-teng, 上舍下等, the third Nei-shé, 內舍, all the rest were Wai-shé 外舍. The Shang-shé and Nei-shé, all lived in a Pi-yung inside the walls, but the Wai-shé resided in the new building outside. There were two hundred of the Shang-shé, and six hundred of the Nei-shé, of the Wai-shé three thousand. This measure of Ts'ai Ching appears good, but no credit is allowed to him for it. The mean men of the Han and Tang dynasties were easily recognized: they were either avaricious, or eager for war, or severe in punishments. But in the Sung evil intentions were disguised by plausible actions, false-ness by apparent honesty. Former evil ministers had omitted land tax and opened

prisons, advised cessation of war and reconciliation of barbarians, so now does Ts'ai Ching revive learning. But learning is useful only to distinguish the cardinal human relations, vice and virtue, good from bad and to strengthen decorum; but Ts'ai Ching wickedly deceives his prince, injures the upright and hates and tortures the good; there was nothing man might do he did not do, this establishment for learning is a mere cloak to hide his real sins, his evil heart is as plain as if it were exposed. Chao Ting-chih, 趙挺之, and Chang Shang-ying, 張商英, are made right and left presidents. The latter had in returning thanks for a former appointment abused the Yuan You party and afterwards highly praised Ts'ai Ching when the Emperor was thinking of making him Prime Minister: Ts'ai Ching accordingly quietly procured their promotion. Examinations of Doctors (D.D.) in the criminal law of the Empire are re-established. The Police Laws, 役法 of 1,094 are re-enacted. In 9th moon, a monument called the "Cabal stone" 黨人碑 was erected at the Tuan-li gate, 端禮門 (of palace) on which was out the names of 120 officials of the Yuan You and Yuan Too periods, and they were styled "Members of the infamous cabal," 姦黨, amongst them we find the illustrious name of Seu-ma Kuang. In the year 1,100 had occurred an eclipse of the sun, and several memorials had been presented to the Throne against Chang Tun and Ts'ai Ching; the latter now revenges himself by dividing these memorials into classes of different degrees of badness: 41 of his friends are styled upright, and 500 of his enemies vile and depraved, and those alive are degraded or banished, none of the exiles being allowed to reside together in one city. In truth "the false-hearted man becomes daily more besotted and

troubled." In the tenth moon the Dowager Empress Meng is again deprived of her title of Empress. In the Yuan Fu period she had suffered this punishment at the hands of certain false accusers, egged on by a favorite concubine Liu. The affair created much excitement at the time, and Hou Chung-yen and some other men of worth, but then of low rank petitioned for her reinstatement. This, as has been stated, was subsequently granted. Tsai persuaded by the men of his clique now compelled the Emperor to again degrade her. Now Che Tsung was Hui Tsung's predecessor and brother and Hui Tsung only succeeded to the Throne: his brother was childless. Che Tsung therefore stood in the place of father to Hui Tsung, and the latter by assenting to this degradation was guilty of defaming his titular mother. By this act he injured the five Cardinal Human Relations and brought on himself the punishment he was destined to undergo at the hands of barbarians. He reduces himself to the level of a beast as being without a mother; he knew moreover have grossly unjust had been the slanders cast on the Empress and acted with his eyes open. Hou Chung-yen for his participation in formerly obtaining justice for the Empress is deprived of office and relegated, together with his friends, to distant prefectures. Ts'ai Pien is appointed to the Council of War (樞密院). A chief of the Liao, Hsiao Ali, revolts and enters the Hu-chen tribe territory, Ying-ho enlists 1,000 mailed troops and despatches his nephew, A-ku-ta against them. A-ku-ta defeats and slays with his own hand A-li. This victory proves to A-ku-ta the inefficiency of the Liao troops and excites his ambition. The King of the Liao confers increased rank on A-ku-ta. In the 12th moon one Tsou Hao recalled from exile appears at Court; the Emperor enquires concerning the installation of the Empress and praised him for his former remonstrance against the promotion of Lady Liu and support of Lady Meng, and

* In this case rich men have to pay the expenses, and pay of police,—a source of continual trouble all through the Sung.

† This is the gate used by officials going and coming; a tablet placed there would be known to all and very prominent.

asked if he had a copy of the memorial he had then presented. Tsou said he burnt it. After his audience he told this to a friend, who warned him of danger. Ts'ai Ching now takes advantage to have a forged memo. drawn out in which Tsou is made to accuse the Empress Lui (Lady Meng's successor) of having killed a concubine and appropriated her son as her own. This is shown to Hui Tsung, and he, in great anger, exiles Tsou and canonizes the son of the

Empress Lui, by way of acknowledging his legitimacy, with the title of "Lamented Prince." The whole of this proceeding is characteristic of the mean character of Ts'ai Ching and of his determination, in even the smallest affairs, to injure good men and take that revenge so suited to his mean nature, and so opposed to the line of conduct of the superior man, who returns justice for evil. Princes should be unremitting in their care to guard against mean men.

E. L. OXENHAM.

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Reformation of Missionary Enterprise in China. Amoy, 1879.

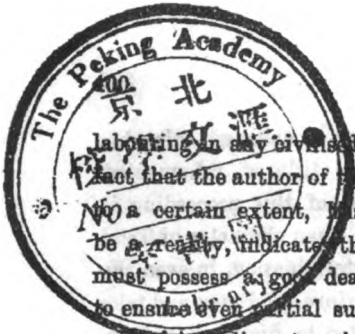
The object of this brochure, made up by a combination of polemical letters, originally published in or offered to the daily papers at intervals in the course of the last five years, is to make good these two assertions, that hitherto Missionary success in China was obtained chiefly by temporal means and not by spiritual means only, and secondly that, if Missionaries in China would but become naturalized Chinese subjects, "China would be found quite ready to issue the strictest instructions to all authorities to treat these men with the utmost justice and consideration, to put them on the same footing as all scholars and as other priests" (p. 3).

With regard to the first point there can be no doubt that any impartial onlooker, acquainted with the history of Roman Catholic and Protestant Missions in China, will have to concede a good deal. Even the Roman Catholic Missionaries of the last century who had no treaty rights to stand upon used various temporal means to ingratiate themselves with the Chinese Government and people. The earliest Protestant Missionaries used either the India Company's

prestige or, as Gützlaff did, the Opium trade as a basis for their operations, and since the Nanking and Tientsin Treaties were forced upon China, by the means of shot and shell, all Protestant Missionaries without exception made "treaty rights" their basis. Nevertheless an impartial observer, acquainted with the practical working of foreign Missions in China, will also have to concede that Missionary success in China has not been achieved by these temporal means exclusively, but that both temporal and spiritual means have been brought to bear upon the Chinese people. And so it has been ever since the world began. No spiritual truth has ever made way in the world, nor can it in the nature of things make way among sensual humanity, by spiritual means only. It must further be conceded that it is naturally irritating to the anti-foreign portions of the Chinese people, literati and officials, that Missionaries, professing to preach peace and goodwill toward mankind, take their stand on these hated, because blood-bought, Treaties, although the privileges which these Treaties accord to the Missionary give him no more liberty than that which international law gives him when

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labouring in any civilized country. But the fact that the author of this brochure admits, to a certain extent, Missionary success to be a reality, indicates that foreign Missions must possess a good deal of spiritual power to ensure even partial success in spite of the natural impediments raised by the national and political antipathies of the Chinese people in general and of those who dislike foreigners and foreign Treaties in particular.

As to the second point, common sense would require the author of this brochure to state on what authority he makes the assertion that, if foreign Missionaries would surrender their treaty rights and become naturalized Chinese subjects, the Chinese Government would issue certain instructions and put the Missionaries on a certain footing. But the pamphlet, though probably approved of by one or two prominent Chinese officials, does not claim to issue from a man in a position to say what the Chinese Government, in a given case, would or would not do. We have therefore to look for precedents or analogous cases in the history of the past or the constitution of the Chinese Empire.

As to the history of the past, it is undeniable that numbers of Roman Catholic Missionaries have been living in the interior of China during the last two centuries without any foreign protection, unaided by any political influence or pressure, but history does not show that they had full liberty accorded to them. On the contrary they had to hide themselves, and many have had to suffer the most cruel treatment, torture, imprisonment and death. The missionary history of the past flatly contradicts the assertion of this brochure regarding the treatment Missionaries would have to expect if they surrendered their treaty rights. But even granting that the Chinese Government of the present day might materially deviate from the traditions of the past and "issue the strictest instructions to all authorities to treat these men with the utmost justice and consideration," the history of the past and present does not warrant the supposition, which

ought to underlie this assertion, that provincial officers have the will or even the power to carry out any such instruction in the face of the well-known opposition of the local literati and gentry.

As to the Constitution of the Chinese Empire, both the writer of this brochure and his opponents, whose letters he publishes, omit to enlighten their readers, as to the aspects of the question from the point of view of constitutional law. The writer of this brochure boldly states that, if Missionaries would but surrender all treaty rights and all foreign protection, the Chinese Government would "put them on the same footing as all scholars and as other priests." The writer evidently insinuates that this is a great boon which ought to be highly appreciated by foreign Missionaries, but he carefully abstains from explaining what that "footing" is either in the case of "all scholars" or in the case of "other priests." He evidently is either deceitfully silent on or entirely ignorant of the nature of the boon he holds out so invitingly, and forgets that Missionaries may in this case have good reason to say *timeo Danaos et dona ferentes*.

The footing which "all scholars" have in China is easily defined. Those scholars who have taken a degree or purchased a title enjoy certain immunities and privileges of the official classes. Scholars who have not obtained a degree in the regular examinations nor purchased a title are on exactly the same footing as the common people, have to kneel before any official, are liable to be flogged and tortured in any civil or criminal prosecution. No provision has yet been made by the Chinese Government, nor is any likely to be made, to recognise the literary degrees of foreign Universities. Missionaries would, therefore, have no footing, different from that of the lowest coolie, on the ground of mere scholarship.

The writer of this brochure, however, adds the suggestion that Missionaries would receive the same footing "as other priests."

Leaving aside the question whether, apart from the Roman Catholic Missionaries, many other foreign Missionaries would appreciate the offer of being classed with "other priests," there is great need to inquire what the constitutional footing of these "other priests" in China really is.

Mayers (*Manual of Chinese Government*, p. 77) correctly states the position of priests in China. "The Chinese official system, which allows no condition of the body politic to remain, in theory at least, unprovided with means for its control, includes among its administrative rules a complete scheme of ecclesiastical gradations of rank and authority in connection with the priesthood of both the Buddhist religion and the Taoist order." Mayers goes on to show that for the control of the Buddhist priesthood two office-bearers, invested with the respective titles of Principal Superior and Deputy Superior, are appointed in each district, department and prefecture throughout the Empire, the appointment being made by the local authority by selection from among the leading abbots, and that the Superiors, thus, appointed, act as the medium of communication between the secular authorities and the priesthood for whose general good conduct they are responsible and over whom they exercise certain judicial powers. Mayers further shows that a similar organization is provided for the control of the Taoist priesthood, centring in the hereditary chief of the Taoist order, the Chang T'ien She.

From this it is evident that the vexed question of Church and State, regarding which each of the Missionary bodies, now labouring in China, stands committed to a distinct position, has been definitely settled in China by a complete practical subjugation of the Church under the State. This subjugation becomes even more significant when it is considered that both the Buddhist and Taoist churches receive no endowments or emoluments from the State, but are maintained by the people on the volun-

tary principle. It is evident therefore that the "footing" which "other priests" have in China is literally to be defined as a position under the foot of the secular power. Which of the Missionary Societies represented in China does the author of this brochure suppose to covet this position? There can be no doubt whatever that neither Roman Catholic nor Protestant Missionaries will ever accept such a position willingly. But it must also be considered that the official and literary classes instinctively feel that the spread of Christianity in China will sooner or later lead to a revolution of the present relation of Church and State in China. This is what they dread and what inspires them with misgivings, however pure and loyal the tenets of Christianity may be.

The author might, however, urge that Mayers distinctly adds that the Imperial Institutes, whilst providing this framework, in harmony with the all-pervading official system, to be grafted upon the hierarchy of the Buddhist and Taoist churches, "refrain from interference with the internal organization of either of these bodies or with the admission of members to their ranks." But even this statement of Mayers has to be qualified in certain details, as the following quotations from the Penal Code of China will show.

Section 42. "Persons designated in law as Taoist priests or Taoist nuns shall be treated in the same manner as Buddhist priests or Buddhist nuns; their relation to persons admitted by them, as disciples are admitted by teachers, shall be treated as if it were a relationship between the elder and younger uncles of a family."

Section 77. "Apart from the already existing establishments, no Buddhist or Taoist monastery, no Taoist or Buddhist nunnery shall henceforth be secretly established or enlarged; an offence (against this enactment) shall be punished with 100 blows, and if the offender is a Buddhist or Taoist priest he shall be sent back into private life (excluded from the priesthood)

and perpetually banished to the frontier ; if the offender is a Buddhist or Taoist nun, she shall become a slave to the Government (condemned to penal servitude). If a Taoist or Buddhist, without having first obtained official permission, secretly (enters the priesthood and for that purpose) shaves the whole head or forms the (Taoist) knot of hair, he shall be punished with 80 blows. If it is done at the instigation of the head of the family, such head of the family shall be held guilty (of the same offence). If the superintendent of any Buddhist or Taoist monastery, or the priest who answers the relation of teacher to pupil, secretly admits any person (into the priesthood), he shall be held guilty of the same offence, and shall be sent back into private life (excluded from the priesthood)."

Section 114. "Any Buddhist or Taoist priest taking a first or second wife shall be punished with 80 blows and sent back into private life. The person thus giving away a female in marriage shall be held guilty of the same offence. Separation (of the married couple) must be effected, and the betrothal money be forfeited to the Government. The Superior of the Buddhist or Taoist monastery (concerned in the matter), if cognizant of the affair, shall be held guilty of the same offence, but if he be only implicated through others, he need not be sent back into private life. If ignorance is established, he shall not be held liable. If a Buddhist or Taoist priest pretends to seek, on behalf of a relative or young servant, a wife, and the said Buddhist or Taoist priest appropriates her for himself, it shall be treated as illicit carnal connection, as if it were a case of illicit intercourse on the part of a Buddhist or Taoist priest, but two degrees more serious than illicit intercourse of ordinary persons acting with consent. The woman shall be returned to her family. The betrothal money shall be forfeited to the Government. But if there is any force used in the case, it shall be treated as rape."

Section 176. "Every Buddhist priest or nun, and every Taoist priest or nun, is equally required by law to render obeisance to his or her parents and to offer sacrificial worship to his or her deceased ancestors, including the progenitors of the whole respective clan, and shall observe mourning according to the various degrees, i.e. the distinction of death of parents (and other relatives); the distinctions of long and short mourning, the distinctions of material of mourning garments, all which distinctions shall be observed as in the case of ordinary people. Offenders shall be punished with 100 blows, and be sent back into private life. Buddhist or Taoist priests shall be restricted to the use of (plain) silk, gauze and cloth, and shall not be allowed to use damask or other variegated materials. Offenders shall be punished with 60 blows and be sent back into private life. The materials shall be forfeited to Government. The Kachaya and other clerical vestments shall not be included in this prohibition."

In the foregoing quotations, literally translated from the latest edition of the Penal Code, we have the basis which the Chinese Government would be bound to take in giving to any foreign Missionary who ventured to accept the author's invitation and applied to the Chinese Government for naturalisation as a Chinese subject a definite status. Whatever analogous regulations might be designed on such a basis, with the most favourable good will, the Missionary would not be likely to obtain a better status than that which he now has under the Treaties, and which he will always be able to claim and maintain on the basis of international law, as long as China has friendly relations with foreign powers.

Such being the case, the advice which the writer of this brochure gives to foreign Missionaries seems to be but a repetition of the old story "Will you come into my parlour? said the spider to the fly."—*Contributed.*

First Lessons in the Swatow Dialect. By A. M. Fielde. Swatow, 1878.

Miss Fielde's motto is *festina lente*, and though generally such mottos on the title-pages of books are more ornamental than useful to the understanding of the book, the motto of this book is the very quintessence of the work placed before and expected of the reader. As a first phrase book for students of the spoken dialect of Swatow and neighbourhood it is based on a very practical plan. The romanized system is largely used, but the written Chinese characters are given a good share of attention. The plan of the book is this. There is in the first instance a table of the 8 tones of this dialect, with a table of exercises in the same subject. The next primary difficulty of the foreign student, the distinction of sounds and especially of aspirates and nasals, is met by three pages giving sufficient scope of study under a good teacher. For the daily use in domestic life two tables of the numerals in current hand and square form, which follow, are not out of place, as also a table of the Chinese divisions of time. Next follow the lessons arranged pretty much after the well-known style first adopted by Ahn, but without the encumbrances subsequently added to this method by Ollendorff. The first lesson is headed by a dozen simple words for which the Chinese characters are given. These words are then worked into about two dozen phrases, such as occur in everyday life. The next lesson gives again a dozen simple words which, interspersed with words of the previous lesson, are worked into some dozens of phrases, and so on throughout this volume of 200 printed pages. There can be no doubt that any one, working with a good teacher, on the *festina lente* principle, quickly but steadily through this volume, will be sure to be able to make himself understood by the natives by the time he has reached the end of the book, especially if he adopts Miss Fielde's silent but extremely valuable hint, given by interleaving the volume all through, to

remind the student at every step that he ought, with the help of his teacher, form additional sentences with the stock of root words given in the book, and write them down for daily repetition.—*Contributed.*

Le Fleuve Bleu. Voyage dans la Chine Occidentale. Par Gaston de Besaure, Interprète Chancelier en Chine. Paris, E. Plon et Cie, 1879.

It is difficult to characterize or even classify this book. It is an itinerary of a voyage from Shanghai, the whole length of the Yang-tze as far as Seu-chow in Szechuen, and thence up Min-kiang-ho en route for Ching-too, the capital of Sze-chuen. But although the book is undoubtedly an itinerary it lacks all the prosy characteristics and dry details of an itinerary, which as far as the voyage to Seu-chow is concerned, have certainly been omitted with good judgment, as the Yang-tze is well known, whilst for that part of the voyage which has never before been described, the trip from Seu-chow to Ching-too, an excellent map which is added supplies all that is needful beyond the author's own story. But the book is also a vivid picture of manners and customs, the political organisation, religious and philosophical creeds of the Chinese, and yet it lacks the dogmatic pedantry of a book specially written for that purpose. In short, this little book is a unique artistic treasure. The author's sprightly vivacity, his quick discernment just taking the cream off everything that comes under observation, his marvellous skill in giving you solid information and instruction whilst evidently only bent upon amusing you, render this book extremely fascinating. The only defect we noticed is one which is the national characteristic of every French writer. He frequently indulges in sparkling aphorisms which subordinate sober truth to piquancy of expression and frequently constitute rather sweeping judgments. The following are a few examples of this sort of fine writing. *Vivre au jour le jour, ne s'exposer à aucun*

trouble, demeurer tranquilles, ne pas supporter d'être dérangés dans leurs chères habitudes, voilà les seuls préoccupations des Chinois (p. 12). Le bruit est l'atmosphère propre à la vie chinoise (p. 53). L'idée de l'âme est morte en Chine. Le christianisme la ressuscitera, et avec elle renaitra le Céleste Empire (p. 177). There is a good deal of truth in each of these *bon mots*, and though they do not present the whole truth, as the author no doubt knows himself, they seem necessary to him from an artistic point of view, and really, whilst giving colour to his pictures, deceives none but the thoughtless.—*Contributed.*

The Chinese Mandarin Language, after Ollendorff's New Method of Learning Languages. By Charles Rudy. Paris, 1879.

We are unable to see what advantage can accrue to the student world from the publication of works of this class by writers who have not had the advantage of long personal study in China. For Europeans who wish to speak the so-called Mandarin-Dialect there can now be no question that Sir Thomas Wade's Colloquial Course is the best and safest mentor and guide. Since its publication, it is not too much to say that a new and improved era of Chinese speaking has begun. If it is worth the while of any one to learn *hoan-hwa* at all, it is certainly worth while to expend four guineas upon Wade's Course, and do it thoroughly and properly. As to Ollendorff's method, we, who have studied several European languages with the help of that method, are of opinion that it is a very monotonous and stupid one, however superior it may be to methods which existed before Ollendorff was heard of. Sir Thomas Wade's method has faults, but it has the advantage of interesting the student as much as possible in his study, and of not disgusting him at the outset with copious theories and explanations, most of which

are, in the Forty exercises, wisely relegated to a special chapter of "Notes."

Mr Rudy's book is full of typographical errors in English as every English book printed in France invariably is. "Highest" "comes" "english" "horizontale" are specimens occurring on the first two or three pages.

As Mr Rudy introduces his subject by telling us that "Dr W. Lobscheid's competency in such matters is not to be questioned," we, having the recollection of Lobscheid's Dictionary before us, forbear to enter upon a serious criticism of Mr Rudy's book. A mere glance through its pages is sufficient to convince a moderately advanced Chinese student that it is the work of an "amateur sinologue."—*Contributed.*

益聞錄 Record of useful news. Shanghai, 1879, No. 1-7.

This is a monthly magazine published by the Jesuit Fathers in Shanghai. The object is evidently to give Chinese Catholic Christians cheap periodical reading, furnishing religious instruction interspersed with secular information and amusing news regarding every part of the world. Ecclesiastical Bulls promulgated by the Pope, political Decrees issued by the Emperor of China, theological treatises on the soul (refuting the leading ideas of Chinese psychology), geographical descriptions, religious newsletters from Catholic countries or from the interior of China, local gossip of Shanghai, and even poems, are specimens of the varied contents of these numbers. A few woodcuts, of indifferent workmanship, are here and there added. But the tone of the whole periodical is dignified and elevating, and the style in which all the articles are couched is excellent, being neither high classical nor vulgar, but that same elegant, but easy and perspicuous style of Chinese writing which the Protestant editors of the Delegates Version of the New Testament selected.—*Contributed.*

Conchyliologie Fluviale de la province de Nanking et de la Chine Centrale. Par le R. P. Heude, de la Compagnie de Jésus, Missionnaire au Kiang-nan. Quatrième et cinquième fascicules. Paris, 1879.

The Rev. Father Heude, who has for years past been labouring as a Missioner in Central China and spent all his leisure hours in searching through the river beds of the Central provinces, may be congratulated as having at last reached the conclusion of his valuable work, the publication of which began in 1876. Admirers of mollusca will find in these 5 volumes the most beautiful life-like lithographs of all the principal varieties of Nayades which exist in Central China. The plates and letterpress were executed by the famous engraver Arnoul and the well-known Printing Office of Bequet in Paris. The measurements of each shell, stated according to Crosse's system in Latin and the habitat and other details described in French, are given by the Author in the usual concise style of Zoological handbooks. Owing to the distance which separates the author from the printer, imperfections naturally crept here and there into the letterpress. These are to be rectified by a supplementary volume which will also contain a detailed Introduction to the whole work, which certainly will materially enhance the practical value of this work of art and science combined.—*Contributed.*

Cursus Literarum Sinicarum. Neo-Missionariis accommodatus. Auctore P. Angelo Zottoli S. J. e Missione Nankinensi. Volumen primum, pro infima classe Lingua Familiaris. Volumen Secundum, pro inferiore classe studium classicorum.

Two volumes, of this compendium of a course of study in Chinese literature, are now before the public. The first volume contains a collection of materials for the study of the spoken language in Mandarin Colloquial. These materials consist of a

series of familiar instructions, humorous dialogues, short narratives, fanciful descriptions and a selection of phrases. The second volume contains the well-known school-books, the so-called Sám-tse king and Ts'in-tse man, the Great Learning, Doctrine of the Mean, Analects of Confucius, and the whole of Mencius. Both volumes are so arranged that the Chinese text occupies one whole page and the Latin translation of the same the corresponding page. The whole get-up of these two volumes is very good. Brief notes are appended and a number of illustrations interspersed here and there. The third volume, now in course of preparation, is to contain the Shi-king and Ch'un Ts'ü, parts of the Yih-king and Li-ki and a few extracts of the Ka-yü. The fourth volume is to give a treatise on particles, and other collectanea, including a treatise on the epistolary style and on literary allusions. The fifth volume is to be made up by treatises on ancient and modern essays, on poetry and poetical sources and on inscriptions, whilst the sixth volume is to be a sort of general index to the whole course. We suspend detailed judgment till we have seen more of the work, but this may safely be said that this work is a clear evidence of the modern revival of Jesuit scholarship in sinologic affairs.—*Contributed.*

通商各關華洋貿易總冊

General Tables of the whole Chinese and Foreign trade passing through the Maritime Customs. China, 1879.

This is a series of Chinese tables, giving a survey of the Import and Export trade, both native and foreign, which passed through the I. M. Customs Offices in 1878. There are altogether 18 sets of tables, divided into 3 sections. The first section, dealing with the tariff duties levied on imports, exports and goods in transit, is subdivided into 10 sets of tables. The next section, subdivided into two sets of tables, exhibits the amount imported or exported

and the duties levied on every single article of import and export. The third section, sub-divided into 3 sets of tables, gives the statistics of the opium trade, the tea trade, and tonnage of vessels trading with China. The last section deals with the comparative amounts of import and export duties levied at the various Customs Offices. It is natural but worth noticing that in these tables many Chinese characters are for brevity's sake used in a peculiar sense or adopted from Colloquial. Note, for instance, the term 藥, standing alone, used in the sense opium, 噸 for tonnage, 船 for hulk, 篷船 for sailing ship. The whole volume is a marvel of typographical neatness and skill, and probably the first publication of such elaborate and complicated sets of tables in Chinese.—*Contributed.*

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Dutch Trade in Formosa, in 1829. Shanghai, (1879).

This is a small pamphlet from the pen of Mr. Geo. Phillips, consisting of 28 octavo pages, the frontispiece being a photograph taken from an old Dutch picture of Fort Zelandia, as it was in 1629 A.D. This account of Dutch Trade covers only the period from 1622 to 1641 A.D., but supplies many interesting details, hitherto unknown, not only as regards Dutch Trade in Formosa, but also as regards the Portuguese and Spanish trade with China and Japan, and especially regarding the Canton trade of the Portuguese settled at Macao. This account is extracted chiefly from Valentyn's "Out in New East India," published in 1784, and from Van Rechteren's Journal published in 1628 A.D. Mr. Phillips has also added some valuable notes to the extracts he gives from various documents.

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Transactions of the Asiatic Society of Japan.
 Vol. III., Part III.

The present volume of this ever-valuable journal contains but one article of direct interest for Chinese students, viz., Foreign Travel of Modern Japanese Adventurers, by

J. M. James. This article contains a most important supplement to Mr. Phillips' Dutch Trade in Formosa. At the meeting at which Captain James' paper was read, Mr. Satow contributed further most important information on the same subject by extracts from Pagès' Religion Chrétienne au Japon and from Meylan's Historical Survey. For Students of Japanese the present number supplies an extremely interesting essay on the transliteration of the Japanese Syllabary, from the pen of that *facile princeps* among Japanese scholars Mr Ernest Satow.

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Translation of the Peking Gazette for 1878.

Reprinted from the *North-China Herald*. 1879.

This is the seventh volume of the annual reprints of translations from the *Peking Gazette* which from time to time appear in the *North-China Daily News* and *North-China Herald*, the proprietor of which deserves the thanks of every one interested in Chinese affairs for placing within reach of the general reader this annual précis of the only official organ of the Chinese Empire. Ever since that first thin volume of 137 pages appeared for 1872, every succeeding volume increased in bulk. The title of these volumes is somewhat misleading, for it is not "a translation of the *Peking Gazette*," but selected abstracts or extracts from the *Peking Gazette* that are furnished. It is to be hoped however that sooner or later the title of this serial will become a reality, and that every single article in every number of the *Peking Gazette* will be translated *in extenso*. In making abstracts or selecting extracts for translation the work is too much at the mercy of the translator's individual predilections and temporary inclination, who cannot possibly know what little details, to him utterly valueless, may to some of the readers be now or become at some future time of the utmost value.

The proprietor has since 1874 been extremely fortunate in securing competent

translators. In the present volume there is some difference visible in the quality of the translations towards the end of the volume indicating a change in the sources whence the translations are derived. It is to be hoped that the new translator will soon make himself thoroughly at home in this highly important sphere of usefulness. There is in the present volume an immense improvement discernible in the care with which the Index has been prepared. This is of the utmost value, and it is only to be regretted that the earlier volumes of this serial were sadly neglected in this respect. The record of all promotions and official transfers now for the first time included in the Index is a land-able new feature.

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NOTES AND QUERIES.

NOTES.

THE PEKINGESE SYLLABLES *Seh*, *tsé*, *shih*, *jih*, and *chih*.—The question whether the vowel sounds of these five syllables are one and the same, or resolve themselves into two groups, is by no means a new one, and two of the highest authorities on the Pekingese dialect hold opposite views thereon. Sir Thomas Wade considers that the vowel of the two first should be represented in a different way from the vowel of the three last, whilst Dr. Edkins regards the vowel in all five cases as the same. In order to simplify the issue which is now submitted to the jury of Pekingese students, it will perhaps be well to lop off all excrescences from the pleadings. In the first place, they should bear in mind that two classes of words fall under the Pekingese syllables *shih* and *chih*. One class consists of words belonging to the entering tone, which in other dialects are pronounced with a jerk, or with a final consonant; and the other class consists of words which are not in the entering tone, and which in other dialects, as in Pekingese, end with a long vowel,—i.e. a vowel of ordinary length. For the purposes of this enquiry, it will be convenient to call the first class that class which is by some of the earlier sinologists usually written *shí* and *chí*, and the second class that class which is by them usually written *shi* and *chi*. Now, as there is no question about there being any difference between the *shí* class and the *shí* class in Pekingese, and as everybody is agreed that they are both pronounced in the same

way, no harm will be done by entirely leaving out of consideration the *shí* class, and speaking as if the *shi* class only existed. For the same reason may we reject the *chí* class, and speak only of the *chi* class. Again, as the few words which Sir Thomas Wade writes *jih* are in the entering tone, we may similarly leave the sound *jih* aside. Lastly, all the words which Sir Thos. Wade writes *seh* and *tsé* represent characters which are not in the entering tone, so that we may reduce the matter under discussion to this: Are the vowel sounds given by Pekingese to characters which Sir Thomas Wade writes *seh*, *tsé*, *shih*, and *chih*; which Dr. Edkins writes *si*, *tsi*, *shi*, and *chi*; and which are frequently also written *ax*, *tsu*, *shi*, and *chi*; the same, or are they not? Now, every one will agree that the only difference between *seh* and *tsé* is that a *t* is added to the first to make the second: also, that the only difference between *shih* and *chih*, (i.e. *tsih*), is that the second is nothing more than the first plus a *t*. The real issue, therefore, is: Have *seh* and *shih* the same vowel, or have they not? There are two ways of arriving at a conclusion upon this point. The one is by judging of the sound presented to the ear; the other is by considering extraneous evidence: or, to put the matter in another form, the one is by considering what is, and the other by examining what ought to be. As to the first way,—by judging according to the ear,—every one will probably claim to be *primâ facie* on a par with every one else; and, as far as he himself is concerned, his own ear is the one which will guide him:

as far as others are concerned, his opinion will be of value in proportion to the confidence in his judgment which he may have been able to inspire. It is necessary to admit these postulates in order to follow out the subject logically; and, in order to establish these postulates beyond a doubt, we may say that, unless the first is admitted, neither of the two high authorities above-mentioned was justified in believing the evidence of his senses; whilst, unless the second is admitted, there is no reason why the same authorities should be quoted in preference to others. As regards judging by the ear, moreover, the humblest of us may perhaps be pardoned for claiming our full rights, inasmuch as the judgment of two such authorities has led to conclusions so opposite.

As to extraneous evidence. In Tientsin the natives, in all words where *ch* precedes certain vowels, such as *a*, *u*, and that vowel or those vowels now under discussion, change the *ch* into *ts*. Consequently, for *chang*, *chung*, *chung*, *chi*, and *shi*, they are compelled to say *tsang*, *sang*, *tsung*, *tsi*, and *si*, [i.e. *tsü* and *sei*]; and there is no difference whatever between their pronunciation of such *tsü* and *sei*, and their pronunciation of those *tsü* and *sei* which are also pronounced *tsü* and *sei* in Peking. In other words, there is a tendency (not to leave out the *h*, which it must be remembered is of purely fictitious and arbitrary value in combination with *s* and *c*, but) to change the simple and elementary consonant, which, for want of an independent consonant, we must in English call *sh*, into the elementary consonant *s*, and this whether the simple and elementary consonant *sh* is or is not preceded by a *t*. As they do not, in making this change, alter the vowels *a* and *u*, why should they alter the vowel *i* or *ü*? Again, if any foreigner who thinks *sei* and *shi* are different will first pronounce *sei*, and then pronounce the same sound substituting an *sh* for an *s*, he will find that he cannot do otherwise than pronounce it so as to sound correctly to the

native ear. The initial *ts* does not occur in English; and thus, in attempting to pronounce *chi*, and then substituting *ts* for *ts*,—the common English initial *ch*,—the English student of Chinese finds himself confronted with both a hitherto unknown initial-compound-consonant, and a hitherto unknown (and to him imperfect) vowel; so that, as he for this reason finds it more difficult to articulate *tsi* than *chi*, he perhaps too easily concludes that the two vowels are different one from the other. All this is assuming that he pronounces at least one of the two, *sei* or *shi*, rightly. If, as most probably is the case with many of those who have begun with the *Tsü-érh-chi*, he takes it for granted that *shi* has an *i* sound, and *sei* a *u* sound, he will probably pronounce both a trifle incorrectly; but, even then, if he endeavours to substitute an *sh* for an *s*, or *vise versa*, in the way above indicated, he will find that he cannot possibly make himself less comprehensible to the native ear than he was before. The consequences of not pronouncing faultlessly may not be serious, but the rearing of a generation of students in a phonological misapprehension, (if it can be shewn such), is to be regretted. In Hankow and the neighbourhood, as a general rule, subject to occasional exceptions, neither *sh* nor *ch* exist in a decided form before any vowel, and there is no difference whatever between the Hankow pronunciation of the words which are written *chi*, *shi*, in the *Tsü-érh-chi* and those which are written *tsü*, *sei*. All the above, however, does not actually prove that the Pekingese have *not* separated into two vowel classes those *æ* and *shi* words which are pronounced with one and the same vowel in Hankow and Tientsin. It is only evidence in favour of that view. There is an instance in which the Pekingese have thus unaccountably made a new vowel. Students may wonder why Dr. Edkins writes *érh* as *ri*. He is certainly wrong if he asserts,—and it is not said that he does,—that the vowels in the Pekingese *érh* and *shi* are

identical; that is, if he asserts that *érh* is simply *shih* minus the *sh*, and preceded by an *r*. The vowel, however, ought, according to the Rhymes, to be the same, and perhaps is the same; but it is affected by the sonorous *r* which follows it, thus rendering it impossible for us to say where the vowel ends and the burr begins, and rendering the total effect to the ear decidedly that of a different vowel from that in *shih*. Careless, and even ordinary, English speakers usually make no difference between the final syllables in *tapir*, *attar*, *father*, *sailor*, *clameur*, &c., &c., and, if the final *r* in each of these words be roughly and sonorously uttered, the result will be the Pekingese *érh* or *rî*. Dr. Edkins is supported by the Chinese rhyming tables when he writes the sound *rî*. Sir Thomas Wade has not the support of the Chinese rhyming tables when he writes the sound *érh*. Beyond the fact that Dr. Edkins' arrangement is, so far, the more scientific of the two, it is perhaps a matter of indifference whether *rî*, *ir*, *érh*, *urh*, or *ir* is used to express the modern Pekingese sound, which, as above submitted, is, anyhow, a distinct deviation from the vowel sounds contained in the *ss* and *sh* classes of words.

In Hankow the Pekingese *érh* actually becomes Dr Edkins' *rî*; that is, it has the same vowel sound as that in *si* and *tsü*, (*ssü* and *tsü*), in that dialect, which words are pronounced in the same way as the Pekingese *ssü* and *tsü*. The curious may learn how to pronounce this almost impossible Hankow *rî* sound correctly in the following way: Take the Pekingese *jiä*; substitute *y* for *j*; and add a guttural instead of a lingual *r*,—that is, the liquid *r* of those English speakers who cannot articulate their *r* clearly.

In favour of Sir Thomas Wade's view, it may be urged that the Cantonese divide the *ssü* and *shih*, (*ss* and *sh*), classes into *ssü*, (the same as the Pekingese *ssü*), and *shü*, (the same as the Pekingese *chü*, substituting *sh* for *ch*), and that, therefore, at least one other dialect treats as separate two vowel sounds

which, in theory, rhyme together. But against this is to be set the fact that the Hiang Shan people turn all the *ssü* and *tsü* into *si* and *chi*, in this respect doing, as regards the initial, in the first case exactly the same as, and in the second exactly the reverse of, what the Tientsin and Hankow people do.

In Foochow, the *tsü* and *ssü* are usually *tsü* and *sü*, and the *chih* and *shih* are usually *chi* and *si*; but some few *ü* are *i* instead of *ü*, and some few *ih* are *ü* instead of *i*.

Those who take an interest in the subject have now before them a considerable amount of evidence which they are at liberty to reject or apply as they think fit. Possibly other dialects may furnish evidence of a better quality.

Another question remains: Supposing the vowels are the same, how are they to be represented? It is doubtful whether such things as standard vowels can be said to exist at all,—that there can be defined or determined such a thing as a pure *a*, *e*, *i*, *o*, or *u*. No one is perhaps quite competent to form an opinion upon this question unless he has travelled in many lands, or listened attentively to speakers in many strange tongues. But, however that may be, in no language known to the sinological body does there appear to be a vowel exactly resembling the Chinese *i*. The Russians represent this vowel by a Russian vowel which is closely approximate, but this vowel is even more impossible to the average English tongue than the Chinese *i*. It never seems to have struck any one that, although we Europeans arbitrarily divide our letters into vowels and consonants, it is quite possible that other nations who do not choose to arrange their speech in this way may have sounds, or, as we should call them, parts of sounds, which are neither the one nor the other, or which are both. *Sz*, correctly uttered, not only begins with a *s*, but carries on the consonantal *s* sound until the utterance is finished. So, *mutatis*

mutandis, with *shih*. As we have no letter for the simple soft sibilants *sh* and *sh*, (the first represented in Russian by an inverted *m*—thus *m*—and the latter in French by the letter *j*, and in Russian by an *s* having an *i* in the centre),—there appears no alternative, if we wish to be logical, but that of using these clumsy combinations. Thus, by analogy, the relation of *seh* to *shih* is that of *ss* to *shsh*. *Tsh* and *chih* only differ from *seh* and *shih* in having a *t* added to the latter sounds. Thus, *tsu* and *tsush* would be the most correct ways of spelling those sounds. To be strictly consistent, *shsh* rather than *sh* would represent the Pekingese *ji*. It is hopeless, however, to expect that men with eyes to please, and nerves to shatter, will ever bring themselves to contemplate such ungainly combinations. The real difficulty lies, therefore, not in the Chinese having sounds which our letters will not represent, but in our prejudices forbidding the putting together of ungainly combinations. Dr Ekins' plan is calculated to mislead, for it tends to create in those who begin on it a distinct bias towards an undue *i* or *ee* sound. Sir Thomas Wade's plan is calculated to mislead, because it not only creates a bias in favour of an undue *i* and an undue *u* sound, respectively, but unnecessarily departs from the rules laid down in the 詩韻. If we had a letter for *sh* in English, all difficulty would disappear. Let us (for the moment) accept the letter *x* or the letter *ç* as *sh*, or the soft form of *s*, and *j* as *sh*, or the soft form of *s*. We should then have *sx*, *çj*, (or *çj*), *tsu*, and *çj*, (or *çj*), for *seh*, *shih*, *tsu*, and *chih*. Or, rejecting the *ç* as an eyesore, even *sx*, *shj*, *tsu*, and *tsuj*, would be tolerable. The Dutch spell our word *shawl*, *gshal*, i.e. *ç* stands for *sh*. Even those who stickle for a vowel would find some comfort in the fact that the Italian *j* final is a vowel; and those who are disposed to accept the view that in this class of words the consonant and vowel are not divisible, but are carried on jointly from beginning to end, would derive equal

comfort from the reflection that, after all, the Italian *j* final partakes of a consonant; it is, in fact, like the final *w* in *Suocrow*, which is as much *j* as *w* or *oo*. If, finally, even *sh* looks too much of an eyesore, we need not mind logical consistency, but may be content with the sounds *seh* and *tsu* instead of *shsh* and *tsush*; that is, we may write *çj* and *çj* for *shih* and *chih*,—which almost brings us back to Dr Ekins again. Thus, we should have *sx*, *çj*, *tsu*, and *çj*, (or, to be more accurate, *sx*, *çj*, *tsu*, and *çj*,—for the cedilla may well be omitted),—for the four sounds *seh*, *shih*, *tsu*, and *chih*. This, however, is only the scientific way of looking at the matter: Such combinations will never be accepted by the English Chinese-studying public, until, as has been done in India, a scientific vocabulary has been forced upon it. Meanwhile, students of Pekingese will probably find the spelling which has been thought out for them by the two high authorities above-named sufficiently accurate for all practical purposes; and, indeed, if once the most rigid consistency is abandoned, we may as well surrender ourselves entirely to our prejudices, or to other considerations.

Dr Ekins, in this matter, seems to have been consistent with theory, but, as regards *ri*, to have sacrificed fact. Sir Thomas Wade seems to have been ready to abandon theory, if he could only arrange a consistent system of fact. The boldness and success with which he has withdrawn *sh* from its theoretical place may create a wish that he had been more successful in proving the claims of *shih* and *chih* to a similar independent status.

Elsewhere it has been pointed out that Sir Thomas Wade has not thought it necessary to distinguish the vowel of the *ang*, *hang*, *jang*, *kang*, *lang*, *nang*, *chiang*, *sang*, *yang*, *tang* class from that in the *wang*, *kwang*, and *hwang* class, which latter closely resembles the vowel in the Cantonese *wong*, *kwong* and (*h*)*wong*. Mr Giles has alluded

to this fact in his *Glossary*, Page 93, but has missed the point by grouping the *wang* sounds in the former category, whereas the vowel in *wang* is the same as that in *kuang*. The circumstance is of little practical importance, as far as Pekingese is concerned. Perhaps the initial *w* may have some effect upon the vowel, but this argument is denied to Sir Thomas Wade unless he also accepts it also in reference to the initials *ts* and *ch*. *Pang* and *mang* seem to be slightly different from both *sang* and *wong*. This matter may be hereafter treated of at length, after leisure has been found to examine the Chinese rhyming tables more thoroughly.

E. H. PARKER.

SUPPOSED MENTION IN CHINESE HISTORY OF THE NESTORIAN MISSIONS TO CHINA IN THE 7TH AND 8TH CENTURIES.—It is now some eight years ago that Dr. Bretschneider compiled a very interesting pamphlet, "On the knowledge possessed by the Ancient Chinese of the Arabs and Arabian Colonies and other Western Countries, mentioned in Chinese Books."

On page 8 of that work occurs the following, relating to the Kingdoms of Arabia and Fulin:—"The Taahi, after they had subdued all the Kingdoms of Western Asia, sent their Field-Marshal (大將軍) by name Mo-yi 摩拽 to besiege the Capital of Fulin (Byzantium).—因約 Yin-yo, who negotiated on account of the peace, stipulated, that Taahi should count upon Fulin yearly sending tribute in gold and silks. (This fact is mentioned in the T'ang-shu under the article Fulin, Chap. 258B.)"

To the above is appended a foot-note stating,—“If we compare this fact related by the Chinese, with the western historical records of that time, then we are warranted in accepting, that by Yin-yo is to be understood Johannes Fitzigandas.

The Greek Emperor Constantine Pogonat, 668-685, sent this one to treat with the Arabian General Moawiah (Mo-yi of the Chinese authors), who besieged Constantinople.

It is known that, finally, after seven fruitless sieges of the city, at last the Arabs themselves prayed for peace. It is therefore not improbable that the Byzantians stipulated for tribute from the Arabians."

The most curious fact, connected with the above translation, which I wonder at so astute a scholar as Dr Bretschneider not noting (for I do not think he is answerable for the translation) is, rendering the characters Yin-yo 因約 as a proper name, and stating that if we compare the fact, related by the Chinese, with the western historical records of that time, then we are warranted in accepting, that by Yin-yo is to be understood Johannes Fitzigandas.

I cannot find that Yin-yo can be so translated, and I would remark with much diffidence, that it seems to me that the paragraphs relating to Fulin, from which the paragraph under review is taken, has been somewhat misunderstood.

I have no wish to intrude my views upon the learned, but for those who know Chinese, and who care to examine the subject, I give the Chinese original and translation of that part of the Chapter on Fulin as found in the T'ang history, which is supposed to refer to Envoys from Byzantium, and to an incident in the siege of Constantinople.

貞觀十七年拂菻王波多力遣使獻赤
 玻璃綠金精等物太宗降璽書答慰賜
 以綾綺焉自大食強盛漸陵諸國乃遣
 大將軍摩拽伐其都城因約爲和好請
 每歲輸之金帛遂臣屬大食爲乾封二
 年遣使獻底也伽大足元年復遣使來
 朝開元七年正月其主遣吐火羅大首
 領獻獅子羚羊各二不數月又遣大德
 僧來朝貢

In the 17th year of Chen Kuan, 643, Po-to-le King of Fulin, sent an Envoy [to China] with presents of Red Crystal (Rubies?), and Green precious stones (Emeralds?).

T'ai-tsung, the Emperor, acknowledged their receipt by a letter of thanks, sealed with his own seal, and gave the Envoy in return presents of Satins and Silks.

*The Kingdom of Tashi (Arabia) having become powerful and flourishing, and having gradually made itself master of all the [neighbouring] Kingdoms, then sent its Commander in Chief Mo-yi to lay siege to the capital of Fulin, the result of which was a treaty of peace was entered into, in which Fulin begged to be allowed to send a yearly tribute of Gold and Silk, and from that time, the Authorities of Fulin were subject to the Tashi (Arabs.)

In the 2nd year of Kien-feng, 667, an Envoy came from Fulin, bringing a present of a Ti-yé-kia.

In the first year of Ta-tsub, 701, another Envoy was sent.

In the first month of the 7th year of K'ai-yuan, 719, the Lord of Fulin sent, by the hands of a Chief or Headman of Fulinlo, a present of two lions and two antelopes to the Emperor, and a few months after a Ta-té-tsang came to the Court with tribute.

NOTE.—*Yin-yo-wei-ho-huo*, 因約爲和好.

As the Tashi General was besieging the capital of Fulin, and Fulin was getting the worst of it, Yin-yo-wei-ho-hao, it resulted in a treaty of peace being entered into between Fulin and Tashi.

Ta-shi was the Nestorians, and Fulin the conquered country, whereupon it [Fulin] became tributary to Tashi.

* Pauthier in his *Chine*, page 297, translates this sentence as follows:—"L'histoire de la Chine remarque à cette occasion que dans ce temps [643] les Tashi ou Arabes devinrent puissants et entrèrent dans le pays des Romains. Leur General battit l'armée de ces derniers, et les força à faire la paix et à payer un tribut à son maître."

L'Univers. Histoire et description de tous les peuples. Chine. Paris 1844.

The same fact is related in the *Siu Tang-shu* in a very cursory manner. Therein the name of the Tashi General is omitted, and it is simply stated that the General conquered Fulin, that Fulin* agreed to a peace and thereafter its authorities became subject to Tashi. There can thus be, I think, but little doubt as to the meaning of the characters Yin-yo, 因約, and we must dismiss any supposed connection between them and Johannes Fitsigandas.

The next question to be considered is, does the siege of the capital of Fulin by the Arab General, Mo Yi, refer to the siege of Constantinople?

It would seem that the Chinese learnt the facts of the siege of the capital of Fulin, from the envoy sent by the King Po-to Li, and his arrival in China was in 643.

"Constantinople," according to Gibbon, "was besieged by the Arabs 668 to 676. In 677 a truce for 30 years was ratified between the two empires, and the stipulation of an annual tribute of 50 horses of a noble breed, fifty slaves, and three thousand pieces of gold degraded the majesty of the Commander of the Faithful."†

In the treaty between the Arabs and Fulin, the Kingdom of Fulin had to pay the Arabs a yearly tribute of gold and silk, and its officials became tributary to the Arabs. The date and the facts do not agree.

Further in 667, a date prior to the arrival of the Arabs before Constantinople, another Fulin Envoy appears at the Chinese court, bringing with him a present of Ti Yé-kia, of which more anon.

In 701 another Envoy arrives.

In the beginning of 719, the Envoy from the Fulin King to China was a native of Tuhulo,‡ and later on in the same year,

* 拂赫約和遜臣屬

† Gibbon, vol. 2, page 245, Chandos Edition.

‡ Tuhulo, Tokharistan, the residence of the Tokhar tribe. A province situated on the banks of the river Jaihun or Oxus, and extending from Balkh to Kabul, and from the Kuchistan or mountainous region of Badakhshan to Gharjistan.

came another Envoy with tribute, in the person of a Ta-tê-tseng, "Priest of Great Virtue."

To me it seems that this Ta-tê-tseng gives us the key, as to whom the other Envoys were, and I am inclined to think that the Envoys recorded in the T'ang books as coming from Fulin were missionaries of the Nestorian Church.

I incline to this view, as on the Nestorian monument discovered at Signanfu, Olopun, the introducer of Christianity into China, is called Ta-tê, "of great virtue;" and if my conclusions are correct I would be inclined to think that the King of Fulin, Po-to-li, may possibly refer to the Catholic Patriarch of the Eastern Church, called Jatolik in Arabic, and not to the Emperor Theodosius, suggested by Panthier.

I find I am not singular in my views regarding this particular mission, as in a letter I received from Colonel Yule many years ago, in reply to one from myself regarding this question, he gave me the following quotation from his "Cathay and the way thither:"—

"In 742* came, bringing presents, another mission from Fulin, but this time composed of Priests of Great Virtue [in short of 'reverend gentlemen']. Leo (717-741) was still reigning when the party must have been despatched from Byzantium if from Byzantium they came. But we shall find that the Christian Inscription of Singanfoo records the arrival in 744 of a priest of Tatsu Kiho by name, who . . . is styled 'of great virtue.' Probably therefore the same event is alluded to, and it may appertain rather to the missioner of the Nestorian Church than to the political relations of the Eastern Empire."—(pp. LKIV.-LKV).

If we accept this mission of 719 as a Nestorian Mission, then the mission of 643 from King Potoli, and the missions following it must also have been Nestorian ones,

* The date given in the Kiu-t'ang-shoo of the arrival of the Ta-tê-tseng, as seen above, is K'ai-yüan, 7th year, A.D. 719.

for all these missions came from Kings of Fulin, whoever they may have been, and the capital city, spoken of as having been captured by the Arabs, must have been one in which the Nestorians were interested.

The city in whose capture the Nestorians were most concerned at that particular time was Madain or Otesiphon, which according to Irving was taken by the Arabs in 637, and this may possibly have been the city indicated.

This city was at the time of its capture the chief seat of the Nestorian Patriarch. These Patriarchs were kindly treated by the Mahommedans, and Mahommed himself had recommended them to his Captains "and had granted them protections which were confirmed by Omar the third Kalif, and which, as the historian assures us, were preserved, and afterwards still further confirmed by Othman and Ali." . . .

There were also other cities taken by the Arabs at the time in which the Nestorians were interested.

Regarding the *Ti-yê-kia* 底也伽 presented to the Emperor in 677.—This, a Chinese scholar informs me is the same as a Shen-k'an 神龕, that is, a shrine or moveable box in which figures of gods were placed. Another Chinese suggests K'ia-lan 伽藍 or Tseng-k'ia-lan 僧伽藍 Sanscrit *Sangarama*, a temple and a shrine. Vide Williams' Dictionary, under character Lan 藍.

If this translation be accepted this would again seem to make this Fulin embassy also a religious one.

A box or shrine of such a kind was shown by one of the T'ang Emperors to the Arab Merchant Ibn Wahab, who went to China by sea in 872, and who, when at an audience he had with the Emperor, was shewn a box containing images of certain biblical characters, together with an image representing our Saviour. "Ancient Accounts of India and China by Renaudot, pp. 54, 55; London 1733."

The Tukuolo Envoy.—This envoy sent by

the Lord of Fu-fu to China in the 7th year of K'ai-yuan, 719, brought a present of two lions and two antelopes, truly, not an ecclesiastical gift, but the envoy came most probably from a Christian city, possibly* Balkh, which was in the Tuhulo region.

It is not clearly stated whether the Priest of Great Virtue, who closely followed upon the heels of this envoy of Tu-huo-lo, was a competitor. I am inclined to think he was; for in this very 7th year of K'ai-yuan, 719, a date corresponding with the advent of the Tā-te-tseng, a man of great wisdom and intelligence, deeply versed in all religious doctrines, appears at the Chinese Court, bringing with him letters from the King of Tu-huo-lo. His Majesty the Emperor is asked to have the missionary Moo-shay 慕闍 by name before him, and to interrogate him concerning his doctrine, so that he can learn for himself what manner of man he is. His Majesty is further entreated to allow him to establish a Church of the Law 摩醯一法堂 in his dominions.† It seems therefore not improbable that the Tā-te-tseng Envoy of the Tang history and this Tu-huo-lo missionary were one and the same person.

Such is my view of the Chinese extract I have taken from the Kiu Tāng-shoo.‡ I do not absolutely say it is correct, but I cannot very well see how Envoys, coming to China in 643 and 667, could tell the Chinese Emperors of the truce entered into between the Arabs and the Byzantine Empire, which event, if Gibbon's date be correct, did not

* In these days Balkh in Tokharistan appears to have been a seat of Nestorianism. The priest or rather Bishop, Mar Yezdegar, who erected the monument discovered at Si-gan-fu, was the son of a priest of Balkh.

† Quotation from the Tā-fu-yuan-kuei 府元龜 in the Hsi-kuo-t'u-chih 海國圖志 kenan 15, p. 16 卷十五 十六 篇.

‡ The extract in question is taken from the article, Fu-fu, in the Kiu-fing-shoo. It forms the concluding sentences of the article.

take place till 677. All, I think, must agree with me that the characters Yin-yo 因約 cannot, without doing great violence to the Chinese text, be made to do service for Johannes Fitzigandas.

Taking therefore the extract in all its bearings, there seems to be great probability of being able to reconcile these Fu-fu envoys with the Missions of the Nestorian Church, rather than with the political relations of the Eastern Empire. I therefore place the verdict in the hands of those fully able to decide on the subject. Further notice of these Po-szu or Ta-tsin (Nestorian) missions at Canton and other places will form the subject of another paper.

Geo. PHILLIPS.

NEW FOOCOW COLLOQUIAL WORDS.—

The following is a list of a few more new words which may be considered as additions to the valuable Dictionary of Messrs Baldwin and Maclean. The majority appear to be characterless; a few are legitimate words the characters for which do not appear to be included in the Foochow Dictionary; a small number, marked with an asterisk or a cross, respectively, may be compared with similar Pekingese or Cantonese colloquial and apparently characterless words; some few may appear incidentally in the Dictionary, though not under a separate heading: these are marked with a double cross; and finally, one or two may not be new at all. It is to be hoped that Mr. Baldwin will not consider these periodical additions to his Dictionary as presumptuous. The chief reason why they are printed is in order that scattered and cumbersome manuscript notes may be exchanged for the convenience of a concise printed list; and, in achieving this process and humble object, it may as well be achieved through a channel which will permit of as many persons as possible having access to any novel information that may be found in the notes.

In the next number another list of new Cantonese words will be given.

E. H. PARKER.

Ah ₂	to stammer excuses, ih ₂ -ih ₂ -ah ₂ -ah ₂	Ch'iah ₂	ch'iah ₂ -maang ² , to knit string nets
Ang p'ung	sort of black wasp, ? 蜂	Ch'ó'	ch'ó'-mwal, deepest mourning; probably for 皂
Ang' (or hang')	ts' ang', a donjon or keep	Ch'ung	tā ch'ung, pig's penis
Ang'	ang' k'ang', exorciser, detective	Ch'ung†	to sprain
Chá	ngieu-chá, dead	Eik	stuffy, as dry clothes, or a close room; dull, of the weather
'Chá	'na-'chá toi ² -miang ² -ki, nearly, not quite opposite	Eik	eik-eik-eik-eik, concealing (things)
Chá	chá-chá-lao, to run down as blood or tears	Hang	hang li cheu ² li, he comes now and again
Chak, or chak ₂	a time, a turn; probably 匝	Hang	hang sich kwo', put in a cínch-ing word; speak to the point; possibly hang'
Chak	'inang chak, look sharp!	Hing†	mik ₂ ling, hing, apples; or the fruit called 人面?
Channg'	channg' ch'ouk, li, to appear, peep out; probably 鑽	Hok ₂	hok tok, flurried
Chia'	chia'-p'wo, Chap'u 乍浦	I*	j-chó ² , soap, ? 胰皂
Chia,	äng-chia, a sty on the eye, a hard scab	Ih ₂	see á
Chie	rancid (as old walnuts); bitter (as stale salt-flesh)	Iu††	to ball out; probably 脣
'Chiang	the fingers	'Ka	'ka 'ung, earth-worm
Chieu'	tank, chieu', to peck through the shell	Ká*	ko-ko-ká, or kō kō kien', to cackle
Chio	wong-chio, the family of Wong; ? 厝	Ki	ki-le' ká tá', to chatter, as babies
'Chio	curd, tau ² -chio, hou ² -chio, siu ² -hing-'chio, &c.	Kak,	sak kak, at last
Chio,	k'a-chio, 'tā, sole of foot	'Kang†*	iron-club, p'a, t'iek, 'kang 鋼
Chong'	'pu-lung-chong', to thrill or start with pleasure or pain	Kau	dice, k'eng kau, to throw dice; probably for tau
Chwi	ku-chwi, a pigeon	Ks	kak ₂ kē, sultry
Chwi	chwi ch'en', sort of Solanum or thorn (tree)	Ki†	long ki, large cannon
'Ch'a	'ku-'ch'a, to bully, "to stir and roast"	Kie†	a scoop or shovel
Ch'ang	ch'au' ch'ang-ch'ang, the smell of drowned ants, ? 腥	Kie††	soon, quickly; probably for k'a'
Ch'iang†	'ming-ch'iang, houk-ch'ang, corruption of 清	Kie ²	to pile up, kie ² ché ² , to build
Ch'ih*	*p'uh ₂ -ch'ih ₂ , burst of laughter	King or kiong†*	antelope 鹿
		'Kien	stingy
		Kó	a trap for fish
		Kó	kó-long-mik, the whole day to fry
		Koh,	a Tunist trumpet, probably for kank, 角
		Koh,	

Ko ²	kwang ² ko ² , early ear (of corn do.)	Lieu	'lieu-ló, elegant; probably for 'nin 'nó
Kong	kong-kong, same as kó-kong	Lih ₂	ki-lh ₂ , to tickle
Ku	ku-chwi pigeon; ku-wong a sort of pigeon or shrike, with a cry like the cuckoo	Ló ⁺	see 'lieu, ló-ch'ó', cannot; proba- bly 羅呢
Ku	ku-tu, importunate	Lóh ₂	poh ₂ -lóh ₂ , thin
Ku	a or k-ku, babes' prattle	Lóh ₂	yek ₂ -lóh ₂ , hot
Kwang ²	to scold, (of women only). See ko ²	Lok ₂	ku-louk ₂ , to buzz
'Kwang ⁺	tu-'kwang-'ch'ua, an herb used by conists; ? the 木賊 or 谷精; ? 竹管	Lok ₂	't'ó-lok ₂ -ed ² , sit on the heels, 'k'ó-lok ₂ ; to crackle, to him, in boiling
K'a-tung ⁺	the lap	Long	see ki; long-t'ui a builder's club
K'alk ₂	k'alk, chie ² , to squeeze sugar	Lwa	to shake rice so that the chaff comes to the top
'K'ang	k'io-k'ang, arches of a bridge	Ma ²	ch'ang-ma ² , eager
K'ia or k'ia	k'ia-ma-lai ² , (or la ²) woolly caterpillar	Malu ²	femula-teacher
K'iak ₂	mwong-jau-k'iak ₂ , porch	Mang	ka ² -ja-mang, to make an effort to
K'ieu	to warp, to curl up	Mang ²	seek ang; kak-mang ² , to ask
K'oung	k'oung-k'oung-kieu ² , crowding and rushing	Mik ₂	mik ₂ 'chwi pek ₂ , to draw against stream; probably for mik ₂
K'ut	wet land, 'ohi stoh ₂ k'u ch'eng, this piece of paddy; probably for k'in 田	Mó	tal ² -mó, about, average; proba- bly p'wo
'K'u	'k'u-mó, the hair on the body; (or ? k'u)	Mong ²	t'oi-mong ² , captions, troublesome
K'wak ₂	lek-lek-k'wak ₂ , of double mean- ing; moving both ways	Nai ²	'ai-nai ² , there are many
La ⁺	he-la, bright cloth; also, "high, stinking	Néuk ₂	to trip
La ²	Patna Opium	Niak ⁺	niak ₂ k'a, softly creep
Lai ²	callous, litigious	Niek ₂	niek ₂ peng, to milk
Lang ²	share, lot	Nó ²	'ohi (peng) nó ² , of late
Loh ₂	ph ₂ -loh, spit, spurt; or ? lih ₂	Nó	ng ch'ó ² -nó, to [my] disgust, or disappointment; niang-nó, sticky
Lok ₂	sap; s'ing-miang-tek ₂ , resin	Nuh ₂ or nih ₂	to sink, k'a nuh ₂ lok ₂ k'ó ² , to sink, as in a quicksand
Lou	to dance, as flames	Ng ²	what?
'Loo	to scratch up with the nail	Ong ²	to water, to moisten, ong ² -s'ing ² , to water
'Li	la-'h, the ant-eater, or 穿山 甲	Pang	'tu pang, bib, pinafore, stomach- warmer
Lie ²	lu-lie ² , bright, clever	'Pi	pó-pi, praise, commend

P'ang ²	to rush, to follow
P'ang ²	sort of large fish
P'e ²	p'e'-p'e'-nung ² , tiny
P'i	to put water into oil or fat
P'ie	king-p'ie, the Pekingese idiom
P'o ²	p'a-p'o', convex
Sek ²	'hó m'ó sek ² , only too glad to
Si	sang-si, the tree from which pomade-shavings are obtained
Sung ²	to suck or lick clean; to grow on, as crust or dirt
Su	sé-miang ² , vermicelli
Su	hia ² -su, mean, low
Ta ²	hung-ho'-hang-ta ² , exhort; or ? tai ²
Tang	k'weng-t'ang, spick and span
Tang ²	to trot
Tang ²	oppose, teng ² -chwi pek ² , to track against stream; probably for 'tang
T'ang	from, through, 'tang tik ² k'o', straight ahead!
Tie ²	sié tie ² leh ² , to run down, as sweat
Tiek ²	pa-tiek ² , a paddle
Tieu ²	'ch'iah, tiou-tiou, stark-naked; probably for ² ten 條
Tien	vibrate, resound, twai ² -siang-tien
To ²	lung ² tu-to ² , too salt
To ²	a heap, (fruit, money &c.)
To ²	poung ² -w', dirt
To ²	tsing ² w', strong, firm
Tuh ²	mu-tuh ² , to mutter
Tuk ²	huk ² tuk ² , gruff
T'ang ²	to stuff, as a mattress
T'ing	tiang ² -t'ing, lay
T'in or pin	worth, m'ó t'in; siéh ² ch'ieh, t'in sek ² ch'ieh, one worth ten
T'ing	to pour out, t'ing ² ta; ? 料
Tok ²	to molest, or break with the tongue

Yang	'chiang-kak, -ang, nga i, ang, dirt in the nails or teeth
Yang ²	a sort of silk fabric, pak ² -yang ²
Yé	Pak ² sin silk, an exclamation

THE KITCHEN-GOD.—As a reply to "Idolater's" query on page 353 of this Volume, I propose to give him some information in the following lines. I don't know much of the real ideas among the people now-a-days about the Kitchen-God, but his origin can, in Chinese books, be rather clearly traced out. The oldest information about his Godship we find in the 禮記, Chapter 禮器, where we read: "Wood is kindled into flames for the *Ngao*. This *Ngao* is a sacrifice to old women, and consists in filling dishes up (with eatables), and offering (wine) in goblets" 燔柴于奧, 夫奧者老婦之祭也, 盛于盆, 尊于斚. Commentators explain the character *Ngao* by 爨 *tshaoen* or furnace, and the Imperial dictionary says, that in this sense it should likewise be pronounced *tshaoen*, and take the meaning of "spirits of the furnace" 爨神. And who these spirits are, learns another commentator, whose name we do not know. He says: "The spirits of the hearth are the spirits of the fire. They are (the manes of) our former cooks, and therefore called old women (in the *Li-ki*)" 爨神是火神 爨神先炊也, 故謂之老婦. So we know, that, according to this author, the ancient Kitchen-Gods and the Spirits of the Fire are identical, and nothing but the manes of old female cooks, i.e. of the female members of the family.

A second allusion to them we have in the chapter 月令 of the same Book of Rites. It is stated there, that "the spirit (of the first month of the summer) is *Chuá Yung*, and the sacrifice (of the same month) is the furnace" 其神祝融 . . . 其禮燔—probably because fire corresponds to

the heat of summer, and warmth feeds the productions of nature, as fire provides for the subsistence of the people. And what concerns the expression *Chuk Yung*, a commentary adds, that it means a son of the Emperor 顓頊 (B.C. 2513-2435), called 黎, who was "officer of the fire." Therefore he was afterwards invested with the dignity of Kitchen-Prince—the author intends to add, I think. Perhaps it is worth notice, that the 說文 explains the character 融 as meaning "the rising smell of cooking" 炊氣上出也

The "Inquirer into Manners and Customs" 風俗通, a work from the second century, devotes some columns to the God (Chapter VIII), and says: "Those whom the princes sacrificed to were ancient sages, endowed with more than ordinary qualities, and well deserving towards the people, but no old women." In these terms the author contradicts the explanation of the commentator, mentioned above.

There are, besides, a lot of works more which speak about the Kitchen-Prince, although in rather vague and incoherent terms. The following note is an extract from the "Calendar of regular annual Customs of King-chhu" 荆楚歲時記, i.e. part of Hunan and Hupeh, in which work it is quoted from the 五經異義, a book from the hand of 許慎, the author of the Shwuh-Wen (first century). "顓頊 had a son, called 黎. He was *Chuk Yung* or 火正 (director of the sacrificial fires). The *Chuk Yung* is the Spirit of the Furnace, 竈神. His family name is 蘇, and his name 吉利, i.e. 'happiness and gain.' His wife has the surname 王, and the name 博嬪"

This explanation does not bring us a single step farther, because we do not yet know where these names and surnames originate from. I never fall in with a single phrase about the divine couple, which by these names is denoted, but one result we have: we know now, that the Chinese try to

derive their Kitchen-God from the most remote antiquity, and place him in the fabulous times of Yao and Shun, where they have every liberty to let their fiction work, and to invent stories as many as they like. The same they do with regard to their God of the Earth and of Riches, the so-called 土地公. They say, he is a certain 句龍, the son of that minister of Yao, who was afterwards banished by Shun.* He assisted 顓頊 in his attempts to equilibrate the waters and the land, and was, therefore, deified as 土公, Lord of the Land.† A similar origin is traced for the Gods of the Grain, the 稷. The son of the Emperor 神農, the Divine Husbandman (B.C. 2737-2697) was very clever in the art of cultivating corn and all kinds of plants; therefore he was worshipped before and under the Hia dynasty (2205-1766 B.C.) as the principal God of the Grain. He is known by the name of 倉柱. But since the dynasty of the Yin (B.C. 1766-1122) his worship has fallen into oblivion, and 夔, Yao's minister of agriculture, a man likewise of great capacity on the point of cultivating corn, was raised in his place.‡ From this we see, that more than one god is derived from fabulous antiquity, and that the God of the Fire or the Furnace is not the only one. We may, however, put no more belief in his real existence, than in that of Hercules, Ceres, and similar ancient deities of the west.

Hwai Nan Tze seems to have invented a story for himself, and says: "The Yellow Emperor invented the stove, and became, after his death, the Spirit of the Hearth" 黃帝作竈, 死爲竈神. And a

* Vide Legge's Classics, I. p. 89.

† Vide 左傳 29th year of Duke 昭.

風俗通 Chapter VIII. 社神.
禮記: 國語: 續漢書
Chapter IX. 社稷 etc.

‡ Vide 風俗通 in *ibid.*; 續漢書 in *ibid.* etc.

commentator of the works of Chwang Tse 莊子, the philosopher, (fourth century B.C.) is able to tell us, that the Kitchen God is called 火 警, or "Hairtuft;" that he is dressed in red the colour of the fire, and that he looks like a beautiful girl.* This brings us in some measure back to those female cooks, who are referred to above, though the author does not believe in older ones, as some of his colleagues do.

I regret that I have no copy of the 酉陽雜俎 at hand, but the following passage, quoted from this work, is found in the 格致鏡原, chapter 19. "The Spirit of the Furnace is called Wei 隗, and looks like a beautiful girl. He also has the surname Chang 張, the name Tan Tse 單, and the title Tse-kwoh 子郭. His wife is styled Khing-ki 卿忌. He has six daughters, who all carry the name of Chah-oh 察治 (i.e. who inquire into and try as judicial causes). The spirits that depend on him are the most beloved grandson of the Heavenly Emperor, his minister, the military commander of his metropolis, his eldest brother and others. Some say, that the Spirit of the Hearth is called "the Destroyer."†

I give but part of the phrase, because its latter part is not quite clear to me. I therefore insert here the Chinese text: 其屬神有天帝嬌孫, 天帝大夫, 天帝都尉, 天帝長兄, 礪上童子, 突上紫宮君, 太和君, 玉池夫人等, 一曰竈神名瓊子。

The "Recorder of the Inquiries about the Gods" 搜神記, the same work which is spoken of in Wylie's Notes as scarcely deserving to be named as a Chinese book (p. 154), quotes nearly the same phrase, and adds: "Whenever a furnace is built up in the house, then its opening should be turned

to the west. The caldron must be placed in such a way, that it is at nine inches distance from each of the four side-walls, and with tiles and grinded earth the furnace should be built. And, when erected, it is forbidden to drill or hew there. These are the rules for the holy furnace." And, besides, some petty indications are given by the book with regard to the days of sacrifice, but they are of no importance enough to be entered upon. Resuming, I may draw the following conclusions from the extracts here above:—

1. The Kitchen-God and the Spirit of the Fire are declared by one author to be identic.

2. Some think, that the Spirits of the Hearth are the manes of defunct female members of the family.

3 Others say, that the God of the Furnace is a famous subject of the Emperor Chwan Huh, or even the fabulous Hwang Ti himself.

4. The explanation, which the Shwoh Wen gives of the character 融, makes believe, that the Kitchen-Prince is merely the rising smell of cooking.

And now I want to ask: Who are the Mr. 蘇吉利 and Mrs. 王博煩? And who is Mr. Hairtuft 警 of Chwang-tse's commentary, whom the 酉陽雜俎 styles 張單 子郭 or 孚郭, and 隗? Who is his wife 卿忌? I conjecture that they may be persons of more recent times, identified perhaps in different parts of the country with ancient gods and goddesses, and incorporated with them like Hercules, Osiris and Christ were incorporated with the sun, the principal deity of ancient western peoples.

This is all that I can tell, and what I have to ask about the person of the Kitchen-Prince, but about his worship we wish to add a few lines more. During my stay at Amoy, I happened to lay hold upon a tract published to encourage people in their reverence towards the chief of their lares,

* Comp. 格致鏡原 Chapter 19.

† Perhaps an allusion to the destructive power of fire.

and clearly showing what ideas are current about him, and with how deep reverence he is, in theory at least, looked down upon. I insert a translation here.

"The Kitchen-Prince has the surname Chang 張, the ancestral name Tan 譚, and the title Fu-kwoh 孚郭. His birthday (or his festival) is the third of the eighth month, and then he ought to be worshipped and sacrificed to. He is called 'the master of life or fate' 司命, because he controls and keeps in his hands the fate of the whole family. He is the spirit who is most of all in close connection with mankind, and there is not a trifling act in our motions or rest, our rising and sitting, which he does not carefully spy. On the thirtieth day of every month he takes the record of the good and evil, that has been done by the whole family, and reports all to the heavenly judges. Not the slightest bit remains covered or hidden, and, with more swiftness than a shadow or the echo, happiness or misfortune is sent down. He is, on this account, the chief of the five deities, that are sacrificed to,* but people oftentimes honor outside-gods, and yet—is there a single one, more powerful than that of the kitchen? The result is, that he is isolated and deserted, and nowhere seen, honoured or revered. O, that every one who is the headman of a family may keep in mind, that in front of the furnace one should not bear the children, boys and slaves to sing or cry. They never may cook beef or dog's flesh †

* We suppose, the deities here referred to: are the common lares of the Amoy people, Kwan Yin 觀音, the Goddess of Mercy; Thow Tl Kung 土地公, the God of Wealth and of the Earth; Tsao Kiün Kung 灶君公, the Duke-Kitchen. Prince, and Kwoh Shing Wang 郭星王, the patron of the province (vide p. 91 of this Volume). The fifth kind are probably the so-called "Lords of the doorway," 門口公 spirits, that are worshipped at the entrance of the house.

† It is generally known, that the literati abstain from beef, but why it would irritate the Kitchen-God to cook dog's flesh on the furnace,

(on the furnace), nor burn hairs and bones or written paper (in it).^{*} They may not dry clothes there, nor keep their unclean hands above the hearth, when they have just done their needs. A mother, just from childbed, may not sit down at the side of the furnace, or cook on it. Knives and hatchets should not be deposited upon, and no broom be placed against it. To grind or cut ginger, onions, garlic or radish there; to take fire from the furnace for kindling incense; † to use dirty wood for preparing eatables:—it is unknown that, although these crimes are not committed by the master of the house himself, yet the punishment shall certainly descend upon his head. We wish therefore, for his sake, to exhort and warn the slaves. Let them take care, that the space in front of the furnace be made clean new and then; that on every new and full-moonday incense be burned and lanterns kindled (to honour the God), and that on the thirtieth evening of every month he be earnestly and fervently worshipped with (the necessary) ceremonies. Then the spirit will feel at ease, the home shall flourish and grow happy, and children and years shall increase and increase.

"If there is a man or woman in this world who has committed some fault, and can amend and repent for it, then his happiness shall be exhaustless. Every one who reads this tract, should surely respect it and take it to heart, and I shall feel happy if it is not disregarded or thrown aside. I intentionally have it carved (in blocks) and publish it abroad, as a warning.

"The days on which the master of fate has occupations, it is not becoming to

we fully confess that we do not comprehend. Perhaps the author was imbued with Mohammedan principles.

^{*} Some Chinese told me, that the Kitchen-God became a saint, yet ere he had learned to read, and therefore could feel annoyed if his furnace were desecrated with written paper. We do not know what we have to think of this.

† His godship could perhaps grow jealous of his confreres, if they received incense kindled at his fire.

scrape pots. These days are enumerated here:

(And here sixty days throughout the year are mentioned, needless to note here. The fervent publisher goes on:)

"If some one of the family does not feel at ease, or matters do not turn out to the best of one's wishes, then it is only because the Kitchen-Prince has been insulted by scraping pots or cooking on the stove. O, if you can do it, observe and respect this, then your own heart and your house shall be pure and happy, and old and young will enjoy peace and ease. And if you can do it, print it and transmit it, and cause the people to repent, then you shall certainly enjoy accumulated blessings and prolonged years. This shall, indeed, be in accordance with the natural course of things."

This tract is clear enough, and needs no commentary:—it shows what great esteem the people bear to their Kitchen-Prince, and how true the words of Doolittle are: "Kitchen-God is one of the peculiar institutions of China" (*Social Life of the Chinese*, ch. XXI.) The manner, in which this deity is worshipped at Fuhchow, is treated of at large in the quoted chapter of his book, and I can state, that it does not remarkably deviate from the way which is followed by the people of Amoy. According to the native almanacks, the two principal days of sacrifice there are the third of the eighth, and the twenty-fourth of the twelfth month, the latter being the day on which he ascends to Heaven to report the conduct of the family during the current year. His good favours must be bought then by an abundant meal, which does not differ much from that which is offered to the idol Kwoh Shing Wang, the patron of the province;—therefore I refer the reader to page 98 of this Volume. Still I want to add, that on every day of general lares worship a sacrifice of eatables or sweetmeats is commonly placed before the furnace, as a special gift to the Spirit who inhabits it.

I do not know for what reason the

eight month and the end of the year are so specially assigned for the worship of the Kitchen-God, for the popular legend, which we let follow here, gives no trustworthy solution at all. "During the dynasty of the Han there lived at Nan-yang 南陽* a certain Yin-tze 陰子. On the sacrificial day of the winter-solstice 臘日 when he prepared his food, the God of the Hearth appeared before him. He made several prostrations to receive and salute him, killed a red dog, which he had in his house, and sacrificed it under pretext that it was a goat. Since that moment he grew very rich, and therefore people worship the Kitchen-God on the day of the great winter-sacrifice."† It is perhaps the sacrifice, here referred to, which has been removed to the 24th of the last month.

D. G.

Cheribon, June 1879.

EXAMINATION OF LICENTIATES.—The first thing that the Literary Chancellor does on arrival at his post is to re-examine the licentiates, [生員, 附生, 庠生], of all previous years [考例]. The persons thus re-examined are ranged in three ranks [三等], and from the first of these ranks are selected a number of salaried licentiates [廩生], according to the number of vacancies there may be for that post. The remainder of the first rank are called 增生. The description given by Mr. Mayers, (*Chinese Government*, page 70), of this latter class appears incorrect. The number of salaried licentiates allotted to each magistracy varies with the importance of the town. There are about 20 allotted to each of the five chief magistracies of Kwang Tung, and vacancies occur as those die off, or retire into mourning, or obtain sick leave

* A town of this name is situated in the province of Honan, long. 110° 14' 35" lat. 33° 06' 15".

† Vide 風俗通 Ch. VIII. and 荆楚歲時記.

or promotion. There must always be at the least one vacancy in the first year of the Chancellor's *gérance*, caused by the promotion of one salaried licentiate to the dignity of 歲貢. The single advantage attaching to the degree of 增生 is that, when this degree has been newly obtained in the second year of Chancellor's *gérance* [科年], the possessor need not go up for the triennial re-examination [考選才], in the third year of the same *gérance* [大科年]. Otherwise with the six 貢生 and the 增生 of the first year of the Chancellor's *gérance* [歲考], who, together with all other licentiates, must be re-examined every three years before they are allowed to compete for the degree of graduate. For a detailed account of the Chinese Educational Curriculum, see the *China Mail* of June 1878. The "supplementary list" to which Mr. Mayers refers consists of the additional licentiates [加額], permitted to certain towns since the reign of *Hien Fêng*, in consideration of monetary or other aid lent to the State. X. Y. Z.

CUTTING CRYSTALS.—We have often heard competent persons express doubts whether "crystal" spectacles are really made of crystal, and whether they are not rather really made of a superior sort of glass. We cannot vouch for Europe, but we have frequently watched crystal-cutting in Canton. The operator sits before a disk of crystal [水晶], firmly held in a vice, and saws it through with a bow or "saw" [鋸], made of three minute iron threads twisted together. The "saw" has no teeth, but obtains purchase by means of a mixture of oil and emery (?) [寶砂]. What this last-mentioned material really is, is a matter for enquiry. Jade and black stone (?) are sawn in the same way. Glass is cut with diamonds only, as in Europe.

OBOLUS.

DOOR SLABS OF LITERATI.—Persons walking in Chinese towns may often have

been struck by the large slabs placed over the doorways of the better class of houses, carved with such inscriptions as 大夫第, &c. The character 第 here means "a dwelling." The following is a list of the most usual of such inscriptions, each followed by the character 第.

Chinese Term.	Rank of Owners.
建威 or 光祿	First Rank
資政	Full Second Rank
通奉	Inferior Second Rank
冬官	Officer of the Board of Works
大史	A Compiler of the Hanlin Academy
大夫	Any Officer not lower than the 5th Rank
通議	Full third
中議	Inferior third
中憲	Full fourth
朝議	Inferior fourth
奉政	Full fifth
奉直	Inferior fifth
承德	Full sixth
儒林	Inferior sixth
文林	Full seventh
徵仕	Inferior seventh
修職	Full eighth
修職佐	Inferior eighth
登仕	Full ninth
登仕佐	Inferior ninth

All officers below the 5th rank are 郎.
All above are 大夫

LEASOA.

THE CANTON RIVER.—The North River [北江], of Canton rises in Kiang Si, and has a course of 1,300 li. The West River also rises in Kiang Si, and

has a course of 1,200 *li*. It is first called the 尋都江, then the 東龍江, and finally the 西江. The Pearl River, or 珠江, is that channel of the North and West River between Sam-shui and Canton only. The West River [西江] has a course of over 5,000 *li*, and in length is inferior only to the Hwang Ho and the Yang-tze. It rises in Yun Nan, where it is called the 南盤江; after a course of 1,800 *li*, it joins the 北盤江 and takes the name of the 江水河. After passing 東蘭州, it is called the 烏泥江, and 1,400 *li* farther on enters Kwang Si. Joined by the 柳江, it next takes the name of the 都泥江 and the 左江. Farther on, it receives the name of the 潯江. At the border town of 梧州, it joins other Kwang Si rivers, and enters Kwang Tung under the name of the 西江. At Sam-shui this river divides into two branches, the larger of which enters the sea at Kong Mun, and the smaller of which runs past Canton. As the "Pearl River" is often vaguely spoken of as one of the chief rivers in China, we may as well point out what this river really

is, and what the other rivers of Canton Province really are.
N. B.

QUERIES.

COINS OF THE MING.—Of the last Emperor of the Ming, Ch'ung Chên, I have three coins:—1 has on reverse 奉制, at right and top; 2 has on reverse a horse galloping, at bottom; 3 has on reverse 太平, at top and bottom. Chinese books tell us that the coin with the horse on, has probably an allusion to the 馬 in the name of the rebel 李闖王. The three coins taken together give the sentence 奉制走馬太平 (The, or our, command is received, the horse goes off, and there is universal peace); this would accord with the fragmentary information given by the books, but I have found only one Chinese who has ever heard of this saying. Can any one inform me if there is any authority for the above supposition?

The Ch'ung Chên cash with two and four horses are probably modifications of No. 2 above; can it be to make him "go away" faster?

馬

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review*.)

BOOKS WANTED.

The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China*

Review would assist him in procuring these works.
W. P. G.

Li-ki or Mémorial des Rites, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

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中国评论

THE
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